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MYSTERY.

BY

E. R. SPROUL.

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PREFACE.

From those who are of the same opinions as those advocated in this work, we shall hope for sympathy, in entering upon a difficult and much-worn subject; for we only attempt to reflect more vividly what you have so long in the past asserted and maintained under circumstances of great disadvantage.

If you are of a contrary faith, we deferentially invite you to yield us a hearing, while still it is possible that you will be sufficiently assailed to keep you interested throughout the whole matter; and we promise that if our foundation is not right, to furnish many means of which you can avail yourselves to break down the opposing structure.

To the disinterested and occupied, to whom this effort may seem to bear a too religious aspect, we remark that we have taken the precaution to extract such ingredients only as tend to practical objects and desires, so that it will serve to modify what appears to be a forbidding prescription.

Finally, may it please you all to be indulgent concerning such points of error and weakness as your keen, critical judgment may discover.

THE AUTHOR.

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MYSTERY.

The Revelation of John the Apostle contains the following language: "Come up here, and I will show you things that must be hereafter."

Long time having now intervened, and the above declaration evidently being a promise to indicate the events and realities of this life, it becomes proper to lend an earnest and respectful attention to what is avowedly a prophetic glance at the scenes of our own sphere and occupation.

Supposing that what follows the above statements is only a description of what is real and being realized in this life, the language in which it is written must be governed by the object and the nature of the scenes to which it is directed. The object being to tell us what should happen, and the scene being one in which anything occurs naturally to our view, it becomes evident that the extraordinary language made use of is susceptible of a figurative meaning. This consideration having due prominence, what then? Simply that all those figures and terms drawn from nature and common to observation, which so remarkably pervade this Book of Revelation, and which are suggestive of such extraordinary things in the literal sense, are intended to be understood in a transferred meaning, according to what is literally true and known of the terms appropriated. Does the Apostle deal in terms familiar to all, speaking of fish, fowl, beasts, plants and trees, still leaving it plain that he is not literally meaning those things, but other objects agreeing with them in the science of transferred likeness? To perceive this is enough. If he speaks of the sea, he does not mean the salt ocean on which ships go, and with which we are all so familiar; but rather, because we are familiar with this term and its idea, he chooses it to name one of the objects of his spiritual creations. This applies, in fact, to the majority of the terms, not only

of the Book of Revelation, but to the whole Bible. There are several reasons why the writings of John come to us in this manner. The peculiar disposition and character of the man himself, tended toward figurative language. It is obvious that he was phrenologically impelled to this character of expression. It was natural for him to perceive the likeness between physical objects and mental subjects, and principles. It was an impulse of his mind to individualize the scattered forces of which the soul of thought takes cognizance, and to name them after visible realities.

The barrenness of language; the lack of the voluminous storehouse of expression, characterizing our own times, could not fail to be attended with a resort to familiar objects, to help the mind to ideas invisible.

In the primitive stages of language figures are an apt resort, and common objects introduce new ideas. At the present time, with the capacity of modern language, it is possible to go direct to almost any idea by means of terms well understood, and no excuse for vagueness may be entertained, such as might apply to the times of the Revelator. Nevertheless, with all the fluency and pointedness of the English language, if it were to be stripped of all figurative terms and confined to a strictly direct mode, it would become a mere skeleton and lifeless medium of expression. This shows that whilst we are ready to deny a transferred meaning to the words of John, we are at the same time practicing on the principle of figurative language.

If it were the intention to convey ideas vaguely, then this manner was well chosen. Whilst it is important to declare future events for the sake of cheer and hope, as well as to leave evidence of scriptural prescience, it is not necessary that the prophecy should be fully understood until fulfilled.

On the contrary, good reasons exist why it should not be; and the only thing that is indispensable for the credit of Revelation is, that with the fulfillment comes the unmistakable evidence that it was a prophecy. In order to do this it must commit itself to some definite principle of language which, at some time at least, would be well understood. If three thousand years past a man had received a revelation of future events, and wrote it in a language that is only developed in future ages, it still does not matter, so far as the test of prescience is concerned, if it was not understood for those long years, provided, that in the end it is found that the language of the vision is consistent in a system that becomes extant. However, for the sake of hope and cheer, it is necessary that the substance of a vision is understood at the time of its origin, and

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the particulars may await the developments and fill the other object in due time.

Now, barring the matter of particulars, it does not matter whether we have understood the prophets of old or not, providing that we have deducted sufficient to be assured of future happiness, and that their language comes down to us susceptible of a test of divine authority.

For the past it will suffice to say, that it was faith in that authority that gave comfort and hope ; but when the events with which they purport to deal are evidently past or passing, faith demands the evidence of conformity, or it cannot maintain its hold and deduct comfort from the scriptures, in the assurance of a divine prescience of events. So far as the object of prophecy is concerned, we should demand that it be found communicated through some definite system of language. To determine that principle is to settle what is the philosophy of the scriptures. We will say that the Revelations of John partake of the peculiarities of the man; of the times and circumstances under which they were written, and of a decided intention to withhold a full explanation, until the times are well advanced. But what of it now? If it cannot be found committed to any rule, it is nothing more than the fable and jumble of ancient imagination.

We say this on the theory that the times are ripe for a test of the divine character of the Bible. But, in order to accord a divine authority, supposes that in spite of all the circumstantial peculiarities, there is a definite meaning intended, and that it was molded by set principles of language, and designed to be ultimately interpreted on this foundation.

First, let us assume that revelation is of divine authority. Secondly, admit what is undeniable, viz., that it is presented to our imagination full of strong figures, and pregnant with the circumstances of the times in which it was given.

Then, with all respect to your faith and to the aspirations of the millions who strive and look upward, let us quote and comment.

"And immediately I was in the spirit and a throne was set in heaven." Rev. iv. 2. Thus the Revelation proceeds; and here we must either draw the veil and leave him to that mystery which has rested on his writings for ages, or we must seek an object for every term he uses, and this, too, in a new and spiritual sense. John claims to be caught up in the spirit, and a throne in heaven is the first object that attracts attention. In our material worlds there is the heavens above, wherein are the stars; the earth beneath, with its division of sea and land. The Revelator uses the terms of material

objects, speaking of trees, of men and beasts; of sun, moon and stars, and, in fact, of all the principal objects of visible nature; claiming to be in the spirit and transferred to heaven, using terms that cannot be reconciled to an application in a literal sense, he invites our minds upward to a system of spiritual creations, wherein the imagination draws its images in individualized forms.

Whoever will "come up" must look on a new sun, behold stars after the similitude of the literal heavens; at the name of men must see principles moving with force and intelligence, and discover dragons and beasts in the influences and systems of society. In short, whoever will follow John to that throne in heaven, must behold a world after the similitude of his own literal observation of nature; but not a literal world—rather a pattern—created out of the facts, principles, customs, faiths, systems and realities of this life. Whoever believes that John, contemplating all these mental objects in the course of time and events, aided by an exalted nature and spiritual mind, saw the chaos of principles resolve itself into order, grades and distinctions, like the stars, earth and sea, of ponderable forms—whoever thinks this, may still follow upward until all questions of the mind have been stamped figuratively, and the secret forces are photographed after the pattern of nature. If we set to the task of reasoning it out, we are already at the throne "set in heaven." In all the range of realities in the history of the past or in the probabilities of the future, there is but one combination that agrees with the description. It is the broad field of intelligence in all the earth, and the sphere where spirituality seeks the soul of all physical objects and expressions.

We cannot condense the heaven, into which John was caught up, to a more limited compass than to say that it is intelligence. It is life in history and time among intelligent beings where the spirit of revelation penetrates beforehand. The "throne" set there, is the reality of divine government, and he that sits thereon is God. This is evident in the nature of the subject; for it supposes the Divine Ruler of all things and the events of this life, in the providence of God.

Thus far the explanation in the general, is apparent. But John begins to particularize, and continues to say that "round about the throne were four-and-twenty seats." The principle of relation will suggest to what the seats refer. The throne readily being interpreted the aspect of divine government in this earth; the seats which were "round about the throne," hint of the acknowledged and subordinate offices and stations of authority in life. We mean such as in the order and providence of God are important seats of influence and intelligence. Perhaps we may not define them cor-

rectly, but we will venture on the following list as being a close approximate to what are in fact the chief seats of influence in this life under the government and providence of God. They are the offices filled by preachers, lawyers, physicians, editors, generals, senators, presidents, orators, writers, actors, captains, judges, prophets, sages, inventors, philanthropists, reformers, discoverers, historians, moralists, agents, teachers, artists and scientists, all in general executive office.

These occupy, in their subordinate capacity, the four-and-twenty seats of the distributed teaching and visible form of divine authority. The acknowledged necessity of these channels and realities of this life constitutes the seats, and the office, in its completeness, power and effect, is the respective elder which sits before the throne. If it be not so, then there is nothing being effected through human agencies which can claim any authority for its existence, or any excuse for its zeal and influence.

It appears that the vision contemplates an advanced stage of human affairs; a triumphant attainment in the world's progress; a high state of civilization, even the glory of the present day and generation. This is indicated by the description of being "clothed with white raiment" and having "crowns on their heads."

When we look back to the past, to the ages of barbarism, where ignorance and superstition ruled, and where the iron hand of despotism ignored all moral responsibility, how bright the contrast reflects on the systems and institutions of this favored period! There was a time when instruction and government were connected with literal and lower orders of force; when the divinity there is in God's agency through human office and means was lost sight of in the grossness of passion and appetite, and when justice looked not through the eyes of kings, nor wisdom whispered in the ears of judges; but if there is an office among men that is deemed necessary, which deals with anything of importance and has availed itself of the light and knowledge in the numerous reforms of the past, redeeming itself to a perfected source of instruction and influence, it now answers responsive to the call of Revelation; may accept the crown that is offered, and be honored as it has honored the agency of the Almighty. John, indeed, would not represent the perfection of attainment, but he sees, in some countries at least, and in some instances, the true conception of office and authority; he beholds it extending to all departments, and contrasting favorably with former ages. He witnesses the steps upward, the marches onward, the struggles, the triumphs in justice and liberty, until he pronounces the present advanced conception in the world's distributed official

administration, crowned with golden honors, and clothed with the white raiment of true progress and righteousness. The evidence is in favor of believing that it is to the present he was looking, and that the elders are now before us in the enlightened offices and departments of this life, at the stage in which much can be said in their praise; and when it begins to be appreciated that the working of the Creator is through this visible agency. Mark how figure after figure is thrown toward the forces of this world, whilst purporting to show the order and arrangements in heaven. Four beasts were also before the throne, and in the midst of it. And now that we have made bold to apply this mysterious language to the facts and forces of this life, let us enumerate four great systems which are in the midst and round about this throne of divine authority. These are Religion, Civil Government, Morality and Science. These, like those described as "four beasts," are full of the eyes of intelligence, and rest not, "crying holy, holy, holy." Presuming that these agree with the figure of the beasts, you are invited to observe that each of these is effectual by means of the arts of speaking, writing, printing, reading, singing and telegraphing. That is, they find an expression through these agencies, of which they avail, to make their several departments the influential realities they are; by which, too, they become worthy to be the objects of revelation, and to suggest the figures of these four beasts. The six wings, which "each had about him," will be understood to mean the above-mentioned arts, as availed of by these four departments, to make them effectual in all knowledge and improvement.

The language, "in the midst of the throne, and round about the throne," implies a distinction in the situation of the beasts. This distinction is well taken, if we consider the province and extent of religion, as compared with the other three forces named in the system of the divine government. It embodies in itself an assumption of a situation "in the midst of the throne." It would, on the same ground, be denominated "the first," and receive the descriptive appellation of "lion," because there is a majesty, pre-eminence and grandeur attached to religion as a system, which cannot be overlooked. It comes to us connected with the most lofty conceptions of the divine character; it goes direct to the perplexing questions of reason; it rides majestically through the ages, resplendent with pertinent truths and hidden mysteries; it is the hope of the millions whom it receives in its arms in their life, and comforts and encourages against the terrors of disease and the grave. It is God's right hand in the earth, a lion among other systems, and the chief and first in the order of their enumeration.

Before the throne, where the four beasts are, is a "sea of glass, like unto crystal." We will suggest that this means the admonishing and determinate providence of God which, to be discerned, is clear in its object, and benevolent in its purpose, though absolute in its decree. We shall make this decree the burden of our efforts, in treating of the whole revealed scriptures; but for the present we will say that this sea of glass concerns the divine intentions.

It should be judged that John is not dealing with phantoms, but that his eye is directly on the truths of this life, whilst his language has an object in conformity with the capacities of men to understand, and with the nature of our surroundings. Indeed, we shall take no such risk of error, as to look anywhere else for his meaning, than to the mental forces connected with man's moral progress, and to the events that have favored or interrupted this prospect all along the journey. Now comes "seven lamps of fire before the throne," so it becomes reasonable to suppose that John is making another important summary.

There are seven elementary principles allied to divine government in its more comprehensive sense. Whether in heaven or earth, in the present or future, they must ever exercise their influence. They are: Progression, Reward, Punishment, Faith, Judgment, Atonement, and Grace. All the courts of the civilized world have employment in the exercise of these. Judgment is the object. Faith is the foundation of evidence, because it is the confidence we place in each other for truth, whether under oath or in common intercourse, which embraces the principle of faith. Judgment may be an examination of cases in a regular order; and when so, Faith becomes one of the essential elements of the court. To justify the righteous by judicial proceedings, calls into exercise the principle of Reward; and to condemn the wicked or unjust, that of Punishment. To pay a ransom makes Atonement, and to remit the full sentence of judgment, is Grace. These principles become prominent in every organization where society weaves its net-work of order, and are as well acknowledged and acted upon in the less formal scenes of human employments and associations. They are the "spirits of God sent forth in all the earth." But to estimate them properly in their position before the throne, as the "seven lamps of fire," we will have to consider them in their office, and in their relation to God's plan in perfecting the human will. He starts at creation with the object of benevolence. Progression is the expansion of our liberty, as well as the measure of it. As he brings us on and can trust our experience, he may let go our hand, and accord us greater freedom. But how appeal to our ex-

perience, except by the corrective principle of punishment? How cheer our hopes, but by the promise of reward? How make a success of the plan of perfection, but by overlooking much through the principle of grace? How make a ransom for weak and erring natures, except by the agencies of his own providing in the channel of atonement? How shall he reward or punish, except he judge? How shall we believe in God without calling faith into exercise?

Let men look where they may, these lamps of fire are discovered "burning before the throne." The operation of these principles would teach men a lesson about God's eternal government; how the dispensations of the future will be conducted, and how they are to show his purpose and benevolence.

These seven are inseparably connected, and their operation can be illustrated by the government of children with the oversight of the parent. The primary object in such cases is progress; then we overlook some offenses, which is grace; correct, which is punishment; teach, warn and prevent, which is atonement; inspire confidence, which is faith; criticise the conduct, which is judgment, and induce by promise of favor, which is an exercise of the principle of reward. And so it is; from the most primary forms of government to the wide earth and eternal heavens, these lamps of fire burn, continually and everywhere, the indispensable, comprehensive forces of control and persuasion.

"When those beasts give glory and honor to him that sat on the throne, the four-and-twenty elders fall down and cast their crowns before the throne." The praise of the one class of agents is involved in that of the other; and when religion, civil government, moral system and science bring their tribute; when they continually develop the evidence of God's wisdom and reign; when they rise superior to vanity and error, looking upward by light and knowledge to him who is glorious in the circle of the heavens, then all the departments of wisdom and influence join the assent of praise. It is but the details of the same system; it is the amen of the streams that make the river which ripple to their source when the river meets the ocean; it is the particular voice of praise answering to the triumphs and faith of great general systems.

After the four beasts, elders and spirits before the throne are introduced, John perceives an angel proclaiming, with a loud voice, with reference to a book in the hand of him that sat upon the throne.

Now, a book, figuratively, may mean an object, concerning which we can only say that it is an expression. The literal idea of a book means something expressed on any given subject or subjects. But

this book is in the hand of him that sits upon the throne; and he being interpreted the Great God, what spiritual idea can be intended?

In answer to this we suggest that there is in fact an expression purporting to be from God, about which we are all concerned. We will not say that it is the Bible; but rather, that it is the Covenant of God which has been expressed, both in the Bible and through other sources, to man. This is undoubtedly the book; and to show that earnest inquiries are directed this way, we have only to point to the great questions of religion, where the world is struggling to know what is the expressed will of the Creator. There is much strength and light brought to the subject in these times; so much that John, anticipating the principle of investigation and inquiry that now prevails, might well have chosen the figure of a "strong angel" to indicate it. The spirit of the age presses everything to the light. Science is burning up the superstitions of the past; faith, candor and liberality are blended, and tremblingly approaching the great subject where the hopes and destinies of men are fixed by the words of the Everlasting.

But the great struggle has been made. Excessive faith has taken an extreme which can possibly stumble at nothing. Rank infidelity seems equally at fault for believing that no expression of the Divine Mind is to be entertained. Between these the strong angel leads the band of hope, and here the best efforts of the age have been exhausted. The decision is not that God has never spoken to man, but rather the proclamation demands what is the mind of the Almighty, from all that is written and from all that is before us. Who can give the reason, clear the doubts and save those who are perishing in their very faith? Considering the manner by which the fragments of sacred writing have been collected; the different times and persons connected with its origin, the interest in its divine authority is only intensified when the devouring flames consume the fables and follies of the past. Our minds are set to let error go to ruin; but the heat is intense, and the fire spreads, threatening our hopes as well as sacred institutions. We cling with desperation to the assertion that God has expressed himself to men through the scriptures. But in a time like this, an assertion that such is the case, will not stand; an assumption on the face of the Bible will not satisfy, and the excuse of mystery only adds to the rage of the consuming elements. The secrets of nature are being penetrated; the very atmosphere yields up the forces so long invisible; and all systems have their life, and pass in the spirit of investigation. We are penned in close corners, and are anxious about

that which is avowedly mysterious, purporting to wait for the ages to come, when knowledge is increased. Concerning this book, this covenant, John says: "No man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." He anticipates a fact of history and human experience. He beheld men stumbling over literal and material objects, making efforts to unlock the scriptures with keys of their own prejudices and limited benevolence. He witnessed spiritual minded men reaching out with great effort and effect, but coming short on account of some lame theory that the errors of the times furnish, and which darken and block up the way of understanding. He saw the struggle to monopolize the world's honors in persons, and to strain the everlasting principles into private interpretations. These efforts are counted "not worthy." Whether they originate from a religious or infidel source, the verdict concerning them is the same. Under the most natural view of life, and of the great cause of all things, wherein the idea of Revelation is ignored, we have little satisfaction in the theory advanced. The efforts in this sphere have been equal to observing that we live merely, and that we must die and perish like the brutes. The best inference and advice from this quarter, is to eat and drink, and to live as insensible as possible. No principle from this source can penetrate the covenant of God; there is little disposition to do so, for the lowest motives actuate the adherents of this natural sphere, answering to the distinction "under the earth." The next figurative locality answering to the "earth," is that where faith accepts a theory of Revelation, but not in any honor to Him who is perfect in His work and intentions. This is the department where efforts are made to know of life and its prospects through the scriptures; but where the intrusions of literal views, and misapprehension through literal interpretations, ever must defeat an approach to the true foundation.

The third place from which it intimates that there may be, or has been, an interest to know of the covenant, is that called "heaven," but which, as it applies to this earth and its circumstances, must mean the distinction of liberal and spiritual mindedness. Even from this source, there has been no general principle, we are to understand, which is equal to comprehending the work and intention of the Almighty. In this last case, the reason of failure and unworthiness is more on account of the overwhelming influence of other forces than from a false foundation in the spiritual principle of approach.

Now, though the covenant of God may be confirmed from nature as well as revelation, yet it is from the latter that we derive the

main instruction. The Bible purports, indeed, to make a specialty of the will and promise of God. Therefore, if on this subject there is a doubt and a seal, and this doubt has been engendered by the writing of the scriptures, even whilst it attempted to tell us of God's intention, then the seals are truly placed on the writings of the Bible, even though the book in the hand of him that sits upon the throne means the covenant of God. If the seal is on the covenant, through the writing of the Bible as a whole, then it has been contributed to by the several writers concerned in its production. John says the book was "sealed with seven seals." In reference to this statement, we submit, first, that the scriptures do profess to tell us what God has promised and determined; and that in doing so, whilst they have given us hope, they at the same time so expressed the matter, that we are withheld from an understanding of that in which we have been induced to believe.

Secondly, it is apparent that whilst we have been mystified by the scriptures as a whole, there are leading subjects in the sacred writings which have mainly contributed to this end. For instance, we say that it is the subject of Adam, Noah, Abraham, Moses, David, Christ and John respectively, which, in the order of revelation, have one after the other been presented to our view, to add to and develop the covenant of grace. In every instance there has been a reserve as well as a revelation, and the general points of mystery lie directly on these seven subjects at this time. The seals consist, not in the seven dispensations, but in the mystery that rests on these seven departments of sacred writing, concerning the will and covenant of God.*

The book is "written on the inside and without," as is purported in the temporal and spiritual benefits of God's promise, as is illustrated in the literal inheritance of Canaan, and the far-reaching blessings of all states of existence.

The idea also covers the character of Bible writings, which, purporting to declare a real event, often is aiming at future developing principles; and, by the use of literal objects, makes a special point to refer to metaphysical outlines.

John's weeping over the sealed nature of the book, and over the inability of any one to open it, only reflects on the present situation, wherein we all regret the necessity that binds us in the dark, whilst we are required to believe, in the face of an inexplicable revelation, and the stern realities that beset us to contradict.

Where is the believer that does not lament the uncertainty that clouds the writings of the prophets; the reproach of the Mosaical law, and the lack of honor that should attach to the word of inspiration?

The language implies that there is no principle applied to the terms of the Bible that is effectual or correct; and that there is no theory that does justice to the great designs of the Creator, that can throw light on the mysterious expressions of the sacred volume, and reveal them in harmony with reason, justice and prescience.

As in the visible world man is the highest order of creatures, it is to be presumed that, as a figure, he stands for the chief realities of the mind. Principle is the highest order of mental forms. It is an object which is discoverable by the mind; it is a center around which thought distinguishes itself from other thoughts. Terms are the doors which open to principles. A name suggests to the imagination a form having extent and limit. At the term liberty, for instance, the attention is directed to an invisible reality. The intellect takes the measure of a spiritual influence; it difines the province and nature of its exercise, and allots a particular department in mental existences to which it belongs. The highest conception of governing thought, centered in an idea making a rule of conduct or guide to truth, revolves itself into the same limit. An intelligent advance into the regions of the uncertain, guided by the spirit and similitude of a rule, is the proper definition of principle in action. This appears to be the object hinted at by the figure of men in the books of revelation. With this explanation, it is proper to note that the unworthiness and inability to open the seals spoken of by John, may not refer to persons or individual cases, but rather to the principles which are applied to the explanations of the covenant to our fathers. So far as the term applies literally to persons, and as far as history records a failure of their efforts, even then the failure is owing to the defective principles, in whose spirit they approached the mind of the Deity. These defects, too, were the intrusions of the times and circumstances.

But, now the vision introduces a Lamb—an ideal under the figure of a lamb—which we shall claim, at once, to be the culmination of all individual efforts of the wise and the good in all ages, in combination with happy circumstances, and the embodiment of true and acceptable principle.

"I beheld in the midst of the throne, and in the midst of the elders, and of the four beasts, a lamb as it had been slain, having seven horns and seven eyes."

The description further declares it of the tribe of Judah, of the root of David, and that it was identified with "seven spirits of God sent forth in all the earth."

The horns and eyes being declared to be spirits which, in this manner of interpretation, relate to influences of a metaphysical

nature, we have a basis by which to judge of the whole character of the lamb. If the horns and eyes be spiritual influences relating to earth, then the body is essentially of spiritual character. The idea of this lamb may be ascertained from the relation it bears to the book it purports to open. The covenant of God being the book, and this enshrouded in mystery by the scriptures which make mention of it, and which supply the mystery by their own figurative and spiritual character, this lamb to be adapted to the work in hand must be in the cast of principle and spirituality. We deem it a spirituality to discern what is the intention of any figure, where a literal object has been appropriated for the purpose of hinting some inner meaning.

This has also been esteemed philosophy; and if, indeed, it may be suspected that this transferred system of expression is peculiar to the Bible, then it is the right foundation to expect a hidden meaning, and to seek for it. If the Bible and the covenant of grace comes to us in this system, then it is the true Bible philosophy to treat it in this idea. If this manner of conveying instruction may be called a philosophical plan—and we find, indeed, that the nature of the sacred writings encourages this view—we may well judge that the lamb is nothing short of a philosophical system applied to the Bible. At least, if we find that the Bible is full of figures, then it is a true philosophy to appreciate that fact. Now, here is presented an ideal, under the figure of the lamb, which evidently does appreciate the system of the sacred writings, because it purports to read the matters pertaining to the covenant. Therefore, if the fact of the figurative character of these writings holds good, we have before us the embodiment of the lamb, in the simple appreciation of that fact, which enables to unravel the expressions of the covenant in the same system in which they were dictated.

It purports to be able to open the seals, and those seals obviously relate to scripture mysteries and divisions. Those mysteries are such because the covenant of God comes through a medium of spiritual or philosophical cast. The principle, therefore, which can treat successfully with a system molded in figurative and mental philosophy, is the one that is of the same nature. If, then, it be admitted that the promise and will of God is communicated to us through a plan of philosophy in the scriptures, then a system of Bible philosophy is the only medium by which its meaning can be unlocked. It is the only principle that is worthy of the attempt; and even this is declared in great effort to attain to the standard of success. Not only is this intimated by the term "prevailed," but there is an expressed suppression of life, which supposes great

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opposition and enemies of a positive kind, as well as struggles within itself, and with the great and difficult subject with which it is identified. Seeing that we are dealing with facts of history and influences in the physical world, though they be of mental vision, it becomes us to inquire whether or not Bible philosophy has undergone any of the adversities ascribed to the lamb, and been slain in the course of religious events.

There is little doubt that the opening scene which John describes, wherein the throne is set, the elders sitting round about, the beasts before it, and the Lamb in the midst, has an application to modern times, where peace and liberty have their dwelling, and where civilization centers her glories and triumphs. Any reference, therefore, to the history of the lamb, as is contained in John's description, showing that it "had been slain," reverts to earlier periods of the Christian Church, which is intimately associated with Bible philosophy and the covenant of God. A fact so prominent as that of the agitation in the Church in early times, concerning the mysteries of life, and the bearing and intention of revelation, needs only to be mentioned to be fully recalled. Prominent in the events of the time is the philosophy of the early Fathers up to about A.D. 450. But the remarkable feature of this scene, and the one which has a particular bearing on the subject in hand, was the arbitrary measures taken to suppress a healthy Bible criticism, and a reasonable mode of accepting revelation. The tendency of the age was toward a perfect ideal, which would make scripture doctrine consistent and acceptable, whilst it revealed the Creator of all things only to be loved and exalted. But the redeeming features of Christianity were marred by high-handed measures; and instead of a disposition to reason intelligently, there was enthroned a mania for believing blindly, inconsistently and foolishly. Does the fact justify the statement? A great many will admit that it was so; and it is to you we suggest that therein consisted the most visible slaying of this spiritual lamb that can be conceived of. In spite of the authoritative decrees and the vigilant opposition of the ages, the ideal conception struggles upward, freeing itself continually from imperfection, until it becomes an exalted spirit and redeeming system of faith. We say that it is only this that can successfully interpret the will of God from all that is expressed in heaven or earth. The idea centers not in a person. The nature of the figure leaves it simply impossible; but it is just and correct to say that it is the culmination of all individual effort since the thoughts of men aspired to heaven.

The lamb is the result of happy circumstances, though it be a mere system of philosophy in harmony with the plan of Revela-

tion. There will be occasion to show that David is the figure of liberty, and Judah, that of heaven or peace, according to the plan of figures adopted by the scriptures. Whatever may be the literal facts concerning the lives and characters of persons introduced in the scriptures, let it be once conceded that the Bible system is one of spiritual representations, and at once the prominent individuals of its history may aptly be extended to the figures of important principles. We shall have occasion to apply and particularize this idea in many instances in the course of this essay; but for the present we will merely assert that peace and liberty are necessary circumstances of a thoughtful interest in the scripture subject. The promise of the Lord once claimed to reach outside of the Jewish race and people, it must not be forgotten how that promise is pointed on the tribe of Judah and the reign of David; so that, if we, the gentiles, may claim anything by reason of the revelation to the Jews, we must do it spiritually; and, therefore, these persons are important to us in a figurative sense. What do we desire, indeed, but heaven and freedom. The scenes of earth have made us realize the contrary of this for almost the entire length of our history. It is very natural, therefore, that, if we are promised any good, it is centered in these two principles. But to return to the statement that peace and liberty are necessary to the calm deliberation of the scriptures, we invite you to reflect that if the Bible is a figurative plan of instruction for the most part, that it must be full of difficulties and perplexities which require a devoted thought and peaceful condition of society. If any one will question a system of instruction coming in the possibility of difficulty and perplexity, we shall, nevertheless, not undertake to deny such possibility. We believe, in fact, with reference to the Bible, that there has been as much intention to curse, by its peculiar manner of mysticism, as there was to bless. If not so, why has the result of its acceptance been the source of so much misunderstanding? If you say it is all our fault, then we call your attention to the fact that no other book in the wide earth is so mysteriously and darkly expressed as that of the Bible. Now, believing it to be of divine authority, what theory will you adopt to explain? Will you undertake to deny, either that it is not mysterious, or that it is not of a sacred origin? For our own part, we cannot entertain either proposition; and to be candid with ourselves and with all interested parties, we submit the theory that the sacred scriptures is a terrible experiment with human reason and faith, and has evidently been dictated in both mercy and wrath. Nevertheless, there must be some definite system pervading the expressions of the whole writ-

ing, or even the theory of divine authority is not sustained. In order to ascertain whether or not such is the case, no hasty judgment should be admitted, and the most favorable conditions of society will best contribute to this end. The discovery will not be the result of brutal times and arbitrary dictation, but of the days of peace, according to the promise of God, and of liberty, agreeing with the reign of Israel's favorite king. It is that peace which directs attention to art and knowledge; that liberty which gives security to life and property, and protects and upholds the freedom of thought and expression. It is that peace—that heaven—which quiets the earth with love, and directs the mind to wonders of nature and phenomena of life. It is that liberty that rises above creed, literal terms and long established customs, and photographs its interpretations of scripture and God's government from reason and experience. Such is the descent of the lamb. It is an ideal wrought up to a standard of benevolence which embraces all creatures; which will be found to harmonize with the expressed intentions of the Creator, and which has been perfected by all the agents of religion from the days of Adam. It is an idea that could not receive its graceful moulding and perfect touches, except by the contributing eras of progress, and by general discoveries of religion, art and science.

After all, the lamb is but a system of Bible philosophy, colored and perfected by the most liberal thoughts of the reformers, and restrained into limits by the necessities of human nature, and the expressions of scripture in the light of reason. To believe this is to approach the Bible in a new light, to rest our feet on a new foundation. The principle, if correct, ought to struggle successfully. If not, then it is not the lamb that "prevails" to open the seals, and which purports to reveal the secrets of the divine government.

To reason on this foundation, transfers us directly to the scene of mental forces, and the theory of transferred meaning will ever suggest that the terms and figures of the Bible are directed to this spiritual department. We have names to cover all the ideas known to men; each term calls forth its idea which is associated to that term. Each idea has a center on some reality; the words hate, fear and love, each calls out a known reality. The objects to which these terms are directed are forces and principles discoverable by the mind. Now, when we have looked throughout the mental world, discovered all its principles, and named and limited them according to their nature, it will be perceived that some of them are so comprehensive as to embody many others; some so general as to com-

prehend most of the existing realities under a few terms or names. Others again are found so important, though less general, that they are entitled to the first standing in a classification of the whole. We claim that the Bible contemplates all these influences, estimates their importance and presents its figures with reference to them. If it perceives that seven comprehensive principles pervade a certain department of our world's influence, it has its seven objects in sacred writing, whose prominence is an implied hint to spiritual minded men. If, in another division of pursuit and action, it discovers twelve principles which lay at the foundation of all multiplication in that class, it pays compliment to their existence and importance by a parade of twelve persons or objects, and thus inviting our attention to its true object.

To interpret the Bible after this plan explains the figure of the lamb, which is declared to be associated with so many principles, or "spirits of God sent forth in all the earth." To assume that the lamb as a whole is a mere figure of a true Bible philosophy, will not satisfy, unless the more particular description harmonize with this statement.

Therefore, we are to inquire what properly belongs to a system of philosophy, in order to see whether or not there are any principles which may correspond to the horns and eyes, thereby agreeing with the figure of the lamb. Let us enumerate reason, principle, consistency, observation, experience, fact, and expediency. These are essentially, a means, of not only Bible philosophy, but of any other system that will attempt an investigation of truth.

These are comprehensive, universal and undeniable parts of all intelligence and research. They are the horns and eyes of any system that is correct. In all the sphere of intellect, they stand preeminently the eyes of knowledge. In an effort which involves argument, observation, experience, reason, principle, consistency, expediency and fact, are all used in the capacity of horns in the figurative sense. Through the operation of reason, facts, observation, and expediency, truths are pushed home to the understanding; consistency and experience are prominent in such cases, and principle pervades the whole. They are used in a defensive and aggressive capacity, either combating opposition in the interests of truth, or making attack upon absurdity. A theory of Bible interpretation, such as we conceive is meant by the figure of the lamb, must have much need of these principles, and without their aid it is impossible to preserve a correct channel of explanation.

Not only are these forces necessary to a successful inauguration of a new theory, in the capacity of defense, but they are also a guide

and direction in determining what is true and appropriate on any subject. As a guide, they are as eyes; as a defense, they are horns; and as the auxiliary of an argument, they aggressively push to a result of conquest. Attempt to make your way to the understanding and feelings of men, without a close consistency and reference to their experience, or to enlist their sympathies without a theory that is expedient and proper under the law of our being. Fact is demanded. Men summon everything before the tribunal of observation. None can be inconsistent and be believed. In fact, these horns and eyes are the only surety of success, and especially in a new system of philosophy.

Now, the "seven spirits sent forth in all the earth," are declared to be the horns and eyes of the lamb. This statement, rendering the application to a person out of the question, we shall claim for the figure what is consistent with the avowed object of the lamb. This being to open the seals upon revelation, and the covenant of God; and knowing that this cannot be done but by adopting the same mystical system that has dictated the scriptures, we shall draw the conclusion that it is Bible philosophy that is intended by the figure, and that the horns and eyes are the seven principles particularly belonging to philosophy, and indispensable to every theory of investigation.

Much is written, and much believed; time gives force to custom, and errors root like a tree. All that is, is not right; even that addressed to our understanding is misunderstood. The lamb, to fill the necessities of the case, should be a system embracing such precautionary principles, as will guide us aright.

No such embodiment exists, except in the above enumeration; because the intellect is exercised by and through them. Individually, they are the eyes of every man who ascertains anything mentally; but in the figure of the lamb, they embrace what is peculiar to philosophy, and the seeing quality and faculty of intellectual attempts.

Principle, as here applied, and intended to mean one of the horns and eyes of the lamb, is a disposition to realize forces beyond, as literally indicated by common objects and terms. It is a power to discriminate between a figure and the invisible force represented by the figure. It is an appreciation of the object, when a writing or commandment is given, without a strict regard to the letter. It is a discretionary power that perceives what is intended, and is only bound by the spirit of the instruction. It is an advanced intelligence which touches nimbly upon physical objects, to deduct their spirituality.

Experience judges things by what it knows and feels. Observation, as here applied, is that principle which takes cognizance of a matter with a view to test its merits; an impartial disposition to hear, independent of prejudice. It is a hearing and seeing faculty, which is on the alert. It grasps at all facts and objects, and hands them over to the reason. It goes before the mind in the broad field of nature, and is pleased to consider all the handiwork of God. It has a ready ear for every voice of fact, or theory of a subject, and lets not any reality of earth, or reputed revelation from heaven, pass without critical investigation.

Expediency is the disposition to do that which is most fitting to the time and circumstance, without strict conformity to rules and precedents of other times and places. It is an effectual eye of the present, but short-sighted when directed to the dim ages of the past. It appreciates its own time; believes in progress, and purposes to take the lead.

Fact is an indomitable supporter of any correct theory. It aids the mind to reach the invisible, by its ever reliable foundation. It is the source of figurative language, and photographs strong and well defined pictures of the future. As an aggressive force, it is always attaining victory.

Consistency is a strong test. Even revelation must undergo its searching discernment. Consistency is demanded in all the earth, and is the measure and weight of evidence. It is the eye by which judges determine the truth or falsehood of testimony. A theory of belief contradictory in its parts, cannot be believed. A doctrine in a system inconsistent with the main features of the system, is wrong, or the whole system is false. This is the same principle we propose to apply, as is hinted, and as is indispensable for help and guidance.

Reason is the eye in all matters of the mind, and is chief of the seven, so universal and indispensable. No comment is necessary to show its capacity to penetrate falsehood, or its power to combat error.

Thus, these seven are very necessary realities; are peculiar to philosophical efforts, and must come to the front in any attempt to show what is the will and promise of God, as expressed in the scriptures. Behold, then, the lamb in a system of philosophy the Bible itself has dictated, and whose horns and eyes are principles essentially its own, and yet universally available.

As far as individuals are concerned, the figure of the lamb embraces all individual effort, which should result in an acceptable ideal, whose approach the Creator will not reject, because it is fashioned in a doctrinal mold agreeing with his will and purpose,

and is impelled by a plan of procedure, which he will be pleased to approve as the only reliable means to be made available. Acting on this foundation, we will seek to apply a philosophical interpretation to the Bible, looking to the facts of the world's history, and to the indisputable forces of the mental sphere, trusting that here will be found all the objects to which the figures, terms and ceremonial shadows of the sacred writings are directed.

Adam is the beginning of Bible characters. So singular is the account concerning him, that even on the theory of a divine origin of the Bible, the inquiry seems proper, whether or not such a person ever existed, and whether or not he is a fabulous supposition, created from the imagination, and receiving a descriptive molding, in order to illustrate the nature and history of some particular principle.

There are a few considerations which support the mystical view of this subject. At the time the history of Adam is introduced in a regular form, the human mind was far progressed in the knowledge of mental forces. It was conversant with life in all its varied characters and capacities, and was accustomed to draw on the imagination in historic parable, in order to picture a likeness of its discoveries. It had found out the operation of inner thoughts and motives, and became proficient with both fact and fancy in illustrating. This is as much true, if other than Moses wrote the first four books of the Bible, as it is if he wrote them. If Moses produced them, then their figures and characters were contemplated from a high stand-point of experience, which looked back on long periods of time, wherein was furnished ample opportunity to conceive of moral powers and first causes. If these writings may be attributed to other persons and to later times, then there is still greater reason to believe, either that they were theorizing on the fact of creation, and imposing on the race a mixed system of important law and unnecessary ceremonies, or that inspiration addressed itself to a delineation of truth through the images of both fact and fable. Leaving out the question of authorship, we are to incline to the latter belief, in favor of inspiration; and, seeing that there is a connected history of race and generations from Adam, or from the time in which he is represented to have lived, to that of the present day, it should settle us in the opinion that there was a real existence of a man who was so named, and who became a leading branch in the present races of men.

As most all the characters presented in the Bible seem to have had an existence in fact, it appears that inspiration watched the persons and events of real life, and availed itself of favorable instances and characters to figure and teach its revelations.

Secondly, it is consistent with the theory of revelation, as directed in our scriptures, to believe that there has been an extraordinary influence over the lives of some men connected with sacred history, which has constrained their acts, so that their history might present a true picture of some object of inspiration in the system of spiritual discoveries.

A third class of professed revelation can only be accepted on the supposition, that when ordinary character and events, as well as extraordinary influence of the will and conduct, failed to present a proper ideal of the conception in view, there has been a resort to fabulous probabilities in human conduct, or possible, though extraordinary accounts of divine interposition.

We shall, therefore, approach the subject on the theory that inspiration has fastened upon ordinary events; that it has molded events to its purpose, and that it has had resort to imagination and fabulous creations.

These considerations argue the primary object of revelation. It is to lay bare the hidden and subtle influences which direct human conduct aright, or seduce the mind to disorder and wreck. In its effort to make a vivid picture of life, and the powers of good and evil, it grasps at all realities and imaginary conceptions, seeking to cover all points by pertinent figures, and to illustrate by every possible and successful means.

From the first to the third chapter of Genesis may be seen a sample of what the Revelations of John are, and in fact of all the obscure portions of the sacred writing.

We claim that the book of Genesis, like all the rest of the scriptures, comes to us by inspiration, or a power that discerns the concealed mysteries of life and future events. We question, however, whether it contemplates further back in time than the beginning of intelligent beings on the earth, or makes any speciality to show the order of literal creation.

The whole range of the scriptures appear to reach not further back in the past, or forward in the future, than to one successful experiment of God's dealing with the will and activities of men. All the possible events of the ages of eternity are not detailed; and it may properly be esteemed out of place that a book so devoted to metaphysics and morals, as that of the Bible, should start in with an account of the literal creation.

True, it may be proper when introducing the great God to the creature, to assert that he made all things; but this is well said in the very first sentence of the Bible, and after this one sentence, concerning the origin of the worlds, we may well suspect that the

object of the detailed account is like that of the whole Bible, concentratedly devoted to the subject of human progress and the events and principles pertaining.

Even if it asserts the literal order of creation, we may expect at any point a departure from that order, if the fact of nature is not a proper figure of the conception that inspiration has in view. How often this is to be observed all through the sacred writings; when, for instance, some object of nature is appropriated as a figure. As long as the figure serves in its natural character and aspect, it may be so used, but as soon as a necessity is perceived, which the nature of the object cannot properly figure in its own natural character, it is suddenly made to assume an appearance in the figure, which is known to be contrary to the order and nature of the subject. Thus lions are made to assume wings, beasts are presented with many heads, and men figure in unnatural character and appearance. The explanation of this is, that there was an object, and inspiration was intent on that object, without strict regard to natural appearances and facts, so long as it could produce a figure to illustrate its conceptions. From the very time that revelation submitted the proposition that "in the beginning God made the heaven and earth," it has evidently been intent in the interests of its great moralizing plan, so that its figures are very doubtful as a pattern of nature, and its statements of creation cannot be relied upon, as strictly correct.

Indeed we are justified in doubting that any explanation or account of the literal creation of the heavens and earth, or even man, is intended in the whole Bible, not excepting the first three chapters of Genesis. These things are still among the secrets of the great past, and enter into the present problem on which men are engaged. There is another volume that instructs us on these subjects. The panorama that unfolds to our view is terrible with the vision of ages. The voice that speaks from this source is calm and pointed, suggesting wonders, without intention of mystery, and gently and gradually lifting the veil that separates time from eternity.

After the first sentence of the book of Genesis, the allegorical character of the writing becomes apparent.

An allegory may contemplate time, facts, principles and events; and on the supposition that the book of Genesis is a philosophical picture, drawn from an observation of the real heavens and earth, and the different objects contained therein, it still may suggest more of the literal history and origin of man, than is gathered from inappropriate attempts at literal interpretation. A retrospect of the

history of mental forces must necessarily touch at the early stages of human life. If time were introduced as the measure and degree of advancement, it would be proper to classify all time in which men on the earth were concerned, or at least to designate it according to the stages of progress. Being then relieved from the restrictions which the literal view enjoins, both as to the age of the world and the origin of man, we are at liberty to place the seven days of Genesis at whatever beginning the terms of the allegory and the facts of our history may indicate. Taking the existence of man as a reality, and his beginning as not definitely determined, either by the scriptures or science, we are at liberty to expect that the course of human progress began before the days of Adam, and therefore that a figurative showing of that progress, classified into stages and times, may contemplate pre-Adamic existence, and exhaust its first great period in the unknown ages, before the history of Adam began.

Now, the allegory under consideration implies continued development under the figure of created objects in the physical world, and divides the stages into seven periods, represented by the well-established idea of days.

That a system of philosophy, aiming at future events and unnamed and imperfectly understood principles, should turn to nature for its figures, is natural enough; the more so, when at the time this system commences its pictures, natural objects had long been familiar, and it had become an established custom to aid the mind in conceiving of mental conditions and doctrines, by a resort to physical forms. Indeed, at that time some systems of language were constructed on this principle. But the very nature of mental philosophy is to be quick to perceive likenesses, and to be expert at making steps of physical objects and natural scenes, in order to indicate its intellectual discoveries, and to make a vivid revelation of them to the experience. But here is the account of a creation. If it is not a literal one, its figurative sense must be searched out. Thus it proceeds: "And the earth was without form and void, and darkness was upon the great deep."

If we take position in the transferred plan of expression, the terms, earth, sea, light and darkness, still have a meaning. The sea is spoken of as being enshrouded in darkness, and "the spirit of God moving on the face of the waters." Now, the sea literally is an extensive range, where danger, violent currents and boisterous waters prevail. The philosophy of language and of the presumed system of the Bible will direct that we deduct the literal character of an object which the terms of sacred writing point out, and use

that as a guide to what is meant by the term. Then always keeping in view that the scene of these spiritual objects is among men, and among the circumstances, principles and events of their progress, the result will lie in the consistency of the application, and a false or true deduction will be made out accordingly.

This fact of the great sea suggests the reality of arbitrary, organized society; and here is the scene where human progress begins, just at the point where the intelligence of men enable them to conceive a systematic order; but when, as emerging from barbarism, their selfishness and violence give cast to their plans, and force all into great despotic unions. All early history is filled with the accounts of society acting together, according to race and language, which, serving to secure a union, at the same time has given pretense to a consolidated and intelligent oppression. Here the weak bow before the strong, brute force rules, and the increase of knowledge is applied to secure all the strongholds, so as to perpetuate an arbitrary dictation, and make the masses of society contribute to this end.

We judge that the figure of the great sea can well fit that transition state between barbarism and a well regulated order of society; and, in fact, that element which in union and strength, from any cause or motive, may assert itself in any stage of civilization, against the rights of men and the proper modes of adjusting difficulties. Summary measures, dictation and violence, with the auxiliaries of union and intelligence, are the features that are unmistakably hinted at by the figure of the great sea on which darkness reigned.

There is an instance in the book of Revelation, where figurative language is explained, and where "waters" are said to be "people, nations and tongues." This will show that the application of the term is close to the point, and that the idea sea, or great deep, has a relation to arbitrary, organized society. Nor does the character of John's Revelation and this book of Genesis differ. The same terms are used in both, and the same allegorical characteristics pervade each. John speaks of the tree of life; sun, moon and stars; of the woman and the serpent; and in fact, of all the objects which are so strangely applied in the book of Genesis.

But, allowing the application, when was it that the spirit of God moved upon the face of the waters? Rather, when in real time, was it that moral darkness prevailed in the sphere of human life, and in the rude forms of society? Who can tell when? Leaving out the ages when men groped along, coming short of great designs for good or evil; when did the thoughts, actions and activities of human existence loom up to an importance to require a direction?

Nothing is intimated of that period in which tribes and people maintained the routine of warring against the lower animals, and living in caves, until the great circle of years passed round. But, the account makes a point to commence where the intelligence and progress of men were threatened by their follies and violence; as soon as they had been aroused from petty objects and animal insensibility.

However, it is not possible to fix upon any base to determine the beginning of the first great day of Genesis, until we have an idea of the second; therefore, we will pass to consider the second day, on the theory that the first relates to pre-Adamic existence. If this theory is correct, it will have more force when the great periods which are within the reach of history are defined in accordance with the account of the other six days.

"And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters."

We have expressed the opinion, that as there seems to be a connected history from the time that Adam is reputed to have lived, that it is reasonable to believe that there was indeed a real existence of a man so-called. Now, it appears that the author of Genesis has mystically connected the history of this man Adam, with his images of moral development.

Be this as it may, if there should be anything occurring in the time of Adam which is of importance, the picture of human progress could not overlook it; but rather must make special mention of it in its enumeration of the seven days.

Now, there is something of importance attached to the time, six thousand years ago, when Adam is said to have lived.

It is, that a connected history was then originated, which at its commencement, may have only been the tradition of a man and a tribe, but which, becoming connected with a plan of instruction, or allegorical shadow, resulted in cutting off the events and doings of former ages. We mean by former ages and doings, the acts and existence of men. This historic intrusion, indeed, does not reach to all people; for some races have records going back of the time of Adam, giving an account of men and their actions; but seeing that the whole Jewish, Mohammedan, and Christian world have been cut off from entertaining any notion of ante-Adamic existence; the dividing nature of the bible history is general enough to meet the requirements of the figure.

In addition to the claims of outside nations, recent developments are tending to favor the belief that men have lived on this earth long prior to the time fixed as the beginning by the Mosaical history.

It is claimed that human remains are now found in stratum of earth of very ancient date and class; some geologist ascribing an antiquity to those fossils, of from 10,000 to upwards of 50,000 years. Animals purporting to be made on the same day with man, according to the above history, are found to have engraved a marvellous record of years.

But, owing to the comparative scarcity of human traces, the evidence of man's great antiquity is left to more recent times and greater research. This comparative scarcity is reasonably accounted for by the superior caution and intelligence of men, which prevented the sudden convulsions of nature from sweeping them in great masses to destruction.

In numbers, also, they were less than the host of animals; requiring longer time to attain maturity; and, upon the whole, far less prolific. Besides, the ancient custom of burning the bodies and bones of the dead, had much to do with obliterating the evidence that man participated in the distant scenes, before the earth was tossed and torn by the era of convulsion.

Now, we reason in this manner: At some time not far remote from Adam, some of his descendants commenced a history, which at most, may have been a record of a traditionary account, concerning the genealogy of a man and a tribe. It must have commenced in a very simple form; perhaps containing information derived from actual acquaintance with several generations, and only embracing what the limited memory and acts of those generations afforded. Afterward it grew into greater proportion, more from the lapse of years than from anything extraordinary about the nature of the history; and succeeding to concentrate the view of future generations, it served to isolate all events outside of its own records.

The fourth chapter of Genesis looks more like a genuine commencement of literal history than anything that precedes it in the book of Genesis. Even here, there are traces of shadows foreign to simple history; and all before this chapter is stamped with the peculiarities of Moses. We say Moses, because it is probable that that great philosopher was the one to whom this shadow of moral progress was portrayed. This was long after the simple history of Adam and his descendants was commenced. At the time of Moses, he could look back over 2,000 years of this plain history, which must have commenced near the time of Seth. As, at its commencement, the state of knowledge and interest of outside people and subjects was limited, so this Adamic history was always afterwards characterized by this limited view. Future generations built on that foundation, which, extending only to Adam, continually pre-

sented him as an origin, or beginning of men, because he was the beginning in history. As time passed, the possibilities of any other line of people seemed less, and Adam loomed up as the first cause. Whatever Moses may have believed about it, he certainly fastened to this popular belief, the shadow of the seven-day progress. When he came to the point where a principle corresponding to man was presented, he called it Adam; because the popular notion of Adam as the first man, accorded with his first creation, or note of principle. Not only does the first three chapters of Genesis look like an allegorical figure, but the same characteristics are interspersed in many places throughout what purports to be a literal history. Why all this, and how? As far as the first three chapters of Genesis are concerned, it appears that they have got into the wrong place. The mystic philosophy of the days of Pharaoh, has turned back several thousand years, and has given character to the Adamic history throughout, and especially by the introduction of the first chapter of Genesis. It does not matter, however, seeing that the picture contained in this celebrated preface, contemplates time before Adam and after Moses. It would seem that it was placed before the other chapters of Genesis from a misapprehension of its meaning, having been understood as a literal account of creation up to Adam. The probability is, that Moses, besides having had committed to him the law, the mysteries of the tabernacle, and its ordinances, had also an agency in the prophetic dictations of the first chapters of Genesis. Evidently it was not intended as a literal history, but has been misplaced as well as misunderstood.

But for the other figurative intrusions into the historic account.

It can be accounted for only on the theory that the Bible is a plan—a historic plan of instruction; and that history has been made —men's actions molded—in order that historic account should present the shadows intended. We say that God placed the historic scriptures about the time of Enoch, in their beginning to be a firmament in which to place the lights of instruction. It is here claimed that this historic scripture firmament, or heaven, as it is called, has been the means of diverting our attention from former existences, and confining it to peoples, nations and tongues of modern times. So God placed the firmament, and called it heaven, rather the historical plan which we call scripture; and as the stars, sun and moon are seen through our literal firmament, so the lights which guide our conduct and belief, and dispel ignorance and superstition, are seen through and in the firmament of sacred writing.

Now, this placing of the firmament being on the second day, and the firmament interpreted to be history that was commenced about

the time of Enoch, it follows that about the time of Enoch was a part at least of the second day.

The day was divided into two parts, called darkness and light, or evening and morning. The day commenced with the evening. As the events of these great days come within the scope of our authentic history, there is another guide to distinguish them. Light, being indicative of prosperity, knowledge, improvement, or righteousness; and darkness, that of calamity, unrighteousness, or ignorance, we are enabled to look back in history to the night and day of the past.

Then, being divided into light and darkness, a period of prosperity has reference to the day portion of these days, and a period of calamity or wickedness to the night portion of these days. Therefore, to the varying fortunes of the Bible seed of promise, those set to be the instigators and promulgators of morality and religion, we must look; for this whole framework has reference to them, because they are intimately connected with the fact of progress, as a cause and means. The first day is fixed by the event of the second; and being before Adam, or any authentic history, its division of day and night cannot be traced. The second day is also too remote to mark the distinction of darkness and light; but the event of that day is unmistakable. It would seem that the time of Adam was the morning of the second day; and as the evening, and consequently the night portion, was back of the time of Adam, we may not speculate about the wicked transactions that made the night of that day.

The time of the second day is known by the event which is recorded as taking place on that day. To speak of the event of a notable earthquake, would be equal to speaking of a certain day, because the day on which it occurred would be well known. In like manner, if one were to make a new classification of all time, and refer to the great pestilence in London, and denominate it as in the second division, we would infer that the time in which we know the pestilence to have occurred, was in that second division.

Because the writer of Genesis is classifying time, and ascribing to the second day of that time an event with which nothing except the institution of Bible history can reasonably agree, we infer that that event marks the second day of his division of time.

The second day of Genesis, therefore, fixes itself by the event which is ascribed to it. It, then, follows that the first was before that time, and both the first and second being so remote that the distinction of evening and morning cannot be traced. But when we pass to the third day, the case is different. There are the events, and there are the varying fortunes of a line of people whom this mystical system contemplates.

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On the third day, the waters were gathered together in one place, and the dry land appeared. Now, having come within the scope of Bible history, and the third day commencing with the evening and preceded by the night, it must follow that, if this system is really anticipating the events of history, that history must show some state of affairs corresponding to the evening and night. This it must do at the commencement of the third day, for the day commenced with the evening and night. After the time of the first patriarchs, we come down to where the record runs thus: "And God saw that the wickedness of men was great," "every imagination of his heart was evil," "and it repented him that he had made man." Here was an event after that recorded of the second day. The words imply a change from what it had been. A new state of things took place when men began to multiply, or as they associated together. We find at this point an evening and night approaching. That state of things in which Enoch, the seventh from Adam, attained to heaven, was giving way to the gathering shades of night. The record is one of terrible calamity when wickedness prevailed. It is one of general destruction, when even God seemed to repent of his work. Now, after the event of the second day, this was the first night in the historic account; and as it was so unmistakably a night in this philosophical mode of interpretation, it was, therefore, the evening and night of the third day.

This is evident, because this system contemplates all the events in their order, and ascribing a night to each day, the first night after the second day must be the third day, because the day commenced with the evening. Were it not a contradiction of terms, we might say the day commenced with the night; but, as all evil is growing in its nature, and evil marks the night, so the day commences by gradually verging into moral twilight, then darkness.

The time of the flood was, therefore, in the third day; and when the tribe of Noah started anew to people the earth, and hold fast to sound principle and faith, the dawn of the third day was not far distant. But there are events of the third day. "The waters under the heavens were gathered into one place, and the dry land appeared." In order to appreciate what took place in the third day, it will be necessary to observe the extent of the day. From evening to evening the day was reckoned; so from the dark period, when the wickedness of men increased, in Noah's days or before, to when the chosen people were again under the cloud, would be the extent of the third day. After the misfortune of the flood, the next reverse of any note is the Egyptian slavery. Before this event,

then, the third day was completed, because the Egyptian slavery was the night of the fourth day, if great calamities are to be the mark of the dark division.

During this time the earth appeared from the waters, or, as is consistent with this system, the distinction between civil primitive society and arbitrary organization was defined, by the sacred inner principles of discretionary action and liberty asserting themselves. The dry land, as opposed to the sea, is the exercise of discretionary impressions and sentiments. This province of dry land consists in family government, personal liberty, and cultivated sentiment. It is a barrier, rising up out of human nature, against violence, outrage, power, and every unjust assumption. It is an enlightened power, before which the device of selfish oppression becomes ineffectual, and against which armed forces cannot prevail. In order to make this distinction good, there must be the existence of healthy notions pertaining to human nature and conduct, which appeal so close to the conscience, and become so general, that they ignore all other authority. To illustrate: Suppose that an offense against common rights were to be persisted in by a person whose only excuse consisted in having the power to force his wishes. The sentiments that rise against him would spring, not from special organized forces, but from the indescribable sources of popular notions which reach so far down into our nature, and are so general, as to be a distinctive force. He would find that, with all his position and power, he could not succeed against the individual uprising that so readily unites in massive resistance. The situation is such that only temporary storms can intrude upon the impregnable shore, and every overflow only serves to expose the indellible writing, which says: Thus far shalt thou go, and no farther. The institution of marriage, family government, and like ordinances, which make responsibility rest everywhere, has had much to do with producing and perfecting a healthy popular sentiment. All are thus classed in some family. Each are jealous for the interest and welfare of their particular charge; and while this may be said of every family, it results in a trained and perfected community as a whole.

Before the flood there must have prevailed a loose state of morals, because it seems that the inner sacred ordinances of life were not perfected. Tyrants ride triumphantly over a debased and ignorant people; but when men are so educated that they can always, and at once, test actions by an enlightened rule, all men and all things are judged in an instant; so that whatever color of action is inaugurated, it has a response of approval or disapproval so prompt, so united, so general, that a bad scheme or designing organization is

checked and barred further progress. This is discretionary action, a divine right, a massive power, which stands opposed to the dark ambition of war and conquest. It is personal liberty and individuality of sentiment which arbitrary power is forced to respect, because in its action it is massive as the earth. This is the dry land as distinguished from the sea. The province of discretionary thought, belief, and action, stands opposed to arbitrary organized society, as the dry land is opposed to the sea. According to the account of Genesis and the interpretation here applied, this dry land first became distinguished from the sea between the times of Noah and Joseph.

It would be expected of the immediate posterity of Noah that they should profit by the sad experiments of human existence which Noah handed to them in history. By the destruction of the wicked and the preservation of a few righteous, the race was again started under favorable auspices. Those arbitrary influences which were extant among peoples and nations, confined themselves more particularly to places foreign to the posterity of Noah. At least this second experiment, because of its moral and favorable character, tended from the outset to develop and bring to light the divine individuality of men. Therefore, when men multiplied, the lines between selfish political organization and personal liberty became better defined. Men began to judge that union for mutual protection did not carry with it a right for centralized power to interfere with the province of local, civil and personal discretion. If, indeed, after those times a tribe or nation exceeded its boundary, and forced the submission of peaceful provinces, it was rightly estimated as an intrusion against the divine order, and there was not lacking the spirit of resistance, which sooner or later threw back the encroaching element, like the storm-beaten coast that is lashed for a season with hurricane and tempest, but still preserves its impassable boundary. The idea is not confined to the aspect of a strong nation against a province, but it applies to the limits and extent to which any organization or authority should exert itself over individual liberty. The most subtle or dangerous of forces is centralized power or authority. Its errors are storms, like the storms of the ocean, which threaten or destroy the institutions it bears on its bosom. Imagine a people who have suffered by the erroneous and misapplied dictation of authority, situated in circumstances of independence, and attempting to frame a constitution to anticipate and counteract the tendencies of centralized power! What study, what checks, what caution, and yet what danger in all organizations of the same subtle usurpation!

To say that men were comparatively little versed in these matters before the times of Noah, is not enough. To presume on a progressive state of things, would say as much. But aside from the inauguration of the cause to produce this better understanding since the days of Noah, there are facts of the historic account which bear on the subject.

There is one record of the time since Noah which proves both the prevalence of arbitrary union of nations, as well as a change of that state of things between the time of Noah and that of the Egyptian slavery. We refer to the Tower of Babel. It cannot be believed that the whole world were so thoroughly of one mind as to voluntarily address themselves to the building of a tower to reach to heaven. The very fact of so great a project, and the united progress of the work, is ample proof of the arbitrary dictation of the age. To suppose that millions of men could be so unanimous in an undertaking so absurd in its object, is to interpret human nature contrary to our experience. This project involved immense labor; would deprive men of the pleasures of their wild habits, interfere with their pursuits and necessary occupations, and oppose to their dispositions to leisure, a task of excessive and long-continued manual labor. A people or nation may be uniform in a relapse into indolence and decay, but they are never uniform in enterprise which involves labor, except pushed to it by the iron hand of despotism; or at least some object more calculated to appeal to their nature than anything contained in the object of the Tower of Babel.

The fact of so stupendous a piece of work being undertaken and pushed ahead with such results, argues rather the dictation of a ruler whose word was law, whose whims were not criticized, and whose resources were as great as the wealth and combined muscle of the people. The record states that the people were of one language; and from whatever cause it may have been, they were united in one purpose. It no doubt would have been a dangerous experiment for an individual at that time to have expressed any doubts about the propriety of building this tower. There is no record of any dissenting voice. Let any great undertaking be started in our day, however worthy its object, it has to undergo its violent opposition; and the faithful historian of these times divides his pages between the years of intolerance and the times of independent criticism.

The people were all of one language; all in one object, right or wrong; no two parties, whose little antagonisms might give the spur to healthy agitation of the question and project. There was no place of refuge to which a dissenter could flee for protection, and

where a separate language had nurtured a separate nationality, whose power could be an offset and defense; all of one language, all of one nation and all of one purpose; no difference of opinion expected, entertained or suffered. The great sea covered the ground of discretionary thought and action. Such was the state of things at the time the Tower of Babel was erected, and such was the state of things even on the third day before the dry land appeared and was distinguished from the sea. The separation of the people gave us race, language, distinct nationality, separate interest, different habits, customs and occupations. It resulted in a more independent thought and freedom of action. It did away with the power of intimidation, because the particles of this great unity divided into a defensive character and individuality, which, because of the general dissolution of one overwhelming organization, found no foe to threaten independent existence. The direct results of this great event must have been a greater degree of personal liberty, right of opinion, and independent thought and action. Here, then, on the third day, in the time between Noah and Joseph, the dry land appeared and the waters were gathered into one place, and because of an appreciative knowledge of the existence and province of political government and authoritative organizations, as well as their limit and restriction, the dry land emerged from the sea a feature and reality forever.

"And earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit." This was also the work of the third day. In the book of John's Revelation, the terms trees, grass and herb, are frequently used. They, however, bear evidence of being mere figures. Their meaning is directed to other objects, and there must be a system by which they were understandingly applied. If the Bible is a whole dictated by inspiration, the terms in one part of it are an index to those in another. Now, the order of these seven days of Genesis is as follows: After the events of the first and second days, which we have considered, the gathering together of the waters, and the appearance of the land, was followed by herbs, grasses, trees, fishes, fowl, animals, and men. From the arrangement of nature, we believe, this picture of human progress is drawn; so, we judge, those terms are but signs of something in this spiritual shadow, agreeing with the apparent order of nature. We perceive, that when the dry land appeared, and the conditions were prepared, there began to be developed the lowest forms of life. It is proper to call to mind afresh, that when this account of the creation was written, the author had a thorough knowledge of graduated life from vegetables

to men, and like all the other writers of the Orient, was expert with natural objects, in showing matters of philosophy. To present a shadow of progress, it was proper to introduce the first figure to fit that state, after society had become in somewhat of an independent situation; and so the grasses and herbs indicate the primitive causes of enlightenment. The first things which affect and fasten the attention of men is their experiences, and the examples of nature or of other men. The placing society in a new and favorable circumstance, gave life to their disposition, and tendency to thought. The freedom, which is implied in the dry land being separated from the sea, left men to choose what of good teaching or example they saw and heard. The natural conscience and good sense of men, led them to choose things instinctively, and to perpetuate bright examples and sentiments to their children. Their observation and experiences testing matters and men, they were soon enabled to form ideals of conduct and character which were generally endorsed. Consequently, their models were thus established, or created. When this stage was reached, and men had so agreed on what was good, that they could hand to their children a fair model of behavior, whether taken from the life of perfect men or molded from the mind by a perception of right, they presented the first degree of life, which agrees with the creation of the herbs and grass. The shadow of Genesis scans rapidly the progress of men, and denominates their establishment of the primitive notions of right as the creation of grass and herbs. The idea to be received from the terms grass, herbs and shrub, according to this system, is that of general examples. The primitive effort of men in moral growth was helped more by example than by any abstract perception of right and wrong. All first teaching appeals to the imitative faculty. The very fact of the wholesale destruction of wicked men, and the preservation of the few righteous, was the seed of better example, or rather of good example; but, when men multiplied, it was necessary to draw aside a chosen race, whose minds should be free from the unfavorable impressions of the barbarous horde. Thus, by steps, first all the wicked destroyed; next, the breaking up of the giant union of centralized power; and, lastly, the selection of the most promising fragment of that scattered race of Noah, to sift again therefrom a few who could establish for future generations. So these were created whose seed is within themselves; or, say, the establishment of examples, which took long time and experience to make possible, was honored with the appellation of creation. But it being of the first stages of that great travel and march of mind, though honored as a creation, is placed in the lower order

of the grasses, herbs and shrubs. As this system rises upward, we have presented the next degree of life, in that of trees. After an approved and defined model of conduct had become established, the concentration of favor toward that model soon produced a uniform course of action. This still proceeded from the imitative faculty of man—the most primitive source of his knowledge. Conduct thus shaped by a sentiment or outline of precedence and example, resulted in the development of custom. Custom is a something that acts not so intelligently as to agree with any of the orders of animal life in the physical creation, but from the nature of its exceeding growth and firm hold in the soil of time, it answers to that most dignified of inanimate life, the trees of the forest. It is not an intelligent force, because it acts blindly. When we come into the world of action, we first observe what we see done. We do in like manner, simply because it is the custom. Even after our reason and experience disapprove of it, we are carried along and controlled by the existence of a living, though unintelligent force.

There is great importance attached to example and custom, in the sphere of religious or moral reform. They furnish meat and sustenance for the multiplying millions, and are the nutritive material for the growth of a system or promulgation of a faith. Therefore, the herbs, shrubs, and trees were created and pronounced good. This included the creation of every tree that was good for meat, for use, or for ornament; and as this picture is drawn from the facts of nature, it follows that it included the doubtful herbs, the noxious plants, and the poisonous upas.

The examples and customs, of which men partake, do not all nourish their progress. Some of them effect the wreck of right principle, and poison the atmosphere of their existence. Whoever will take objection to the decision of the Almighty, in pronouncing "good" a creation embracing this state of things, must commence with the physical world. There he will learn a lesson. When he has failed to find the use, or good, of plants, insects, and animals which are known to be rather a curse and annoyance than a good and a blessing, let him pause and inquire: Is nature a primitive picture book of instruction?

We venture to say that in the creation of a large portion of the vegetable and insect kingdom there is no good, unless it was anticipated by divine wisdom that physical nature would be taken to present a vivid picture of mental realities. We see no good in them, unless it was anticipated that men would fully understand the application in time, and from their painful acquaintance with the perplexities, dangers, and disorders of the visible creation, could better appre-

ciate a reference to their invisible, mental besetments. It is no use to appeal to the understanding, except by well understood terms or by well understood figures. Some things, from their very nature, can be better explained by figures than by direct terms. Where a good deal is to be said in a few words, a figure is a great assistance. If all the instruction which is contained in the Bible had been couched in direct terms, it would have been a massive volume, with less force and effect. The reason is that in a figure the explanation is all given, if the person to whom it is directed have any knowledge of that figure. If not, it would be a great blunder to use it at all. In all the Bible figures of speech, it takes good care what object it selects. If it speaks of a course of conduct, instead of saying that it is attended with evil and uncertainty, that it would result in danger and calamity, it studies briefness by warning against darkness. Then the imagination of the person to whom it is addressed has an explanation of the nature of the course he is pursuing. It is all supplied in the word dark. His knowledge of the figure, how that darkness is unfavorable to a person's course; that he is liable to stumble, to fall, get lost, be beset by robbers, murderers, or wild beasts, all peculiar to a course in the dark, makes it all explained in one simple word. We even think it an economy of religious teaching, that the literal creation should have been supplied with some objects detestable which, in their continued and annoying existence, have planted their impress on men's minds, in order to supply a condensed figure of the dangers and besetments, spiritually.

The revelator John, in order to express a disagreeable locality, enumerates several repulsive objects as dwelling there, at the same time; evidently not meaning that those objects literally dwelt there; but, knowing that they would be suggestive of his true meaning, he lets the imagination supply the further explanation, and arrive at his idea from the nature of the figure used.

The third day's work was accomplished. The dry land separated from the water, and herbs and trees were created.

Between the time of Noah, or a little before, and that of Joseph's death, near the commencement of the Egyptian slavery, when the "king arose who knew not Joseph," we assign the limits of the third day. It is safe to say that the progress which we have enumerated as agreeing with the grass, herbs and trees, as well as the preparing society therefor, was attained in those times. It would be folly to ascribe it to earlier periods, where and when the world was so wicked that its cure was destruction, in order to fix the commencement of those examples and customs which have been so important in the world's progress. May we not say, indeed, that it is the fact

of history, so far as the Jewish and Christian world is concerned; that it was in that period that the peculiar essentials of moral example and custom were established, as well as those freaks and perversions exemplified on the plains of Sodom and Gomorrah.

As the fourth day is occupied with the creation of the sun and moon, and is an interruption in the scale of inanimate and animate life, we will trace the continuation through the other days.

It is a fact, in the very nature of progress, that after examples and customs were established, that rules and laws should grow and spring up as a circumstantial condition. The dividing of nations and peoples facilitated the development of law. The separate interests of different localities, and the conditions of union or disunion of countries, necessitated an understanding among themselves. Crimes were yet punished by a spontaneous indignation, rather than by a systematic order of things. But this very unity against outrage and crime, prepared the way for a rule in such and such cases. Custom became law; and like as the highest order of vegetable life verges into the lowest form of animal existence, so examples and customs, denominated the vegetable distinction in this system, prepared the way, and verged into rules and laws. These are the next in order, and agree with the creation of the fish of the sea. The gathering together of the waters into one place, we have defined as the adjusting in a measure, the lines between organized or arbitrary authority, and individual and private discretion. This condition of things is one of the primary causes of the creation of law. Law, or rule of conduct, is essentially different from example and custom. Custom, indeed, requires a seed of production, but after this it is of so gradual and passive a growth, that it does not arrive to the dignity of a definite system of conduct. A positive law, like animal life distinguished from vegetable, is more active in its nature than mere examples and customs. The latter is undoubtedly passive, compared to the former, and does not assert itself so emphatically. However, the distinction is not clear until we rise higher in the scale of animal life, and in the degrees and causes of progress. In nature we have primitive vegetation, according with examples in the scene of progress; trees answering to custom; fish aptly agreeing with positive rules; fowls with traditionary information; animals with system, and men with principle. In order to present the application vividly, we place them in agreement, as follows:—

Primitive Vegetation.....Example.
Trees..... .Custom.
Fish. .....Positive Rules.

Fowl.....Traditionary Narrative.
Animals.....System.
Men.....Principle.

When we arrive at the higher order of animal life, agreeing with system, the distinction between custom and system is better illustrated.

System supposes an order of intelligence; a plan; an arranged mode; a vitality and motion, the exercise of particular forethought and intelligence in its production. This accords to the higher order of animal organism. This was one of the creations of the sixth day, of which we will speak in its order. But to return to the fourth day, we find that God made two great lights to give light to rule the day and night, and to be for signs and seasons, and made the stars also. So the record has it.

The making of two great lights is the main work of the fourth day. A scientific definition of the literal sun and moon would pronounce them not light, nor even, perhaps, the first cause of light, but simply a medium of light. These two great lights, therefore, according to this interpretation, are mediums or modes of conveying truth. Knowledge is light. A medium of conveying knowledge is a great or less light, according to its relation to all the other known modes of instruction. The writing goes on to say that these two great lights were placed in the firmament, which had been previously created, to divide the waters from the waters. Now, if the firmament be a history, as we have assumed, and these two lights are placed in that historical firmament, it devolves upon us to inquire what were those two great modes of conveying knowledge, which must show on the face of sacred history? The time was on the fourth day. We have committed ourselves to the time of the third day, and it follows that with the death of Joseph commences the fourth, in which is made the mediums agreeing with the sun and moon. From evening to evening the day was reckoned; so from one dark period of this sacred history to another, we perceive the division of its days. From the death of Joseph to the death of Joshua; or, say from the bondage of Egypt to the similar misfortune in the times of the Judges, is the next well defined period of the varying fortunes of that seed of promise and race of men which the Bible contemplates. It is within this limit of actual time we must look for the making of this reality, agreeing with the sun and moon.

If this foundation be correct, time must answer to event, and event to time. If there ever was an event corresponding with the

creation of sun and moon, according to this plan, it must correspond to the time herein defined as the fourth day; for that is the time the sun and moon are said to have been made. Then, to test the correctness of this reasoning, let us inquire, was there anything happening or brought about, between the time of Joseph and that of Caleb, which agrees with the placing of the sun and moon in the firmament of the heaven. The sun and moon, how great their influence and importance in the physical world! They are, however, a mere means of conveying light; but the light is the thing of importance, and it is only by the result produced that we magnify the medium. The fourth day was occupied with what? A production of a mere medium of light. But to apply this in its transferred meaning, what was enacted or effected during the time, from Joseph to Caleb, in the history of moral progress, that has been of so great importance as to be esteemed the creating of our religious sun and moon? The answer is as simple as it is evident. It was the institution of two modes of conveying knowledge. Light is knowledge. The law, with all its attending glories, came by Moses. The law is a medium of conveying light. The writings of Moses, termed the law, are characterized by two distinct modes of conveying knowledge. The one mode gives a reason for what it commands; the other commands without a reason. The one is an explained mode; the other is an unexplained mode. The commandments which says, thou shalt not steal, bear false witness, or commit adultery, are essentially explained in their very nature. All those statutes which bear on the relations of men, one to the other, give a reason for their authority, assigning an object of justice and benevolence. But there is another class of commandments which are effectually set in the firmament of scripture history. They are those that pertain to the ceremonies of the Jews; the sacrifices of the altar and temple, and the terrible extreme injunctions accompanying their war enterprises. These partake of a different character, and require dark periods for their exercise; rather their unexplained nature introduce them to us in a pale light. They have indeed dim objects of good, but only in the absence of a greater civilization and more perfect knowledge. It seems that before Moses there were but scattered fragments of sacred writings; we might rather say, there was a sacred history without special character, save in the aspect of inspiration and simple history combined. In whatever form preserved, they served the purpose, not only to furnish a means to look back a little in the race of men, but also to place a limit to which Jew, Mohammedan, and Christian shall look and see. It was and is a firmament which was placed

when Enoch related or wrote what he knew of his fathers. It was, even if traditionary, a receptacle for some bright example; some awful warnings, and around which had centered the interest of righteous men, and the result of all the angel visits from time to time. Such was the scriptures, the firmament, when Moses was introduced to them. The law, which came by Moses, added immeasurably to that firmament, and in the separate class and character of the commandments it contained, developed the sun and moon of that scripture. Therefore, Moses, in being a means of producing the law, was thereby a means of placing the sun and moon in the firmament. He gave form and character to the sacred writings. He almost gave existence to them as authoritative commandments. The sum of the matter is, that the period of Israel's sojourn in the wilderness fully instituted an authoritative religious instruction. It was done on the foundation of religious tradition or history before it, and distinguished the character of its injunctions by explained and unexplained modes of conveying knowledge.

"And the evening and the morning were the fourth day." Thus at that time two modes obtained, and the features of both have become better defined in modern times. At its first establishment, the writing of the law was explicit and direct, or figurative and vague. This distinction was not long in producing a division of thought and belief. The one division admired and adopted the explicit mode, and sought to penetrate all law and ordinances in the light of reason. It adopted that which could be understood, and sought a reasonable theory for that which was obscure. It rested on the basis that revelation must be tested by reason, and have its authority in the broad searching light of a thorough explanation.

On the other hand, there was a disposition to accept figures and types as commandments, but not to accord them any special meaning or importance. Terms were received in an absolute sense, without comment or regard to their apparent inconsistencies. Speculation and reason were looked upon as either wicked or useless when applied to revelation, and a severe and exact adherence to terms was enjoined.

The sects among the Jews at an early day, showed how the masses were divided, and were under the influence of this or that mode of thought and interpretation.

In the early Christian church, the line was being run, and the adherents of the explicit mode were arraigning themselves on the side to which their sympathies drew them; while on the other hand, the inflexible tenets of a more rigid system gained ground, and marched majestically through the ages, intolerant and uncompromising.

Still later, the pulpit dispenses the light of Christianity, and according as it arrays itself with, or against, the modifying influence of reason, we have a guide and direction like the light of day and the sun, or we have a vague, unsatisfactory and dim perception of the object of life and the designs of the Almighty; like the lesser light that rules the night.

There are two established modes of teaching, at this day, in the church. They had their separate origin in the manner of giving the law, and at the time of Moses, the great Jewish legislator. Like the sun and moon, they alternate in their influence, though both existing at the same time.

But one will say, why this uncertainty; why this pale light? Why this vagueness in scripture writing, which has instituted a division of belief, and subjected millions to a rigid and injurious sectarianism? We answer: when the sun shines not, it is a necessity to walk in the light of the moon. The child whose reason is not exercised to appreciate why he should not do this or that, has to submit to an absolute commandment without a reason. An explained mode of teaching to him does not apply; but when he is capable of understanding, the situation is reversed. A day dawns upon his mind when his reason is perfected to perceive the why and wherefore. Then it is that the former mode of teaching is inappropriate.

This consideration, to have any weight, must, of course, apply to the peculiarities of the law. Was there ever a time when it became a necessity to give a scripture law without a reason for it? We think so. At the time the Jewish ceremony had its origin, it must be remembered that idolatry prevailed on the earth. It was the object to attract the attention of men to the true God. This idolatry was attended and connected with imposing ceremonies and mysterious incantations. To a barbarous people these things had a charm. At least, they had a hold upon these very Israelites which could not be suddenly broken. Under the circumstances, it was prudent to invite the attention to the true Diety, by at least a compromise with these fascinating and popular peculiarities of the age.

We find, therefore, that when the Jewish ceremony was established, or rather when those rude shepherds were attracted to the one Lord through this resort, Aaron stood in the high place, performing after the approved fashion of the times, scattering blood toward the Temple, touching it on the horns of the altar, and passing it, mysteriously, and with great precision, from the thumb of the right hand to the toe of the right foot, after the manner of the most outspoken heathens.

Now, if it was expedient that this people should be subjected to this, then that commandment which so imperiously required it of them was a temporary and unexplained mode of dealing, adapted only for the short night while the people were learning of the true God, preparatory to being weaned from superstition.

These commandments, then, were the indistinct admonitions of the moon, warning against the more dangerous abandonment of that dark night and time. But it is not all to say that these scriptures presented a counter and opposing ceremony for a temporary purpose. The situation and facts of the case present Jehovah reasoning with the idolaters as follows: Come, and I will indulge you in the handiwork of art; the array of gold, silver, fine linen, and gorgeous colors of blue, purple and scarlet. You shall slay beasts and sacrifice after the manner of the nations, and shall be marshaled in armies with the sound of the trumpet and the pomp of victors and kings. And whereas the heathen bow and cross themselves unto their gods without meaning, I will verse you in a ceremony whose hidden meaning is as broad as the universe, and as deep and mysterious as the hidden secrets of the mind.

We think that the promise to Abraham and his seed of a literal land flowing with milk and honey, was a provision for the sensual-minded disposition of the people at that time; whereas it was the Almighty's real intention to promise and point to that land invisible and beyond. What then? It was a promise tempered for the night—a glimpse of the moon principle in sacred writing. What if the real intention had been attempted to be explained? The mass of those people could not comprehend it. They would not have desired it. Nevertheless, here are recorded commandments and instructions tempered to the wants of the people at that time, which unto this day are misapprehended, so that millions rest on a wrong foundation.

Had the statutes been fully explained at the time they were given, they would have defeated their purpose. However, their unexplained nature photographed itself on the early Jewish teachers to establish a mode for future exponents of sacred writing; while on the other hand the advance guard of religious truth, from the days of Moses, seek to know all the intent and purpose.

The meaning of the sun, then, is an explained mode of teaching, and that of the moon an unexplained manner. Now, this does not always suppose a correct explanation; and better is the pale light of the moon than the fiery, scorching rays of the sun. Paul, speaking of the Christian sacraments, waived all attempt at interpreting their meaning, by saying he gave them as he received them. He

also saw in a vision mysteries which were not lawful to utter. Josephus occasionally forbears to say what he knows or believes about certain mysteries. These writers evidently recognized that they were walking in the night, and that the knowledge they possessed was necessarily too imperfect to do justice to their subject, and that the matter was not appropriate to the time. But according to this interpretation of the sun as used in the first chapter of Genesis, any attempt, however untimely, to present an explanation or give a theory concerning sacred writing, partakes of that distinctive mode of teaching which, in the religious firmament, we call the sun. Such attempts, however untimely or erroneous, seeing that it must be classed with an explained mode of teaching, can but be counted an excessive heat or scorching ray.

The work of the first day was to make light, and divide it from darkness. The second ushered in a history—a sacred history. The third developed those examples and customs agreeing with grass and trees; and the fourth characterizes that sacred history by two modes of infusing knowledge through that scripture firmament. "And God saw that it was good, and the evening and morning was the fourth day." Then from the death of Joshua to about the time of Rehoboam, of the kings of Israel, is another day, marked by the variations from adversity to prosperity, and again to calamity, corresponding with the day commencing at evening and ending at another evening. This is the fifth day of this gradual scale of improvement, as noted by the writer of Genesis.

The fish of the sea and fowls of the air follow in the order of vegetable life; and as we have said, after the establishment of examples and customs, rules and regulations, were then in the order of progress. In like manner, as the lowest forms of animal life rose from a connecting link of the vegetable, so the development of understood rules were the next thing in order to established custom. Now fish are produced from the sea; not from the deep sea, but at points where the shallowing of its waters adapt it to their existence; and so rules and regulations begin to be produced when political government is restricted, and the dry land of civil province and pursuit nears the surface of its waters. When civil liberty begins to be appreciated, then also the necessity of rules for protection and defense. These do not come from political organizations as much as from the inner home circles of life. These agitate their interest and force an understanding, so that at the point of conflicting interest between governing authority and civil domain, the rules of society are developed, just as the fish of the sea have their origin at the shoaling of the waters in strong currents, or at the

junction of sea and land, along the coasts. "And God said, let the waters bring forth abundantly the moving creatures that hath life, and fowl, that they may fly above the earth, in the open firmament." Here is another creation, whose scene of action is the firmament. That firmament assumed to be the historic institution, the fowls are a something somewhat connected therewith. We have submitted that traditionary notions, which always have been so licensed, and unavoidably extant in the atmosphere of the Jewish and Christian religion, accord with this class of creation. They have had no resting place, indeed, in the authoritative records, but have ever exerted an influence in the ceremony and belief of the Church. When, therefore, laws and traditionary narratives were found to carry some good guide to conduct and moral of instruction, the verdict of "good" was pronounced.

The work of the fifth day was ended, and the evening was commenced which should usher in the attainments of a struggling humanity, typified by the creation of the sixth day.

During the times that the kings of Israel were in their glory, there was being effected in the surrounding nations of Asia, an advance in intelligence and morals. It is probable that when the glory of Israel began to depart, there was already established among other nations, the essence of Jewish law and justice. At any rate, they had reached an attainment in art and science, which began to resolve itself into a more perfect order of society. Still later, the Greek attainments settled the question of intelligence, and prepared the world for the developments contemplated in the sixth day's creation. Her schools and philosophers ripened the order of thought and action, and trained the multitudes into a neatly trimmed line of conduct. The designs of men were perfected in advance of their actions, and a well regulated plan of belief gave evidence that system had found a creation.

This became evident in their attempts to systemize nature and providence. They assigned a god to every valley and hill, to every passion and propensity, and to every necessity and calamity of life. They observed and classified the facts under their observation, and made stepping-stones of them for innumerable theories of the invisible world. The dawn of Greek civilization is a remarkable period in the world's history. It is the beginning of many popular virtues; the germ of many forms of belief, and the epoch of system and principle. After the creation of fish and fowl, we have in the natural state of things a step higher in the quadruped stage of existence. It is attended with more perfect organism, and a greater degree of intelligence.

We conceive, according to this plan, that after men began to be generally alive to the advantages of the regulations of society, and had learned to retain the experiences of the past by a love and practice of numerous traditions, how that a rapid transition took place, and that through the favorable influence of the Oriental and Greek philosophers, the general birth, or creation of system, was the natural consequence. As a matter of fact, generally speaking, that was the time when thoughts and plans were reduced to order. If this reasoning is correct, it ought to have been the time. This mystical shadow of the Bible, what is it but a prophetic outline of the struggles and advancement of men on this earth? When the angels contemplated the savage hordes of men before the day of Adam, or in the equally unsatisfactory times of Noah, their faces were turned heavenward with anxious look of doubt and inquiry. The righteous and wise men, from time to time, could see no hope but destruction, and, partaking of the spirit of that remedy, were ready to enter on a scene of carnage and extermination. But the prophets prayed with their faces toward their sacred places, refusing to eat or drink until the object of life was revealed, and the hope of the future indicated. Then the heavens bowed to the agony of her favored sons.

The electric currents coursed about and took possession of the place and the man. Their subtle influence suspended the law of his organism under the guidance of the skillful agents from above. A paralyzation seized every muscle and limb. The senses relaxed their hold in the strange tumult, and then indistinctly revived again, trembling on a pivot between the physical and spiritual. Yet, conscious of everything, seeing with unseen eyes, hearing a voice, measured and distinct, the creation passed before him, and the voice said: I will in like manner, gradually, surely, and naturally create and perfect the influences of life. I will develop, finally, an exalted principle which shall be the guide of men and the highest order of invisible agents, as man is the chief of animal creation. Then the voice ceased, and the tumult returned. Dim realities mingled with sights of another sphere for an instant, and the memory awoke, ladened with a photograph of man's earthly progress. It was evidently about two thousand five hundred years after the time of Adam that the account of creation was written, and it must be borne in mind that the author must have been familiar with the grades of animal and vegetable life, as well as interested about the progress of men. Then take note, also, that it was the manner of the time to draw from nature pictures of unseen forces. In the visions of Daniel, where it was the intention

to represent a power among men, it was thought necessary, merely, to present the likeness of some beast of the forest; and his action, while seen in the vision, was an index to the nature and history of the force portrayed. But in this instance it is not a single system, but a shadow of gradual development of what we know to have been perfected by degrees.

We do not deem it necessary to show how inapplicable the account of the first chapter of Genesis is to the literal creation. The labored effort to prove it, is being constantly contradicted by the discoveries of the age, and, in the spirit of the times, we may simply deny it, also; whilst, at the same time, we attempt to show to what it is applicable.

We do not believe either that this picture of creation was presented altogether according to its true order, the same as when these things were actually created, but rather in such an order as would give a true index to the world's moral history. The same departure is perceived in some of the other visions of the Bible, where animals are presented in a vision, for the purpose of a sign, which have no reality in the earth. For instance, a lion with wings on his back, and a beast with ten horns in his head. On the same principle, we would expect that in this case there has not been an exact order observed, as there was in the literal creation of plants, fish, sun and moon, animals and men. The literal order of creation might have been varied for the sake of a true picture of events. However, it is highly probable that plants, trees, fishes, fowls, beasts and men, followed each other in the order of their perfection and intelligence. It is even more than probable, so far as investigation has reached. Therefore, we judge that it was because of this apparent scale in nature's production that this scene of shadowing the world's history, was copied therefrom. It is not to be inferred that, as a consequence, there would be a strict adherence to the real order of the visible creation, if it did not suit the purpose in hand, any more than it would in Daniel's or John's visions, where it adds horns and wings to animals, contrary to the known order of nature. The limits of the sixth day will be from about the time of Rehoboam to that of Constantine in the Christian period.

The following table presents the order and divisions of evening, midnight, morning, noon, and evening of the seven days, as indicated by the history of the past, and applied by this system of interpretation:

Evening.	Midnight.	Morning.	Noon.	Evening.
1. Before Adam.	Before Adam.	Before Adam.	Before Adam.	Before Adam.
2. Before Adam.	Before Adam.	Adam's time.	Enoch.	Wickedness before flood.
3. Wickedness before flood.	Flood.	Abraham.	Jacob in Egypt.	Death Joseph.
4. Death Joseph.	Egyptian Bondage.	Moses' Mission.	Allotment Canaan.	Death Elders outlIving Joshua.
5. Death Elders outlIving Joshua.	Middle Judges captivity.	Saul.	Solomon.	Rehoboam.
6. Rehoboam.	Babylonish captivity.	Return from B. captivity.	Christ.	Constantine.
7. Constantine.	Destruction liberty of local churches.	End Crusade.	Revival art, science.	

The midnight and noon of each day is respectively shown as being calamitous and prosperous periods, and the evenings bear their proper relations according to the commencement of dark times.

It is observable that Bible characters and church history are the principal guides for many of these marks. This will be better understood when we have fully considered their relation to the mystical character of the Bible. These days are governed by light and darkness, represented to have been in existence before the creation of sun and moon. Therefore, after the fourth day, when the sun and moon had been placed to give light, and be for signs to divide times, these days may still continue to be governed simply by spiritual light and darkness, or may have the additional marks of the figurative sun and moon. At present, we shall only pursue these days on the basis of light and darkness.

The term dark, is figuratively understood to convey an idea of misfortune or unrighteousness. The Bible history, being connected with an active and alert system of morals, preserves the best gauge of the moral states and conditions of past time. This consideration will justify us in dividing those Mosaical days according to its history. In fact, it is almost the only authentic history of ancient times. Seeing, also, that it had its origin in connection with the germs of truth and virtue, it must be looked upon as an embodiment of first cause in religion. Whatever, therefore, affected the fortunes of the people who were especially chosen to promulgate the knowledge of the true God and a true religion, must be looked upon as the checks, or impetus, of religious progress, according as it was fortunate or otherwise.

The captivity of the Jewish nation served a good purpose, in bringing other nations in contact with their religion; but their continued prosperity in their own land might have effected the same object, through the means of commerce and the splendor of their

institutions. So we count like calamities in the history of that people—the midnight darkness of these mystical periods.

The less prominent marks and causes which led to prosperity or to comparative ruin, must not be overlooked. When Enoch, the seventh from Adam, had ascended to heaven, and such men became scarce on the earth, it seems that a rapid relapse into wickedness was the result. When Joseph died and a new king arose, the circumstances of the Israelites underwent a change, like as light changes to twilight and darkness.

The same was the case when the elders, who outlived Joshua, had passed away. In this case, it was a change from the observance of the law and commandments to that of the idolatrous practices of the Canaanites. In like manner, we perceive the minor causes which changed day for twilight and night in all the events on record. After the days of Solomon, when a king arose who taught the land to sin, and seduced the people from the true worship, is another less prominent mark, but still an evident turning-point in the glory of religious development.

We said this allegory under consideration was an intention to shadow the facts of real life; and the sixth day brings us to the important discovery or perfection of system and principle, agreeing with the creation of animals and men. The time apportioned to the sixth day answers to the event. System agrees with the next order of influences. It supposes a complete plan, and therefore an intelligence. Not only an intelligence in the creative power that produced it, but a high order of completeness and capacity in the subjects produced. Such is the animal grade, compared to that of plants, fish and fowl. The naturalist, tracing, first, life attended with motion, and scarcely perceiving the distinction between vegetable and animal existence in its lowest form, is ready almost to believe in the spontaneous production of all things. The construction and organism of the first and lowest animals is so simple and imperfect comparatively, that there is not the occasion to be forcibly impressed with the design of the Creator.

But, when we arrive at a full expression of the divine handiwork in the organism of the nobler animals, and men, we are ready to deny the assumptions of chance, and to do homage to Him, who, as well as speaking in the distance, through the inanimate or imperfect, can boldly emphasize his work, and fill man with trembling and wonder at the creations of the earth and the order of the heavens.

Chance; what is chance? The rain falls on the sides of the mountain, and by a law of nature, courses rapidly toward the plain. The soil and stone of the surface are carried along and deposited in

the lower places, in a compact mass. This is all done under a law derived from the situation of the hills and the attraction of gravity. But, here would be an opportunity to perceive what is chance, as well as for it to operate, if it be not altogether of an inert character.

We will say that, by the law of the hill and of gravity, the mass of material is borne to the bottom, and chance takes possession to decide just how it shall all lie in its bed, and be placed as a monument to what it can accomplish. Will it lay three stones, one upon another, with any apparent likeness to design? No; but it will still be found that a known law has not relinquished its hold. The weighty material will be found in the bottom, the lighter on top, and even the particular position of each stone as it lays, has been the result of a combination of minute causes. First, the law of gravity, and then the size and form of the material. The narrowness of the ravine; the steepness of the hill; the body of the water and the distance to a level, all these have operated, and yet chance has produced nothing. Now, it is possible that by the proper combination of causes, that even in the apparent chaos of material, there could be the result of placing four stones, one upon another, of the same size and exact appearance; but it would require an infinite wisdom to adjust those causes, so that in the foaming descent of soil and rock, that result would be produced.

If chance ever produced anything, it has been more successful before men began to note its operation, than since. Whoever saw it effect anything, except some rude result, not even suggestive of a creative cause.

What is chance but a combination of causes operating without a design? Its own definition precludes the possibility of it ever having been the origin, in the remotest degree, of animal life, much less of an organism that is stamped with the most perfect arrangement.

System is what accords with animals in this showing. We mean by system, that defined plan of doing anything which characterizes the present state of civilization. Let it be admitted that it does distinguish the present age from past time, and it follows that there was a time in the past when it was not developed. Therefore, when it was, was an important epoch in the progress of men, and one which must figure in an allegorical forecast of that progress.

The sixth day includes the Greek, Roman, and Phœnician discoveries in intellectual philosophy, which accompanied or originated a well arranged system of belief and action. Now, system is a something which supposes a creative intelligence in its origin, and a life power within itself, because of its effective applicability in active

affairs. It accords with animal organism, because it is itself an organism with an arranged nature, or object of purpose, the same as an animal is an arranged nature according to its kind. But now appears man, the noblest work of God.

What exalted influence in the range of spiritual forces and facts shall agree with the existence of man? What attainment in moral growth shall correspond to his creation? There is just one intelligence crowning the period in which it found a birth, and coming down to us with prepossessing credentials. It is principle. Principle has been explained to be a spiritual perception of the object of a commandment which, when it perceives, is in sympathy with that object rather than an exact conformity with the letter of the law. It is an enlightened guide perfected by the essence and spirit of the commandments. This it is, religiously viewed, which, in the application in this parable, seems to have been intended. However, it is applicable in a broader sense. The period of which we speak is also one marked by scientific deductions from the facts of nature, but only to such an extent as to agree with the creation of scientific principle. The wise men of that age, though seemingly absorbed by a religious philosophy, nevertheless flooded the world with pertinent inquiries and reasonable theories of physical phenomena. An age which was favorable to a spiritual religion, from the same bent of mind, was also disposed to analyze the more refined and invisible in earth and air; and, acting inductively through visible facts, created a new field of investigation. The advantages of this age of refinement were felt as well in the sphere of government, and it underwent a corresponding degree of improvement.

The creation spoken of in Genesis, indicates a general remodeling of something that already existed. "Let us make man in our image," implies not a beginning altogether, but a new model after a better pattern. Of course before these times there was an imperfectly defined principle extant, which pervaded in politics and religion, and which was subjected to this new creation. Though as a matter of fact the development of principle in all departments of society, was notable at the time we speak, it is still evident that this creation of principle agreeing with man was intended particularly to portray a religious shadow of church affairs.

Before the advent of Christ, the authorized Church, or Jewish people, had an eye single to the literal promises and commandments of the law. They had not learned to see anything in that favor, which said "in thee and thy seed shall all nations be blessed," but a monopoly of the divine blessing, and a special necessity to preserve the literal descendants of Abraham.

They gave tithe and sacrificed on the altar, but neglected the weightier matters of the law. They kept the Sabbath strictly, but passed by the needy, and said long prayers for appearance sake. There was strict adherence to the literal. There was lacking a knowledge of the spiritual. Sacred and prophetic visions contemplating this state of affairs among a people who were to be the light of the world, arranges the parable with reference to it, and their future history. A remodeling of the principle of belief became a necessity of the times.

The man Jesus was possessed with the right conception, and appeared as a responsive agent to that intention, which said, "Let us make man in our own image." The change that was effected in doctrine and practice is a matter of history. It was a change from the literal to the spiritual; from the letter to the object; from the contracted to the liberal; from the burdensome to the free; from the type to the anti-type. It was the creating of new views of religious thinking, which were pure and exalted in their nature, like unto the image of the divine. Now, principle is the offspring of experience, of knowledge and spiritual mindedness. It is a refined essence of all the guides of the ages, the friend of intelligence and liberty, and the likeness of the revealed deity. We mean that kind of principle which makes a candid test of what should be done to others, by what it would desire in such cases; that appropriates not the property of others, even when there is no chance for detection; that checks the promptings of adultery on the threshold of the thoughts; that takes not advantage of technicalities in contracts or in law; which honors its word as an oath, and which divines the intent of all rules or law to fulfill their object. Such, we believe, was the idea intended concerning the allegorical character termed Adam. But it is not a character, but a refined way of believing and acting, corresponding to the most exalted creation. This, we say, was developed at the epoch of the Christian religion, and was the ground-work and foundation of that system.

Thus, rising upward in the scale, we arrive at the crowning point in this mystical presentation. First, example; then custom, followed by laws; then narratives of traditionary nature; then system; and, last of all, principle. So, plants, trees, fish, fowl, animals, and men, were chosen in the apparent order of the literal creation to delineate a prophetic history of moral progress. When this attainment was reached, the work of the sixth day was ended, and on the seventh day is hinted a different manner of God's dealing with men. This parable says, he ended his work, and rested on the seventh day.

The time set apart, as shown in the foregoing table, for the seventh period, is from Constantine in the Christian era, and including much of modern time. The distinction between this day and the others is found in the fact that God rested from his work. When we glance at the history of religion, we perceive that this line is well drawn. Before the days of Constantine, back to the remotest history of the past, we have a continued scene of extraordinary events. The Almighty translated Enoch, and talked with Noah, Abraham and Jacob. He brought the children of Israel out of Egypt with a high hand and an outstretched arm. He showed wonderful signs in Egypt, and before the Israelites in the wilderness. He wrought mightily with the judges and prophets, sending his angels, speaking in visions, and working continual and visible deliverance. The clouds of heaven were ever ready to reveal His presence, and expectant nature to contradict her laws by reason of the sixth day's miraculous working. Christ ushered in his dispensation with an equal display of God's special agency, and effected the establishment of his religion by overwhelming evidence that his mission was the work of God himself. From Enoch, who was taken to heaven, to Christ, who was similarly favored, we perceive an extraordinary scene of divine interposition. That a mystical history, prefigured by the stages of natural creation, should define this miraculous period as the working term, is natural to that philosophical principle which governs the mystic writings. When this state of things ceases, it is a marked contrast in Church history, and one which forcibly reminds us how God rested from His work. This change in God's manner of dealing was owing to the nature of the last day's creation. That was, we have said, the establishment of an enlightened principle of believing and acting. When this was developed, and men arrived at that stage in human progress where the spirits of just men were found perfect, and consequently capable of standing alone in the path of advancement, the extraordinary labor relaxed, "and God rested on the seventh day from all the work which he had made."

This is the same manner of dealing we have in the subordinate supervision of civil life. When children are not capable of judging good from evil, it requires a vigilant and laborious oversight of their actions; and extraordinary measures have to be resorted to, in order to arrest their attention and teach them lessons of experience. But, when the reason is ripened by age, and the child understands the principle of conduct and safety, the parent not only relaxes his vigilance, but also enjoys a comparative sabbath of rest. In like manner, when the people graduated out of that imperfect state

which could only be convinced or controlled by excessive measures, God rested from miraculous interposition, and left them to the admonitions of the still small voice of principle and conscience.

Where are the miracles of ancient times? The former things have passed away, and God has especially blessed a period which seeks after righteousness, without outraging the order of nature to insure faith. There are other reasons why this seventh day was declared sacred. The Mosaical law abounds with types which have their object in a modern civilization, and therefore, their fulfillment belongs especially to this period of the seventh day. We shall consider the types of the law in their order, and show how our institutions and principles are the counterpart of the temple and altar.

"So God blessed the seventh day and hallowed it." We have every reason to appreciate these later times, rather than to disparage them on account of an absence of miracle, because our independent situation argues a high attainment. The days, however, are not time, but a state; but as all states of human progress are marked by time, and these days are conveniently noted by the event, which, though showing a state, is necessarily connected with time; so the general outlines of the seven days, as far as in the reach of history, are fixed by the time of events.

As we pass to the next scene connected with Adamic history, we perceive a greater departure from probability, not to say possibility. Now, in the foregoing picture, knowing that the all-wise God did create the earth, sea, and all that therein is, it is easy to see how an intimation of future events, shadowed by a resort to natural objects, could mislead men to think that that allegory was a real account and history of the literal creation; but when we come to the account of the garden of Eden, the case is different, and we are at a loss to know why it has not become fully established that that is but a philosophical resort to cast a reflection on the doctrines of the church and world.

We say that our sacred writing is fact and fancied possibilities, or extraordinary probabilities, made available to shadow real truths. The Bible is a prophetic criticism. The destinies and merits of institutions are judged beforehand. This object to be reached, requires a peculiar figure, which only the imagination can supply. Hence that account of Adam's fall and its attending circumstances. It commences by an apparent reference to the attainment reached when principle was made a governing influence, by saying: "And the Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Then comes an account of a garden eastward in Eden. The gar-

den, and the rivers that proceeded from it, are connected with known localities and objects.

Several noted rivers, the most notable ones then known, were declared to be the divisions of that which went out of Eden. These rivers are so far apart as the Nile of Egypt in Africa is from the Euphrates of Asia. Their distance, relation, and great extent made them the fitter objects for the purpose in view, for their very name conveyed an idea of universality of influence, which it will be seen, was the object. But as this figure, even if imaginary, has its object in some sort of realities, the first thing is to inquire, what is that garden?

As the last considered parable seems to be connected with this, we have only to commence where we left off, where a new feature of religion condensed all duties into the principle of love one to another. This principle agreeing with Adam, being developed at the Christian era, must be introduced to this spiritual garden in the same manner that Adam was placed in Eden at the time of his reputed creation.

If the principle agreeing with Adam was constituted at the Christian era, then the garden was also, for the one was the dwelling place of the other. What was there then that agreed with that garden which the essence of Christ's teaching sought as a fit dwelling-place? In all these matters, the Bible furnishes its own key of interpretation. The parable which was used reflecting on the authority of the Jews as the real agents of religion, represents the authorized agency of that people as the vineyard of a certain husbandman. The same principle of defining a spiritual garden will serve in this case. The fact of the Jews having rejected the reform which Christ instituted, left the garden of God's agency a vacancy, to be turned over to a more faithful tenant. But, it was planted anew at this time with every tree that was good for fruit, and pleasant for the eye to look upon. The examples and newly established customs of the early church, had their origin in the lives and doctrines of holy apostles; therefore, there was every tree that was good for food in a spiritual sense.

To follow the Bible precedent, as well as the true principle of interpretation, we must come to the conclusion that the garden which was planted eastward in Eden, referred to an authorized agency in the sphere of divine approval. We mean, a state of perfection which insures the coöperation of divine power; and consequently that state of authoritative agency which is the prerogative of the true Church. At least, it means that degree of perfection which would present the best guide of its time, and a purifying tendency to renovate whatever scene of operations it would control.

Now, in this garden there were two notable trees: the tree of knowledge of good and evil, and the other, the tree of life. The latter we conceive to be that spiritual minded manner of ascertaining truth, which so remarkably accompanied the era of principle. It became a custom at an early period in the Christian church, to reason out the mysteries of the covenant, and the import of the threatening and promises of the Bible. The tree of life was a custom proceeding from the fine soil of a spiritual-minded state. It was a manner of investigation which could not be retained except in the light of spiritual intuition.

The tree of knowledge of good and evil, was declared to be in the midst of the garden, and doubtless had reference to the ceremonial dispositions of the times. Notwithstanding, the religion of Christ was founded mainly independent of the ceremonial law, this tendency intruded itself into the midst of its very life foundation. It was the inclination of Christ and the Apostles to resist this ceremonial disposition, but it was a pressure proceeding from the established customs of the Jews, which could not altogether be withstood. It was the root of a tree foreign to this new soil, but which intruded itself by the force of circumstances. Paul contended that they were freed from the law, but had to subject himself to some of its forms, to appease the clamor raised against him. It is easy to see how that ceremonial custom became in the midst of this garden, even though it was inappropriate to the new condition.

There are two other characters which figure in this parable. They are the woman and the serpent. The general term for man, comprehending men and women as a separate class, is defined to be principle; and Adam was identified with that name. If, then, a distinction between men and women is to be indicated figuratively, it must be drawn from the eastern and ancient customs relating to women, which may have served to attach an office to woman, distinct from that of man.

The record goes on to say that a rib was taken out of the man and a woman formed therefrom. This indicates the principle we have applied as agreeing with man, in an historic activity and practical effect.

Now, there are two governing principles in Christianity and in all new systems of reform. One is that which pertains to the substance and vital essentials of matters and doctrines, and the other is that which pertains to the form or detail of things. The former agrees with man in a philosophical sense, and the other agrees with woman, by the same rule. The one is taken from the other and forms a necessary part. Everything that has an origin as a theory, belief,

or system, is not rendered effectual until it is reduced to a form of practical effect. The early teaching of Christ and the apostles was soon made aware of the necessity of a system of inner regulations. Thus a help-meet for the propagation of right principle was suggested. A form of details was admissible and necessary, which should reach to the extent of all practical necessities. The idea of a woman, according to the oriental custom, is one of efficient servitude. Their notion of a woman imposed upon the latter the task of domestic duties. Hence, they watered the cattle at the well, attended to matters in-door, worked in the field, ground in the mills, and in fact were very important help, to say the least.

Their's was a subordinate drudgery of necessary duties, imposed by barbarous customs and ages; but which, nevertheless, must be taken into account when the term woman is appropriated.

The idea is aptly hinted by this figure, that it is the details of church organization with all its involving duties, that is meant. Such duties are necessarily attended with much of ceremony. So far it is well, but it resulted in a too great eagerness and disposition for ceremonial performance, which made this figurative woman a fit subject to prepare the way to transgress by the introduction of obsolete laws and customs. Our deduction from the term and ancient idea of woman is, that it implies a disposition and sphere of interest in sympathy with the practical and formal part of religion. Then we submit that the serpent, as a figure, bears close on the reality of perversion. Perversion means not only a changed state from good to bad, but it means that peculiar tendency in inexperienced natures to err, exceed, or misunderstand. The tendency is so minutely distributed, and yet so universal, that, as a principle, it is an alarming embodiment of evil. Nothing is more subtle in its nature than the tendency to pervert any faculty of the mind, system of belief, or plan of government. Say, then, the serpent intended in this photograph of Genesis is the tendency to perversion.

When a mere tendency is exceeded, and an active and organized system of perversion prevails, then the scripture sense of the serpent is complete. However, it is the secret and insinuating possibilities of our imperfect natures, we have most to fear; but to condense the principle in one word, it is perversion.

Thus we have the garden to mean an agency, approved and authorized in the sphere of religion; the man and woman to be two separate dispositions in the interest of that religion; the one making special importance of the substance of things, the other inclined to give prominence to the form and manner. The tree of life agrees with a spiritual custom maintained by Enoch, Elijah, and Christ,

which appears to originate in both the divine favor and in an intuition of truth.

The tree of knowledge of good and evil accords with that ceremonial inclination of the Church. Why it should be called the tree of knowledge of good and evil, can better be explained by considering the origin of the Jewish forms from which this inclination has its outgrowth. When the Israelites were attracted from the superstitions of the Egyptians, Canaanites, and Chaldeans, they received a mass of forms, apparently not much differing from the sacrifices and performances of the nations round about. Nevertheless, as much as was enjoined by Moses, and no more, could they indulge in those exercises. But when it began to be perceived that everything contained in the law had a special meaning, whereas the heathen ceremonies meant nothing, it became apparent how much of those exercises were good and how much evil. Those which meant nothing were not good to be observed. Those that meant something had some reason for their constant parade, and could therefore be counted good. The sum of it is that the heathen ceremonies were not good, but those of the law were; and inasmuch as the giving of the law brought about this distinction, its customary ceremonies became a tree of knowledge of good and evil. Thus far these things may be practiced, said Moses, who was commanded with reference to a particular pattern. Whether or not the Israelites understood how they were being weaned from idolatry, is not certain. The influence of the Jewish law, as being a cause, is undoubted. It authorized a ceremony, whilst at the same time it destroyed those unmeaning ones extant, thereby determining by its own outlines how much of such things were good, and how much evil.

There went out one river to water the garden, and from thence it was parted into four heads. A river, in the scripture sense, is a something from which a benefit is derived, as being a source of knowledge, or the like advantage. Sometimes it applies to a country or nation; but in this case it is to be considered in its relation to the garden, and the purpose which it served therein. It was a most necessary and beneficial provision. We infer that it is the institution of religious instruction, which so quickly became a feature in the early Church. As rivers flow along the plain, dispensing moisture on either side, so the institution of conveying knowledge and instruction, as established in the Church, served to nurture the life of all examples, customs and doctrines of Christianity. This institution embraced that active intention of spreading the new faith through the means of a popular missionary zeal. It had its origin in the charges to the chosen seventy, and to the twelve apostles.

In a special manner, however, it was that inner sympathy, exchange of experience and mutual help, which characterized the early Christians. After a time, when this more general influence sought an outlet and means, we find Church interest assuming four separate and effectual means of extending itself. First, it retained the same general manner of instruction, though with a less purity of motive. Secondly, it attained to a political influence, which enabled it to control that department, and make itself a more extended means. Thirdly, it condensed its belief into an authoritative creed, which became the test of faith, and a set boundary to all distracting or weakening divisions. This facilitated the spread of the faith peculiar to the Church, and bound with firmer bands the tenets and converts of religion. It became a river in the sense of a facility for the spread of Christianity, and ministering to its unity in relation to all its examples, customs and principles. Lastly, as though this were not enough, there obtained a centralization of authority, which assumed the reins of government, and raised its voice above the din of religious and political contentions. It silenced the internal agitations of Church belief by an assumption of infallibility, and hurled anathemas at ambitious and designing kings. It became a ready oracle to decide concerning everything not embodied in the creeds, and left the age and people no time to pause in their missionary enterprises. On, on, was the march-word, like the children of Israel leaving Egypt, and accepting indigestible bread and bitter herbs in their precipitate flight. These four separate influences were indeed helps to chip out a rough figure of Christian objects. But there are circumstances connected with this allegory which casts some unfavorable reflection in the direction of their province. This first river of instruction went out to water the garden, and from thence it was parted into four heads. Now, it would seem that this parting took place after the expulsion of Adam from the garden, and after the first river had run along the extent of that garden. The language is with a close reference to the object of the first river, and a mere hint of its less important course after leaving the garden. We say Instruction, Political Influence, Creed, and Centralization were the ideas intended by these rivers. We are dealing with the facts of history. These peculiar mysteries of the Bible, if there is not something real in their object, are not worthy of our attention. They are, however, fearfully real; and in this case, the whole application seems to be aimed at Church history; or rather the figure itself vividly contemplates the spread of Christianity by every means and in every general form.

"Now the serpent was more subtle than any beast," the parable

goes on to say; and even classes it among the beasts which the Lord had made. The inquiry is often made, why should there have been any creation, which in its very nature is a seductive propensity? We answer that the idea according with this serpent is an unavoidable consequence of very existence in any state short of absolute perfection.

A tendency and liability to perversion—why was it? Simply because it was a decided impossibility to accord a free will of action, without a possibility of error and mistake. We say it is as much an impossibility for the Almighty to create a man capable of acting according to a will of his own, and at the same time to be free from the liability to perversion, as anything that can be conceived. If, indeed, it should be his pleasure to create in full stature, and at once, a being both of perfection and of independent will, it must yet be done by a principle of which we have no conception. As far as we are able to see, all degrees of perfection are founded in experience and knowledge; and therefore to suppose a perfection without its pre-requisites, is neither according to fact nor probability. It is, indeed, an easy matter to create a being, and so control his thoughts and actions as to bar error or mistake; but that would not be free will or independent existence. The object of the creation of men was, doubtless, to give both free will and to attain perfection in that independent character. A creature constituted on this principle is vulnerable at just one point, and that is his experience. His very destiny is one of training, and that training only one manner of dealing; so God reveals himself in nature and revelation, operating on a progressive foundation.

Now, progress always supposes an imperfection in the nature of the subject who is advancing, for the object of his forward reaching is to free himself from every hindrance of ignorance. What shall we say then is the fact? Why, that we have an inherent weakness in our natures which nothing but time, training and experience, can modify, lessen, and comparatively extinguish. That weakness presents the ground where the serpent of perversion has his dwelling. He that will object to the existence of that serpent, objects to his own existence; or rather, would choose a state where his own will has no power to act. We accept the situation, rather, and choose an independent being, as well as a bitter course of training, encouraged by the hope of attaining to the mark where the sin that is within us has little power, and where we shall be as the children of light.

Well, the means. First, to obtain a knowledge of where the danger lies. The shadows of the Bible come to us soon enough to

be appreciated. We have just got over the notion that the devil is the primary cause of sin, and that outside influences coming from his designs, are the evils of the world. This parable ought to embody, in an emphatic manner, this secret susceptibility of our dispositions to evil, when it was about to speak of any change from good to worse.

The figure of the serpent is well chosen. Bible pictures are not only a glance at past and future events, but they are hints of the secret workings of first causes. When the times are ripe for their application, they are found more than hints. They are the vivid classification of the most subtle principles, and the warning or commendation of their influence.

In the case before us, we have the effect in a natural way. Perversion insinuated itself into the church through the most favorable medium. That principle and interest pertaining to forms, agreeing with the woman, lent a listening ear to any suggestions for the introduction of ceremonial splendor. This was forbidden by the very essence of the new religion. It came to abolish the law of ceremony and to introduce a new principle of worship. It, therefore, found it necessary to warn against the practices of the Jewish law, as being a cause to subvert the design of the new dispensation. Prophetic vision, taking a note of this situation, represents the Lord as saying of the tree of knowledge of good and evil, "thou shalt not eat of it." And true to the history of the church, it shows how that, when through the ceremonial disposition, a large part of the formalities of the Jews were introduced, it soon compromised that other element which looked to the substance of things, and which had dictated the dispensation of Christ in a new likeness. When this state of things was reached, we perceive the church, so far as it was identified with this change, naked and condemned in the light of that christian object that should make all things new, after the pattern of the new man. Hence, in both substance and form; in both principle and practice, Christianity passed under condemnation, so far as it was made subject to perversion.

The importance of this change is not fully estimated until we have learned, how in time, it subverted, in a great measure, the character of christianity, and substituted a mere religious performance. One degree of perversion followed another, until instead of that simple faith which required truth, mercy and love, and not sacrifice, there was enthroned a principle of blind literalism, and a system abounding with ceremonial requirements. Whence came these, but by partaking of a tree forbidden by the new order of religion. "In the day that thou eatest thereof, thou shalt die," was the warning;

and we see how this is, for the spirit and object of religion is killed by these useless and forbidden relics of other systems, where inducement was addressed to the senses, as molded with reference to general sensuality.

It is said that Adam and Eve sewed fig leaves together and covered themselves.

Whatever, therefore, may be said of the church for having departed from the true foundation, it is to be inferred that they have connected with them some redeeming qualities. These, viewed from an outside standpoint, relieves the unfavorable impression and makes a covering for their otherwise naked appearance in the field of religious usefulness.

The fig-tree has reference to some notable and important custom. There are several trees frequently spoken of in sacred writings, and the fig-tree is one that is always prominent. It is a tree well known in the eastern countries, and of much value for furnishing an article of food. A tree, both good for food and for shade, could not fail to be made a figure of some important and good custom.

We say custom, because in the order of the Bible system, trees agree with custom. The one that could properly agree with so useful and agreeeble a tree could but be of a purely benevolent nature. Now, in the very departments of the church, which we think have transgressed the most concerning forbidden practice, we see a modifying and well carried out custom of charity. We mean that class of charity that ministers to the wants of the poor, the sick, and the dying. These things are commendable, and in a great measure hide the reproach of those who practice ceremonies and trust in penance and the interposition of saints. However, the verdict was that God "drove out the man and, placed a cherubim and flaming sword, which turned every way to keep the way of the tree of life." To be turned out of the garden would be to be deprived of the honor implied in the special authorized agency of God and be barred from an intuition of the scripture spirit.

The Jewish people suffered this reverse of fortune, and then, in turn, condemnation passed upon the Christian institutions. The principle which agreed with Adam passed again to dust in the sensual-mindedness of a corrupt age. The blinded eyes of the leaders made them prompt to use their power to suppress whatever spiritual dispositions remained, until that refined conception was smothered midst the burning of candles, the murmuring of mass, and burdens innumerable and unnecessary. "In the day thou eatest thereof thou shalt die," was a sentence closely connected with the placing of the "cherubims and flaming sword." It was this reversed state

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of mind that made all the barriers. The tree of life is a state differing from the above—a manner of reaching the truth by means of a refined standard of judging the intentions and disposition of the Almighty. When, therefore, the religious mind became of a literal cast, the multiplicity of literal objects confused any attempt at arriving at the meaning of the divine intentions through means of the scriptures. It is remarkable how many objects there are in the history of temporal affairs which seem to agree with the figures and characters of the Bible. Each could discern some one of these cherubs or heavenly likeness, and proclaim he had found the object of prophecy on which he could base the destiny of the world and the duration of time. Another would present equal claims for having found in other objects a key to the mysteries. The events of each century but added to the perplexity, by multiplying nationalities and systems that bore marks according with the descriptions of the apostles and prophets.

Interpretations failed, and others took their place in rapid succession. Theories were as numerous as the change and revolution of eventful times; and with equal reason, one cried here, and another there, until it began to be perceived that the cherubim turned every way. In numerous physical material, there was found a counterpart to the same shadow. National and geographical history presented a chaos of likenesses, in every one of which the same reflection might be traced, and to which the cherubim could turn. Revelation seemed a mock, in the light of a merely literal view, and the wisest became sceptical, mad, or actively antagonistic to a reputed divinity in the scriptures.

Now, the question arises, whether or not this state of things in the Christian Church has not something to do with its departing from the truth, and consequently from that state of mind that furnishes a key to the covenant of grace, and that sphere of heavenly objects of which the Bible takes cognizance. Be it as it may, the interest that has been taken, and the struggles which have been made, is a matter indisputable.

The barrier, to prevent from reaching the tree of life, hints at the intense interest that is taken in these matters. The flaming sword is identical with that discouraging prospect which sees but confusion where order ought to be; that beholds but deceiving similarities where its vision is directed; and that reaps a harvest of scepticism and despair, where it looks for the mysteries of the future world.

After the curse was pronounced, restoration seemed to be promised through the woman, who had been a too-willing means of the transgression. Man, as distinguished from woman, pertains to

the substance of things. It is an induction from literal and visible forms, as man is the offspring of the woman. The seed of the woman bruising the serpent's head, then, implies an advance in knowledge, whereby the danger of perversion becomes less; the rocks and shoals of moral progress pointed out, and errors and excesses remedied. The truth is, that when one organization became dead, through a misapprehension of its duties, there never failed to be raised up another, which held for a time the substance of right principle. This, in turn, gave place to another, and so on to the present, until there are found those who are almost faultless in their faith and conduct. What means this, but a triumph in the general result? What has the weakness, and consequent tendency to perversion in man's nature, to boast of? The experiences and attainments of the age have given bruise after bruise, from which it cannot recover. This is to the honor of Him who created us, and who perfects the work of His hands according to His intention, and agreeing with the promise so mysteriously expressed in this parable, and intended to apply to both Church and individual progress.

But there is another aspect to this parable, that accounts for the dark spots in the history of religious systems and individual character. The whole pathway of moral improvement is traced, step by step, through the influences of individuals and principles; but this same route is marked with blood, bruises and wounds. See how David sinned; how Solomon transgressed; how Israel and Judah became worse than the nations round about. See how Christianity is made the scene where perversion is one of the main features, and where a pure religion has crumbled to unmeaning rites and dead encumbrances. See also how Mohammed, after proclaiming that there was but one God and that he was His prophet, took to the sword, and mistook the forces by which all things are brought into subjection. Behold, in the present march, how steps turn aside, and how institutions are marred with imperfections, false practice and perverted doctrine. Surely, there are bruises almost at every step, and all along the road to that land of experiences and attainments, where perversion is fully known and guarded, and where knowledge sheds her rays on all the dangerous besetments attending man's nature.

Now, in all divisions of the church from the days of Christ, there has been an interest by the element that dealt with the substance of things, to reach after the mysteries of the Bible, and for this purpose, they dealt with those figures with which it abounds. The state of the moral atmosphere was unfavorable, because of current literalism, proceeding from the effects of dead ceremonial customs.

This produced a stagnation of higher conceptions of Bible interpretation, and left the inquiring mind to grovel in the confusion of literal objects. Hence, the unsatisfactory and diversified opinions deducted from the prophetic writings.

When men spent their labors in this field of interpretations, it yielded a harvest of thorns and dissenting faction, not to say scepticism and rank infidelity. Those placed in the authority as teachers of divine things, sought to convert and persuade the more outspoken and immoral classes; appealing to misapplied and inconsistent interpretations as a means of conviction. These more candid with themselves, and therefore not as much blinded, pointed out discrepancies, or laughed to scorn the labored efforts that would bring them within the pale of the church. When science revived and became a power in the land, this element found itself in an antagonism with it. Not only so, but doomed to be continually worsted in the conflict. Thorns and briars encountered it at every turn, and a damaging reproach gradually settled upon the priesthood. Whence all this, too, but a fact to be connected with that curse attending a departure from the first principle of religion, and substituting those retrograding customs which bar the spiritual element. The language is, "cursed is the ground for thy sake, thorns and thistles shall it bring forth to thee."

But one will say, if this account is a mere shadow of progress and its varying fortunes, what becomes of the doctrine of original sin, or of perverted human nature? The answer is, that if Adam is represented as the first man, it is proper enough to ascribe the first transgression to him, for it is impossible for life to begin without an error in any case where free will is accorded. Had there been a hundred men created, and started separately, every one of them would have done something wrong or forbidden, as soon as they began to exercise their own freedom. Therefore, show us the first man and we will show you him who discovered sin. Not because he was perverted in his nature, but because his nature was subject to perversion. It could be no other way. It is an impossibility; and we say, discovered, because the first man who ever had an existence, and coming in contact with a law to perfect him, did surely transgress that law in some point. Sin was less a commission than a discovery by the first man, because he was the first one who was placed in a position to find it. If Adam was the first human being, then, doubtless, he was the first sinner; but if some one before him was the first, then that one was the first transgressor.

We say it was proper to connect the first sin with Adam, when it was reputed that he was the first man. But the reason he was

thought to be the first man was, because each country sees to the beginning of its own history, and no further; and would fain make that limit the origin of things. But, supposing that the first man, be whom he may, did sin, did it in any way effect human nature? There is only one way it could effect the next persons who lived, and that is, favorably. Why so? Because they would see the first ship that set sail in human progress, split upon a rock, and could avoid it. To suppose a being with much or little intelligence, commencing life, and just beginning to come in contact with necessary law, to commit errors in the first instructions directed to him, is natural enough; but to believe that it should cause his offspring to inherit a nature altogether different from the parent, is absurd. What was the first nature of the parent was also of the son. Suppose the first parent was instructed not to eat a certain poisonous plant, and that just once he broke that law, could the son thereby inherit a disposition to do all evil. Suppose him to be persuaded to commit just one act forbidden, and for which he himself immediately suffered, could that affect the son to make him evil by nature? Suppose the first man told a lie; committed a cruelty; coveted something forbidden, and spoke foolishly against the angels and his Maker; could these things affect his offspring, or even his own nature? If the son did all these things, it would only prove that his was the same temptation, and that both acted alike under similar circumstances. It is evident that the literal view is not admissible; for was the nature of Enoch, the seventh from Adam, any worse than that of Adam in its first state? That state was so imperfect, let it be what it may, that it resulted in his expulsion from the garden of Eden. Enoch walked with God, and was so perfect that God took him. He was fitted for better society than the world afforded. Whom will we trust with important charges; babes in experience like the first men must have been, or those who can look back upon the mistakes, sins and sufferings of the past times? All facts, all experience and reasonings, go to show that so far from human nature having ever changed for the worse, it has availed itself of its opportunities, and has become more and more successful. It is said that this literal Adam was made in the image of God. In whose image, then, was Enoch, whose exalted piety fitted him for the skies? In what likeness was the self-sacrificing Moses, who, with all the perplexities and responsibilities of a hazardous life, scarcely left a mark against his character?

God talked with him face to face, and in the nature he possessed, his work was a success. But it is said that Adam listened to the voice of the Lord, also, and, made in his likeness, sinned and failed.

After what pattern was the flesh and members of the noble Daniel? Was it of an unfavorable and perverted cast? And where is the evidence that the organization and peculiar spirit which distinguish man has ever changed for the worse since intelligence first dawned in connection with the dust of the earth? Ah, in this parable, of course. Here we have been supposing a literal interpretation, and even then, the facts show no contrast reflecting unfavorably on the sons of Adam, and as a literal history of man's fallen nature, it is not true.

Liability to err, proceeds altogether from this soul-principle, the free will of man. Imperfection is a reality of the beginning of life, and the beginning of life with a free will reveals a liability to err. Therefore, what shall we say? Why, that life, first life, is an imperfect commencement, which takes the chances of mistakes and suffering, to attain to a standard of being like the gods. To do this the germ of existence must be a free will. But this adds to the difficulties of existence in an imperfect state, and consequently the liability to error and perversion. We do not say transgression, because there is no transgression until there is a law. A young child, just beginning to exercise its free will and to go where it pleases, might play near the bank of a river and eventually fall in and be drowned. That would be an error of its imperfect state of existence and experience.

But, supposing it should have been warned and commanded against going near the river bank; in persisting to do so it has become a transgressor. Now, in the first case, the child died for the want of a law of conduct, but dies innocently. In the second case, an object for the child's safety has produced a law, and by that law it is made aware of what transgression is. To put young experience under a law, not only makes them alive to what sin is, but soon begets transgression. Transgression, by a wise law of government, is attended with some mode of punishment, and hence the perfection of children, as well as the divine principle of dealing with the sons and daughters of humanity. Surely there has been no fall of man in the sense usually applied. There has been, on the contrary, a continual improvement in the result, from all the ages of the past, in a general sense, and in the nature of man in a particular sense.

This we say of times we know; but what might be said of the ages unknown. The principle is applicable to states and existences of the eternal past as well as to the unmeasured future, and He who knows no time but eternity shall bear us on, on, continually.

But, says one, what do you do with the reasonings of St. Paul, from which the doctrine of perversion of human nature is con-

firmed? We will admit that the language of Paul to the Romans has an apparent confirmation of such a notion; but let us consider the circumstances under which he reasoned. The impression of humanity being under a curse, must have had its origin at a very early date. The superstitious rites of the heathen nations were all founded in their efforts to appease the gods. Aside from any tradition of man's perversion, the conclusions they were likely to draw from the natural world were not of a favorable cast. The solemn appearance of the great forest; a boisterous, impassable ocean and the awful firmament above, arrested the attention of men, but only to strike them with fear and wonder. The storms, thunder, lightning, floods, and convulsions of nature, added to the hostile and ferocious wild beasts, impressed the mind with the unfriendly aspect of the inhabitable world; and, turning to find comfort in the affectional part of their natures, they found unaccountable diseases, horrible accidents, and a dreadful and sure death.

These things, to men unaccustomed to checks and difficulties of discipline, engendered a feeling of fear and dread, which ripened into a notion that they were the culprits of heaven's vengeance. Inferences of this nature were quickly drawn, and passed to future generations, who received them as fixed facts, which, in the avocations of their life, they seemed to find fully confirmed. Thorns and thistles grew where men sought grain; filthy vermin beset their habitations, and poisonous plants and animals lay in their path, and even men divided against each other; they counted the agents of the gods for their extermination. That they were under a curse, they considered a fact; and they turned to appease the wrath by the sacrifice of animals, because they thought the terrible gods delighted in blood, burnings and sufferings. They also deprived themselves of pleasure, mourned in the groves, cut their flesh, and lamented with a desperation amounting to madness, and made their own children to pass through the fire.

At the time of Abraham, this state of things prevailed; and when he was persuaded to leave his people, walk before God, and be perfect, he believed that he should be exempt from the prevailing curse; and as the promise was unto his seed also, he taught them to look back on a world and people who had no promise, and consequently no favor from above. He believed, evidently, that whatever good he received, was a most special provision, and that the rest of the world were under a curse. It is remarkable how, afterwards, the Jews counted on the promise made to their fathers, and looked upon the Gentiles as still under the wrath of heaven. We would say, therefore, that the idea of a curse was first drawn from

nature; but afterward, when Moses entered a prophetic parable, by a misapprehension of its meaning, they accepted it as an explanation of what they so long believed to be a fact. Then, it seems, was established not only a notion of a crime or offense, but the manner of it; and the Jews believed that they were exempt, because of the promise to Abraham. They looked upon the Gentiles, however, as sinners by nature, without any promise, and therefore any hope, except through Abraham, the law and the Jewish institutions. Now, Paul made some converts among the Romans, and he soon found that the Jews would not let them rest in their belief, but harrassed them with their Gentile origin and their non-observance of the law. To such, the Jews considered there was no hope, but that they were under the wrath of heaven and under a curse, to which the benefits of Abraham were not applied.

Such state of things Paul found; his converts complained, and were despairing. He had to combat the Jews in some way, at least to dispel the unpleasant notions they had influenced on the minds of his converts, and which those converts had always been taught to believe.

Now, we will suppose that Paul understood the nature of the allegory about Adam; how that it was a mere figure, and had no reference to any fallen nature or original sin. Suppose he well understood all this, was it well for him at that time to face the Jews, or even the Gentiles, with such a contradiction of their established belief? We do not believe that that was the time to explain what it did mean, because it was not fulfilled enough to make an explanation convincing, and, therefore, it was a poor time and policy, to deny the popular notion concerning it. The Apostle did not wish to take issue at that time, because the popular notion was too strong, both with his own converts, and among the Jews.

Paul was a wise and polished man, who, though he could remain all night reasoning and disputing, if necessary, always sought to avoid an unpleasant encounter, or to make himself disagreeable. He insinuated his way to the good graces of his keepers and judges, and appeared before their courts with the flattering preamble of the orator. He would conciliate the Jews by being subject to the ordinances of the law; or come before the heathen with an avowed purpose of worshiping on their altar to the unknown God. Even among his own converts, he objected to women speaking, because it came in contact with the prejudices and customs of the Greeks. He declared himself that among the "Romans he was a Roman," and that he could accommodate himself to the notions and habits of other peoples and nations. Now, a man with this character and disposi-

tion at that unfitting time, would not be likely to enter into any denial of the popular notion of the perversion of men, or the fall of Adam, when it would arouse a spirit of ill-will and resistance, because of the cherished promise of the Jews, and because of the equally strong notion among the Gentiles, that they were under the displeasure of the Creator.

This was the man, too, who did not believe in untimely explanations; who saw many things which he esteemed unlawful to utter. Why? We suppose they were untimely. Well, Paul must dispossess his converts of the notion of the unfriendly disposition of the Almighty. He saw that it was a very simple way that they were impressed, that they were under a curse; so he resorted to a similar one to quiet them. But his principal object was to meet the Jews on their own ground, and while he would console his converts, he would modify the worrying of the Jews. The latter believed that through the righteousness and good works of Abraham, they were relieved from the curse who were of the seed of Abraham.

The Apostle then presented his righteous man also, and one who claimed to be the saviour of the world. The bent of his argument was: If the Jews claim exemption from the curse by reason of the righteousness of one man, shall not the Gentiles also claim exemption through the superior life and conduct of their advocate and friend? Both Jews and Gentiles believed in original sin. The Jews trusted in Abraham, who was of undoubted conduct; so Paul introduces Christ, whose life was equally unblemished. If Paul considered it a mere notion that the Jews and Gentiles were possessed with, he nevertheless considered it a hurtful one; and seeing he mainly desired to hold the Jews in check, he met them on their own grounds, and without offense. He seemed to accept that Adam was the cause of the curse, acknowledged the merits of Abraham, but claimed on the same principle, a greater exemption from fault, by reason of the righteousness of a man who was the friend of all people. The sum of it is, that Paul's language is colored by the circumstances surrounding him, and furnishes no absolute evidence of the fall of men as entertained literally. He might have believed that there was no such fall, and yet, under the circumstances, reason as he did.

Let us look at it again. If a transgression of Adam entailed a curse on his offspring, and the essence of that curse was an expulsion from Eden, then the removing of that curse must be the restoring of his offspring to Eden. If Christ removed a curse of Adam, the evidence that he did so, would be the immediate restoration of his offspring to Eden; for if the essence of the curse is expulsion,

then the removal is a restoration. When the life or death of Christ was finished, whereby the atonement is said to come, what change took place among the millions of the sons of Adam? To remove a curse without removing its consequences, is no removal at all; and if the curse was an immediate loss of Eden and a perverted nature, then the removing of the curse should be an immediate restoration, and a bettered and restored nature.

Those who stood around the cross of Christ, and gnashed on him with their teeth whilst his life was ebbing away, left no evidence that they were bettered by his life or death. The gauge of human nature after Christ, will show that it is the same as it was before. Men now are as treacherous to their trust as David, Solomon, or any other of the transgressors of history, as far as their natures are concerned. Men are bad now; and it is still ascribed to their fallen natures. How can this be if Christ has removed that curse? There should be no trace of it now; our natures should be restored and our Eden too, otherwise the evil is yet upon us. But the answer runs this way. We have all sinned. Why have we? Because of Adam. But Adam's curse is removed by Christ, which carries all causes and consequences with it, if it is anything, and therefore, though we have sinned, Adam being the cause, we are not responsible for any of it.

If there is any sense in reasoning, and the Almighty will recognize any plea of justice, we do not see how any one who believes in perverted nature, need be alarmed. All his sins can be traced back to his perverted nature, and to Adam; and if he cannot succeed in making Adam responsible, he still has another resort, for he believes too, that Christ has removed the curse by his death; therefore, if any signs of sin, or its consequence remain, he can reasonably enquire: What have I to do with it if Adam is the cause of it; and why, any way, should there be any, if Christ removed the evil?

Suppose three men are walking beside a river; one of them for an offense, curses his fellow and tumbles him in the river. In his struggles, he drags the third and innocent party into the river also. Now, we pass that way, take observation of the situation, and say to the third and innocent party, who is struggling in the river, "I release you from the evil which has befallen you by reason of your fellows' offense;" then marching by, leave things in the same situation. In this case, our words are a mock; for there would be only one way to release him from the evil which befel him by reason of the others, offense, and that would be to immediately pull him out of the river. Now, if the evil which befel us by reason of Adam's transgression, is a fallen and perverted nature, then he who will presume to release

us from the consequence of that transgression, must immediately restore us to an unperverted state.

If you claim that you have been so restored, then why still talk of perverted human nature "prone to evil as the sparks are to fly upward?" Has Christ mocked your calamity, and left you still struggling in a nature made worse by reason of Adam's offense? We protest to you that your nature has never changed for the worse, since the day of the earliest creation, and that you are responsible for all your acts. Bad influences and bad examples often make men responsible for the sins of others. A neighborhood may thus be perverted, and a nation may, in this way, be led astray; but counteracting influences, or, if necessary, high handed measures work a remedy, and the perversion is at an end. Hereditary inclinations even, are limited by a law of our constitution. If, from a peculiar bent of the parent, an unfavorable organization is entailed upon the offspring, that very offspring is the first to check the unnatural tendency. It will be found that he will choose the opposite of his own disposition, whilst the influence of an evenly tempered society, will hold him in check.

In most cases where there is an excessive inclination for evil, there is some opposing faculty in the same person which holds the balance of his character. Nothing is more mysteriously arranged than the organism and nature of man; but to suppose that any one simple act of any man, could entail a hereditary influence to pervert and change the established faculties of his mind, is absurd in the extreme; and there is as much good in the nature of man to be transmitted to his offspring, as the spirit that takes possession of the germ of life, has experience to exercise.

Now, finally, we are just what God made us, save with the improvement we have made on that highway which is characterized on the one side by the free will of man, and on the other by their experiences, and which leads to the perfection of the holy, intelligent and mighty. There has, doubtless, been a temporary and extensive perversion of doctrine; and this thought carries us back to the primary object of the parable of Genesis. It was to show a history of the church in advance; not either to present a despairing picture. The perversion of doctrine and religious objects is not permanent or complete, and as well in a general church view as in individual destiny, all the divine intentions are pictured in colors of hope and comfort.

What is the object in the existence of every creature? Surely, considering who is the maker, it can but be good to the creature in its own existence, as well as in the relation it bears to others. The

starting point in intelligent life, though weak because of its beginning, is nevertheless, a broad foundation for attaining the likeness of the maker and the influence of the sons of the morning. Where among the millions of the present, or the infinite numbers of the past, is there one who has defeated the object of the Almighty? How debased the lives of some men. How black the page of history with the stains of folly and perversion. How apparently hopeless the case of those swept from the earth because of their evil influence and outrageous sins. How bound, and hid from hope, are those lifting up their eyes in keen despair, suffering all kinds of punishment, which accords with hell and torment, either on earth, or beneath the earth, or in other places and states. Who dare pronounce everlasting torment in the midnight affliction, or to interrupt discouragingly the anger which bound all these in chains? Punishment is everlasting, because it is a principle which must be eternally exercised in God's benevolent government. All the experiences of life point to it as one of the pillars of the divine authority, and a necessary means to arrest the attention of the independent free will of the creature.

The only question that remains is, will there ever be a time when the subjects of God's creation will be so perfect as not to require any oversight, and consequently, any means to appeal to their sense of policy by means of the principle of punishment? No; never! None can attain to the position of the all-wise God, who in all the possible progress of men and angels, shall be found still above, and ruling all things by an infinite power and wisdom. If, therefore, no possible time or perfection can dispense with some form and degree of punishment, it shows that the principle itself is an eternal one; and, consequently, whatever form of suffering men endure to influence their wills, be it ever so temporary, is, essentially, eternal punishment.

Another inference is, that no creature, however fallen and corrupted, can go beyond the limits of this benevolent purpose. Like the sun rules the planetary system, it holds all creatures within the reach of its mercy. In due time this purpose revives the image of the heavenly, and breaks the bars of hell and the prison-house of the transgressor. Tell, you who reproach the Almighty with designs the most absurd and horrible, what is the object of all punishment when love rules the household? Is it not a means for a benevolent purpose, and a resort of the best intentions? Behold the parent frowning a moment with displeasure and then relaxing his severity when the object of punishment is accomplished. How brutal would be the man who would punish or torment for the mere

pleasure; and how foolish and unnatural to continue torment when the child yields obedience. When we say we forgive not an offense, we punish for it, and that is the end, if the child profit by the painful experience. If we say we forgive an offense, it simply means we will not punish for it; therefore, if the Bible does say some sins are not forgiven, we simply infer that they are punished, but not that that punishment has no end.

Now, God has photographed his manner of dealing with the children of men in the sacred institutions of family government; and because he is more perfect in love than the best types of men can be, his merciful dealing exceeds the most tender and gracious of family governments. A man goes away, gives charge to his children, assigning each a duty. He returns again, and judges them by the instructions he gave them. If some have done well, he rewards them; if others have disobeyed, he punishes them by his displeasure, or further severity; then his anger is passed and the children are on a level footing and plane of love. So God, in the eternal dispensation of the times set for his judging, divides the children of his begetting on the right hand and on the left, rewarding according to his pleasure, and punishing for a salutary purpose, the disobedient; and then, remembering his object, forgets his anger in the mercy of new opportunities. It is true that offenses may be so grave that parents may deem it advisable to leave their children long under the ban of their displeasure; depriving them of their liberty, or sending them away where their bad example will not be felt, and where a rigorous system will surround their actions. But, when would that parent cease to yearn for the return of the transgressor to his home and his favor, and for the effect of the punishment in a more reasonable disposition and better condition? In like manner, there may be individuals and companies of condemned creatures, whose dispositions are so stubborn, and whose evil manners are so corrupting, that they are bound in the chains of a rigorous and tormenting provision, until they have learned a discipline of conduct, and are prepared to appreciate forgiveness. So God, in his wisdom, regulates the household of his children, and judges at set periods, dispensing rewards, or committing the rebellious to grief for only a period which is necessary, but to correspond to the awful majesty of his intentions.

Therefore, should men fear him, whose love cannot be equalled? whose good purpose is the origin of his severest measures, and who continually renews the states of probation? We are persuaded that no influence, no act, no state in time or eternity, shall ever separate any man or angel from the love of his Creator, or make him an ex-

ception to that determinate counsel, to save and perfect every creature. Hell may open wide its mouth, and sin have dominion for a season; men's bodies may be committed to destruction, and their souls to torment; the archangels may fall from heaven and leave their first estate with the blessed, but God has fixed his plans, and the restoration of all things is the inevitable.

But, one will say: Oh, if this is a truth, then I will walk loosely. It will be well with me in the end. Yes, it shall be well with you in the end, but not until you have learned the terrible lesson of those who trifle with mercy and truth, and are not in sympathy with the object of the good and the wise in perfecting the free will of the creature.

The parable of Genesis under consideration was not intended to make a scape-goat of our natures, or of the poor man Adam, whose humble life from beginning to end was no doubt a simple one, and whose literal history has become connected with Moses' prophetical creation. But it was intended to warn us against the subtile conditions arising from a free will, in connection with a want of experience, as well as the deadening effects of introducing an obsolete system of ceremonies into the spiritual standard of faith and atmosphere of principle.

In the sacred writings one prophet answers to another in the same language, and presents each other's figures in the light of a system of intellectual philosophy embracing all the Bible. When John was caught up to observe the inner scenes of life, he saw the relation the Adamic history bore to the imperfectly understood plan of grace and mercy peculiar to the covenant of God. That covenant, in John's figures of teaching, means the book in the hand of him who sits on the throne of divine government. The system of philosophy embraced in the figure of the Lamb, when applied to the Adamic history, presents the account of that creation in a new interpretation and interest, reverting particularly to Church history, and therefore representing that department as saying, "come and see." Religion is called upon to disprove or accept this application to its principles and history.

John heard, as it were, the "noise of thunder," one of the four beasts saying, "Come and see." Religion, as a system in this world, has been appropriated as the object of the first beast spoken of in Revelation. Some say it ought to have been translated cherub. At any rate, it is represented as having a position near the throne, and saying, holy, holy, day and night. Its voice is as easily ascertained as its influence in the world, and in the plan of divine government is apparent; but John doubtless speaks in an abstract

view when referring to the noise of thunder, and all the vital interests of religion invite the attention to anything purporting to criticise its history or analyze its principles.

This invitation becomes better defined when new theories are introduced whereby doctrinal foundations are questioned. In all such cases there is but one recourse. Religion, as a true and ever-living necessity, cries "come and see." Every agitation which has shaken the Church from time to time, and which has any bearing on the subject, is a voice saying, come and see. In short, religion, as an existing truth identified with investigation, candor, liberality and solicitous interest, cries, come and see. It does so as well from all the facts connected with its history and principles as from its present and future developments. Whoever will direct an argument concerning religious truth toward the intentions of the Deity and the divine government, will find a response in the religious system. Its progress invites attention to the theories of men, and lays them in the dust, or accepts and brings to light their foundation and truth.

Where the scene is laid, there the attention is invited. Religion, with its errors and triumphs, presents the field of investigation which invites the attention to the divine government and the future destiny of men. It is a standing call to the application of prophecy, and a test of the truth or fallacy of reputed religious philosophy.

Then John saw a white horse, and he that sat upon him had a bow, and a crown was given to him. The ancients considered horses with reference to speed. The Bible often speaks of horses and their riders. In the case before us, it is a horse and its rider which are spoken of. Now, a horse is used to facilitate the travel, speed and convenience of man; such is the object when horses are used. According to the system we are pursuing, man means principle, and animals system; therefore, the man on a horse would mean a principle facilitated and convenienced by a system of action. To suppose that all the figures of literal objects, in the allegory, refer to something in the intellectual sphere, with which men have to do, supposes that it discriminates closely the bearing, class, and importance of all the influences we know of, and with which human nature has to deal. It is natural to conclude that a system which should make human nature its object, and the literal world of horses, cattle and men, its figures, should assign some important part of that human nature as the object of the figure of a horse. Horses have always been the companions of men, and have figured prominently in the writings of the Bible. But, as a horse is an animal, and an animal means system, what system agrees with that figure? The man was on a horse; from which we infer, according to this manner

of interpreting, that a principle was being put in progress; agreeing with the idea of a man making speed, or being prepared to do so by being on a horse.

If we call the horse a system, it would read thus: a principle being established and convenienced by means of some system of appealing to human nature. As, in the animal creation, there are different classes of animals, so in the numerous systems of things, there is a diversity; but, if we were to consider the promulgation of any doctrine or principle, as being helped in its speed by any system, we know of none among all the classes of them that so aptly agree with horses, as the system of appealing to our natures. It will be perceived that the several denominations of Christians have a characteristic manner of promulgating their tenets, which has become a distinctive feature in their teaching. They find that they are successful only by a close appeal to our sympathy and affections; and according to the class of our faculties they appeal to, they identify themselves with a certain system of persuasion. Some appeal to our passions through the sense of fear. They dwell on the terrors of the law, of death and of hell. This manner of persuading men, though effective, is of a different coloring from that which addresses itself to our love and gratitude. Both these systems are used or acted upon, to make teaching effective. Some again incorporate into their church code, a manner that appeals to our fears and our love, neither predominating; but it will be seen that the several sects have a different coloring, according as they appeal to this or that passion, or faculty of our natures. This argues, first, that principles are established and extended by appealing to human nature in some manner; and, secondly, that according as the appeal is made to our different faculties, their systems of teaching have a different coloring.

Now, as men make speed by means of horses, so do principles become extended by means of appealing to our natures. Horses are black, white, or of a mixed color; so the system of appealing to our senses are distinguished by predominating to one or the other class of faculties, or often to the several, without any definite manner or coloring. As these adaptations of our nature are so favorable to the spread of doctrine, we think Revelation has denominated them, or the systems appealing to them, as the horses in this parable, and in all figures where the term is used. Certainly, in a plan that would classify all secret influences to accord with the literal creation, they are the only ones which will aptly agree with the relation of horses to men.

Scripture and prophecy have special interest in what pertains to

doctrine and the spread of right principles; it therefore follows that their figures have a direct bearing on the means by which doctrines are established. Thus, the figure of men and horses would naturally suggest itself in connection with principles, and a mode by which they are promulgated. The term "horse," then, in a collective sense, is the system of appealing to our natures, faculties or passions. But, there are distinctions of colors, of which the parable makes particular note, and it becomes necessary to define in what principle its colors are governed. We have inferred that it is according as the several passions are appealed to; but what particular feeling of human nature agrees with white, and what with black, and what with all the other colors?

We perceive, in all cases, in sacred writing, where the figure of the horse is used, that the white and black are the favorite colors, and that the white is especially so. It would follow, then, that the most proper system of appealing to human nature, and the one which accords with the divine manner and plans, is the one to claim the appellation of the white horse of scripture, and to lay the foundation for the distinguishing of these figurative colors.

What is that system but the one which presents God in the character of love, and appeals to our sense of gratitude and affection? The one which glories not in the terrors of Mount Sinai, or the awful threatening of a necessary punishment, but which embodies the essence of the Christian religion in the hope of grace and the attainment of perfection. This is the white horse which John contemplates in his view of the Adamic seal. That parable is a picture of how important it is to attain to a right principle; but John's parable represents that same spiritual conception as riding prosperously, in connection with the most approved system of persuasion. Bible philosophy, applied to the Adamic creation, reveals, not a confirmed account of literal creation, but the gradual progress of created intelligence and the still upward march of attainments. He says: "There went out a white horse, and he that sat on him had a bow, and a crown was given to him, and he went forth conquering and to conquer." Now, philosophy, applied to the Adamic seal, reveals not only gradual development and a conquering march of principle, but it shows what means are used and what object is to be attained. The means are especially means of grace and of love, which appeal to men's natures, inciting the softening influences of gratitude and hope. What would Christ have accomplished with any other system than the one he pursued? That was to appeal to the gratitude of mankind by means of the knowledge of the free grace of God. Where, to-day, is the glory and crown of the Christian religion, if

not among those who speed by a system which presents the love of God as the ground-work of their faith? Where, to-day, the glory, if not among those who believe that God is the father of all the races of men, and will perfect and save all in due time, in consistency with both the freedom of the creature and the requirement of righteousness?

This is the idea of a white horse figuratively. It is a system that glories in the absolute, benevolent purpose of the Almighty, and cannot and will not see anything but love in all his intentions. Its appeals are made according to its belief, not so much to the terrors of the law as to that stronger cord of influence, the gratitude of the subject.

Red seems to be a color which is the opposite of white. That is, it seems to be as much in disfavor in all the figures of the Bible as white is favorable. We infer, therefore, that it relates to the most objectionable system of persuasion. This, undoubtedly, is that which would influence by fear.

Thus we have two of the colors, and the black can be ascertained by knowing how many more bases of influence are in our natures. The colors made reference to in the Bible should exhaust the sources of appeal; as it is presumable that, in the advocacy of all doctrine, every source of persuasion would be availed of.

Black, white, red, bay, speckled and pale colors, are all spoken of in connection with horses, and it will be perceived that only three of all those mentioned are distinctly different. These are the white, black, and red. The others are mixtures of these three. Now, in our constitution there are three sources of influencing our conduct. One is that of gratitude, one of fear, and the other is inducement. As we have fixed the color of two of these, there remains but the one source of a distinct nature to agree with black, and that is the susceptibility to be induced by reward or promise. This has been a powerful means in the church in the Jewish and Mohammedan religions, and appears to be also favored by scripture authority. Paul rejoiced in the hope of the promise, and also spoke approvingly of those who had respect to the recompense of reward.

Now these three sources are exhaustive of the ground on which men can be persuaded, and only three distinct colors can apply to horses, as mentioned in the Bible. All the others are a mixture of these three, the same as it is often found that a diversified system of appealing to men is the policy and practice of some creeds.

Now, to sum up the meaning of that sentence which says, "And there went out a white horse, and he that sat upon him had a bow, and a crown was given unto him." It simply means that to put the

Adamic account of creation under the test of Bible philosophy, it reveals an exalted principle rising triumphant over the perversions and changes of the times, and continually renewing itself unto the likeness of truth, mercy, and knowledge, of which God is the head. And this principle is found in connection with a system that appeals to our faculties on the groundwork of love, and makes a speciality of introducing new ideas and degrees of God's benevolent purposes.

When Abraham was called from the land of the Chaldees, it would seem that the world had but despairing notions of the intentions and dispositions of the gods. Their ceremonies were numerous, and their sacrifices multiplied, but they were burdened with a dread and superstitious fear. When the law came and said, do this and thou shalt live, men found hope in the law, but limited the favor of heaven to a race. When Christ came, and proposed to raise up seed to Abraham, out of other nations, the world took its degree again, but fixed the horizon with the name of Christianity. But Mohammed converted, as it were, a nation in a day, and left a work behind him which spoke of better things than the spiritual Mount Sinai and Egypt. The heavens have been rent from time to time, and new planets discovered in the religious skies; and now is a new era in religious and civil liberty, which is the stepping-stone to untrammeled thought and opinion, and the introduction of a broader benevolence.

But we pass to other figures of the Bible, relating to the covenant of God with men, and to which John refers in its order.

The next prominent personage is Noah, concerning whose history there has been excited a special interest, as well as diversity of opinion.

We have said that the Bible in its object to cast shadows of the future, and to portray the secrets of inner life, has fastened upon fact and imagination. The Adamic account we have defined as a similitude of real things in church history, but as a fable of itself. When we come to the history of Noah, we cannot feel so readily positive that this is also of an imaginary origin. While it shows on its face the signs of a figurative meaning, it yet seems so within the limits of possibility, and even probability, that we are led to the opinion that it was a real fact of human experience. The times and circumstances attending it, are minutely stated and closely connected with the course of history and the races of men. There are a few considerations, however, which serve to throw some light on the nature and extent of Noah's flood.

It is presumable, that when the world was spoken of at that early stage of geographical knowledge, it meant only such portions of the

earth as were then known. The avowed object of the flood was to destroy the immediate descendants of Adam, who had become corrupt in their manners. They might have occupied but a small portion even of the Asiatic continent; perhaps confined to one great valley where they had been able to subdue all opposition, and establish themselves in cities. At any rate, the term "whole earth" is susceptible of a limited meaning, when we know it to have been applied to what was at one time the known world, but which, in fact, was only a part of it. We think the Adamic or Bible history, had something to do with limiting the view of that race of people of which it mainly speaks. A history in its very nature has a tendency to confine the knowledge of a people to its own records when that history has the advantage of being the only one extant. There was but one medium of looking out on the outside world; the outside world was just as large as could be seen through that medium. The Bible history confines itself mainly to the race of Adam; therefore, when the habitations of the race of Adam were swept away, and the country which they occupied was overtaken with a flood, there is a great probability that its extent was magnified and its effects over-estimated. Seeing that the whole Bible, in all its accounts of real events, or of imaginary possibilities or impossibilities, is but an instructive and prophetic shadow, it matters not whether it is fact or fancy that is spoken of, but its meaning is the main object. The thing intended to be conveyed by its mystical fact or fabulous supposition, is what it has an eye single to reveal. However much the divine influence might constrain an event, it seems that any history ought not to over-color or misrepresent it. It is, therefore, reasonable to suppose, that for the purpose of some instruction, or shadow of the future, the event of the flood was so prepared that its general history, subject to surrounding circumstances, presents a prophetic forecast of what was intended.

If it were any other history, we would read it, never once thinking of any other than a literal meaning; and we would believe, or disbelieve it, according as its accounts were probable or improbable and contradictory. But this Bible history is so peculiar. It avows an object; claims an inspiration; comes by the hands of righteous men and prophets, and is full of the mysteries of life and the future world. It seems to be borne by the hand of angels; to have had an origin in divine wisdom and foresight, and to be directed mainly at spiritual forces; therefore, its very record of literal events is but the adaptation of its spiritual intent to our senses, and but a means to prove its divine prescience and instructive nature.

In this view of the matter, the man Noah is revealed to us in a

new character. His figuring in the Bible history suggests some principle of which he is the type, and, like the whole account of the flood, points to a counterpart in the world's history of systems and events. As such we will compare it. Noah was a righteous man; and the name indicates rest and comfort. As rest and comfort are attached to righteousness, according to the scriptures, and he was declared to be righteous, it may be readily arrived at, that the man Noah, and that name, represent the principle of righteousness. If God bring any destruction, whom would he save but the righteous? and what but the principle, in the general destruction. In this system man agrees with principle; and one man is distinguished from another by his name, by the position he occupies, and the circumstances attending his existence in the sacred writings. Noah, then, was to be saved as representing the principle of righteousness. This flood, like the Adamic account, bears on the progress of the Church, and the other forces of the literal world. The sea has been interpreted to mean a centralized and arbitrary power or organization.* In this case it is a flood of waters, wherein the fountains of the great deep are broken up.

The flood, then would refer to an overwhelming influence of centralized power. A corrupt state of affairs is also indicated, which must refer to idolatrous and false practices of religion. The earth is made the scene, as agreeing with the literal history of the affairs of men. Now, where in the history of the world is the counterpart of this flood that prophetic vision has in view? The first question to be answered is, has there ever been a supremacy of peculiar power which aimed at the principles, systems, and customs of the then existing society? These terms agree with men, animals, and trees,† and the flood was a destruction of these. We answer, that only once has there been such an overwhelming influence, and that was in the peculiar supremacy of the Church. It had to be a peculiar power to accord with that flood. It had to be very general, arbitrary, subverting, destructive to the general principles, systems and customs of society, and of a propelling zeal, which no mere political power has ever possessed. Now, what power is that which, beginning at the Roman Empire, broke up their cherished schools of philosophy, tore down their altars of worship, and prohibited the customs and belief long held sacred; which, by an army of zealots, sent to the interior of Germany, France, Britain, Spain, and even America, prepared the way for the more arbitrary interference into the affairs of these countries, and the subversion and change of their principles and practices? In the first place, what has been effected?

*See page 25. †See pages 35 to 40.

Why, the dark superstitions which make humanity to blush, have been swept away. The worship of the sun, moon, and stars is not found. Their altars of human sacrifices are in the dust, and their mad dances, and insane scourges and cuttings, are no more.

Has this been done smoothly? Not at all. With sword, intimidation and death they plead; for, like the flood, it was a destruction from the Almighty. It might be said, with truth, that the same kind, if not degree, of corruption characterized other nations and times; but it must be admitted that the proper elements for the flood, for the extermination of ancient superstition, were reserved for that wonderful combination of power and zeal which said to kings, stand back, and to churches, come and slay.

We will say that for a purpose this much is permitted, and every mountain of human liberty is covered. What then? Why in the case of the literal flood it was necessary that there should be some ark of safety and protection, lest Noah also be destroyed, with all the animals and men of the earth.

The flood had received a charge to destroy, and recognized no living thing. But a structure was framed which protected itself and rose above the waters. It is remarkable of the Church organization, and of the element proceeding from it, that it would not only accomplish a good by the extermination of corrupt principle, but it would also extinguish all nonconformity symptoms, and prescribe with an iron hand all church belief and practice. It is evident that, in an organization of this nature, there might be more of judgment than of embodied perfection; and therefore the principle of righteousness might still be one of the objects of its destruction. In other words, its charge to destroy is not accompanied with any discriminating faculty, on account of its inherent perfection. It would, then, be suggestive of persecution and the necessity of some place of refuge, that a righteous principle might be safe before a non-discriminating scourge. We think the old established church an element which, indeed, has wrought the good we speak of; but which has also inclined to the evil of not distinguishing between righteousness and heresy; and hence, in God's providence, there has been a necessity to maintain an ark of safety during the time of excessive church influence. With reference to the type, observe that Noah had three sons—Shem, Ham, and Japheth. Then see how, in the privileges of this overpowering supremacy, it yet became necessary to save alive the principles of righteousness, and then, in order, that of knowledge, controversy, and reform. Shall we say that that element, which is here denominated the flood, was finally found in antagonism with those principles, in the same manner that the flood

threatened Noah and his sons? To say that it was opposed to righteousness, seems a hard sentence; but that it was emphatically opposed to knowledge, controversy, and to reform, history is the best evidence; and whatever opposes these is not right, and is opposed to righteousness in principle. The sense we mean to be applied to the term controversy as a right principle would exclude the wrangling meaning of the term, but as applied to church history it is complete, as agreeing with a state of facts of which Ham, the second son of Noah, is the type.

Knowledge, controversy, and reform sum up the struggles and triumphs of the Christian religion since the day of Constantine. A divine retrospect of future events could not fail to individualize those principles in a shadow of church history like the one under consideration. They are the offspring of right principle in church progress, and the fathers of reformed sects and denominations, like as Shem, Ham, and Japheth, were the fathers of races, and the beginning of a more righteous seed. Well, to preserve alive these principles in effect, was the object; and now, what have been the means?

The ark was of certain dimensions, and was in three stories. Its object and its general construction, are the points which govern the application. The inquiry arises, what has been the protector of the principles of righteousness, knowledge, controversy and reform, in the course of events, from the time that an arbitrary element of religious dealing obtained in the world? We answer, civil government. In order to get an idea of its application, we must take the best forms of civil political government, and analyze its construction. We find that it is divided into three principal apartments: First, the executive; secondly, the senatorial or legislative; and lastly, the judicial. The executive, in monarchical governments, is the department with which the kings have to do; or in republican forms, that which pertains to the duties of presidents. The legislative comprises the representative bodies which make the laws; and the judicial, that department which judges all matters by the law as made, and decides the disputes affecting both the high and the low. In early times, when the existing institutions of the several countries were overthrown by the spread of religious creeds, there revived from the ruins a better society and state of civilization. The department of civil affairs was found so important, that even a church which claimed authority over all things, still found it necessary to delegate special powers for the purpose of local government; and we find that kings were appointed in the semblance of divine authority, after the custom of the prophets of Israel and the Jewish people.

These local governments necessarily had so much to do with local interests, that they naturally engrossed the local sympathies, and obtained a power over the people which became an offset to that of church influence. The church element was not slow to perceive this, but faced the difficulty and asserted its claims. Then a struggle ensued, of which history is the best description. That struggle was long and desperate, but it resulted that the overbearing claims of the religious element only bore the ark of civil political government triumphantly above its despotic waters, and established an offset to its power, and an asylum from its persecution. We find the disaffected from the church, taking refuge under the protection of kings; and in the enmity that was engendered by the struggle, finding a sure sympathy against the persecutions of the church rule.

The consequence was, that agitations of doctrine which were formerly hushed by the despotism of centralized power, now found a new life under the protection of the opposing governments. The people, through the latter influence, had given themselves to practical things, and revived an interest in the arts and sciences, and were ever disposed to welcome and encourage the scientific refugees from the church, who found it too warm for their philosophical notions in the atmosphere of an over-zealous and bigoted religion. The several governments had no object in restraining religious controversies; and in fact, encouraged them, because it was in a spirit of opposition to the church.

It is probable that Luther would have been suppressed had it not been for the active interference of the German kings. Even so late as the organization of the government of the United States of America, the framers of the constitution were so alive to the influence and pressure of the church element to restrain free thought and speech, that they made the groundwork of their government to rest on perfect liberty; and checkmated forever that disposition which would rule all things with a rod of iron.

What means this rising upward of the civil and political element, encouraging the controversies which lead to a better understanding? What mean these asylums for the cultivation of the arts and the increase of knowledge? What means that fact of history, that civil political government has been the protector of reform since the sword of vengeance has sought the superstitions of idolatry without discrimination? Surely the type of Noah and his flood has been fulfilled within our sight. Righteousness, knowledge, controversy and reform, like Noah and his sons, are increasing in the earth, but owe their protection during the dark ages, to civil political government, the same as they did their safety to the ark that was borne upon the face of the waters.

But the account of Noah is somewhat particular about time; and as time is a something which is important in this matter, we must apply the times to the further proof of this application.

The time which is important in this shadow commences with the period when it is said the waters were upon the earth. It commences in the second month, on the seventeenth day of the month. From that time on, until the earth was found to be dry, there were marked stages, or changes, in the state of the water, each having a certain number of days between them. Now, the first thing to be ascertained is, what those days refer to, and what period of time would correspond to the year of which those days were a part. If it is proper to apply the flood as we have, then the time, both in years and days, is within the limits when this church supremacy commenced and ended.

The time occupied by the flood was one year and one month, and the rain was of forty days' continuation. It begins with the second month of a year in Noah's life, and all the times and changing states of that flood are governed by the months and days of that year. To ascertain what time that year refers to, we will have to go back to the first principle of this Bible system of interpretation. As a matter of fact, church supremacy, or that arbitrary element of it, commenced about the year 325 of the Christian era, and ended, as a consequence, and not long after, the permanent sitting of the Diet of Ratisbon, about the year 1687, when the combined power of the North adjusted the liberties of Europe. Then a place of refuge for all creeds was established; and, therefore, when centralized, church authority lost its effect. If, then, this reasoning is correct, it is within this period of actual time that the year and month of Noah's mystical flood is found.

But what first principles of this system would indicate as much? In the first place, there is a peculiar meaning in the parable of Adam, which fixed the seventh day in the period from Constantine, and, at the same time, declared it a sacred division of time, a hallowed day, distinct from the others. Let us venture an opinion, that the sacred character allotted to this time is owing to the fulfillment of the types and ordinances of the Jewish law in the events of that time. The Jewish law abounds with types of principles, which, undoubtedly, have their counterpart in the period allotted to the development of principles. The sixth day was only an inauguration of principles, and this ended with the era of Constantine. Though persons might be disposed to cramp the application of the ceremonial law, few would deny it a particular accord to time and events. If not, why was there such minuteness in performing such

and such sacrifices at such and such times, and why were particular times in that sacred year so marked and special. Even the year itself had a different beginning from the regular one, and seemed a period set apart for the shadow of important events. We will consider the Jewish sacrifices, in their order, as connected with time, system, principles, and events; but, for the present, we will assume that the Jewish sacred year contemplated a time which is sacred, because of its multitude of first causes. Because of the importance of those causes, and their relation to Christian progress, the types of the law were instituted to shadow and honor them. And thus a ceremony, whose object, in part, was a counter-attraction from heathen superstitions, was, also, a living witness of the divine foreknowledge of events.

We say, then, that the Sabbath of the Adamic parable and the sacred Jewish year are identical in time, because they both related to events of the same time. For this same reason the period of Noah's flood, or that year to which it refers, includes the same period. And why? Because it shadows of the same future and time into which the numerous types of the Bible found a counterpart and fulfillment.

Now, if the flood refers to a certain element in church history, and pictures that element as commencing with a year, then the beginning of the history of that element is the beginning of that mystical year to which the flood year agrees. In other words, if the beginning of church supremacy agrees with the beginning of the flood, then the beginning of that supremacy is the beginning of that figurative flood year of Noah.

Every one will agree that the commencement of the influence of Constantine I. in the affairs of the Roman Empire marks the epoch of that peculiar church supremacy which we have under consideration. It is the turning point wherein the ancient religion of the empire and the world suffered a reverse, and was made subject to a power of both persuasion and force.

If he was not already favorably disposed to christianity when he obtained the reins of government, he was made so by his conversion, and shortly afterward half the empire professed the Christian faith.

Such was the effect produced by the disposition of an emperor who was in a position of influence. Therefore, in the light of the effect produced, we look to that period which brought this man to the front as the beginning of a new history for the Church.

It was somewhere near the year 308, that the Christians, impressed with the favorable disposition of Constantine, enlisted in

his service. He, in turn, felt grateful for the sympathy rendered in the critical time of establishing his authority. Not only so; he became alive to the importance of cultivating the friendship of the Christian element in the midst of rival claims to the government. Constantine must have committed himself to some favorable policy in reference to the Christians as soon as the death of his father gave him the reins. The Christians, though taking the initiative in cultivating friendship, must have known that the power they helped to establish would not be turned against them. We therefore consider that era of mutual confidence as the one agreeing with the commencement of the year of the Noachian flood. It is certainly the commencement of that ruling prosperity which exterminated pagan customs, systems, and principles. But the time that the waters were upon the earth, and when Noah found it necessary to enter the ark, was on the seventeenth day of the second month; so that it becomes necessary to find the division of this year into months and days.

If the Bible was given by a true system of philosophy, its terms, as used in one part, are also applicable to another, as all its terms must be in harmony with the general system. Consequently, an explanation of one of its parables, on a true foundation, ought to assist in finding the meaning of another.

As far as the object is concerned, we consider this one and the one of Adam in the creation, of equally figurative intention. In the former, the sun and moon are spoken of as intended to be for signs and seasons, as well as to give light. When those figures were taken from the natural world, and the sun and moon, of the literal skies, made use of, it should have been done with reference to the office and nature of those orbs. From the appearance of the moon with respect to the sun, the ancients divided the year into months. Even now we make this the base of the twelve divisions of the year. In the former parable, the sun and moon are defined to relate to separate modes of conveying knowledge, which originated with the explained and unexplained nature of the law, and which have developed into two separate modes of teaching in the Church and world.* In the early times of the Christian Church, and up to the present, we find two separate sentiments of belief in regard to interpreting the Bible and teaching its doctrines. One is an explained mode, and the other is that word-for-word manner which insists on literal terms and literal interpretations. At a very early period of Christianity, the sympathies of the masses inclined to one or the other of these modes of teaching and belief; and, as they became strong, created a Church

*See pages 40 to 42.

division. Thus it was that the explained mode of teaching predominated in one division, and the unexplained mode in that of the other. This was plain to be seen in the Eastern and Western Churches, which separated mainly because of the theorizing and philosophical tendencies of the former. One, therefore, became to represent the sun element or manner of teaching, and the other the moon. So that their dispositions toward each other, at various times, were the true indexes to the changes of the philosophical sun and moon.

Commencing from A. D. 308, or from the time of the influence of Constantine I., in the affairs of the empire, up to the present time, we perceive a periodical dissent of opinion. As long as there were but two great divisions of the Church, those two indicated the stage of the year. It is remarkable that the regular, or Catholic Church, has, from time to time, manifested a disposition to re-unite with the Greek, or Eastern division. The Eastern Church, because of its speculative tendencies, represented the sun element; while the Western, that of the moon. Assuming the year of Constantine, or 308, as the beginning of the first month; or, rather, arguing it on the ground of its being the commencement of an important period of Church supremacy, we then look for the varying dispositions of the two elements toward each other.

These varying dispositions will aptly mark the beginning of each month. In the literal system, the moon is illuminated by the sun to a full once a month. Then a change comes, and the light of the sun recedes from the moon, or rather the moon, or that part which we see, recedes from the sun.

However much the Eastern and Western elements may have been in harmony before, we find that in A. D. 347, there was a change, and a repulsion of feeling towards each other. When and how they began to assimilate again, we do not know; but in the year 484, another fresh repulsion took place. In 653 was a renewed separation, and so on, in the years 867, 1054, 1261, 1282, and 1440; each of these periods marked a change in the dispositions of those churches toward each other. The fact that they denied each other afresh at each of those periods, showed that between those times there had either been an assimilation of sentiment, or at least a rest of the questions of difference. But the periodical repulsion came to them in the same manner that the moon changes its appearance with respect to the sun, once every month.

Now, during this time, those churches were mainly the scene of religious history; the representatives of the two modes of Bible instruction, and the objects of prophetic vision. As the represen-

tatives of the two separate modes of Bible interpretation, their dispositions towards each other at those several times are significant. It was a time when a mystical view cast its shadows on events where divine wisdom had penetrated beforehand, and where Bible figures called for a conformity to the literal relation and changes of the sun and moon.

When more active agencies had arisen, the Greek Church no longer represented the sun element, but we find it identified with new sects and other influences. Protestanism furnished many forces after the fifteenth century, to represent the sun distinction. It also displayed the moon feature by its older institutions, when they were pitted against more liberal offshoots from its ranks. However, in the great split of 1526, when Catholicism and Protestantism contended and denied each other, Protestantism represented the sun agency as compared with the former. After that time, on account of the activities of the age and the rise of more liberal influences, old Protestantism quickly assumed the position with respect to these other influences, that made it the representative of the moon. We find that as early as 1565, it became so intolerant to the sentiments of Unitarianism, that it became necessary for the adherents of those views to form independent societies. The latter was a fair representative of the explained mode; and hence, here was another change of the spiritual sun and moon.

Another form of old Protestantism was strictly adhered to in England, which, in 1580, bore so heavily upon the sun element as to necessitate independent organizations of the church. The feeling of aversion was mutual, and the liberal manner of interpretation was undoubtedly with the Dissenters.

In 1621 Arminianism could no longer endure the pressure of Calvanistic tenets, because of the sympathies of the former being with a more reasonable mode of scripture interpretation. It separated as the result of mutual dislike, and because of the rigid and literal tendencies of the old Reformed Church.

In 1694, what finally obtained the name of Pietism, but which was in fact a more enlightened religion and appreciation of the necessity of its time, caused another split from the regular Lutheran Church. It was a split from necessity, by the receding nature of the moon element in old Protestantism. Thus, the changes are observable in the most active scene of modern church history, the very place where it should be expected that the sacred types should apply. Nevertheless, the parties noted are the ones which have controlled the destinies and doctrines of the whole modern Church in the West and North.

In 1775 the spirit of the explained mode was removed from the mere religious sphere, and embodied in the assertion of Republicanism, and against the religious and political spirit of the greater part of the world. However, it was a necessary result of the pressure on human freedom, and was attended with the usual clash of interests and active hostility to the moon influence in old institutions.

In 1861 the most perfect pattern of government, and the most favorable locality for human liberty which the modern times afforded, illustrated how that this peculiar quality, termed the figurative moon, can be represented in any sect or community when more liberal influences lead out in new fields of progress. The war of the American rebellion was instigated by an attempt to retain doubtful institutions, opposed to the liberty of men and the liberal interpretation of the scriptures.

Thus it is that sixteen changes of the philosophical moon are distinguished. The time commences with the year 308, and comes down to very recent date.

Now, in the course of the year, the sun is apparently in conjunction with twelve clusters of stars called the signs of the zodiac. In the same manner, if we view the church history for the time of these sixteen changes, we will find that the explained mode of belief has been in sympathy with the sects and parties, as shown in the following table. The date represents the beginning of each month, and the party named on the right is the sign of the time, the remarkable cause of agitation of the time :

1st	month	commenced	by	changes	through	Constantine,	and	extends	from A. D. 308 to 347,	efforts of Arianism.
2d	"	"	Greek	and	Catholic	repulsion,	"	"	347 to 484,	" Macedonians and Apolinarians.
3d	"	"	"	"	"	"	"	"	484 to 653,	" Plegians and Semi-Plegians.
4th	"	"	"	"	"	"	"	"	653 to 867,	" Mohammedans.
5th	"	"	"	"	"	"	"	"	867 to 1054,	" Greek Church.
6th	"	"	"	"	"	"	"	"	1054 to 1261,	" Waldenses.
7th	"	"	"	"	"	"	"	"	1261 to 1282,	" Scientists.
8th	"	"	"	"	"	"	"	"	1282 to 1369,	" Civil Powers.
9th	"	"	"	"	"	"	"	"	1369 to 1440,	" Wickliffites.
10th	"	"	"	"	"	"	"	"	1440 to 1526,	" Moravians.
11th	"	"	Era of Protestantism,				"	"	1526 to 1565,	" Protestants.
12th	"	"	Anti-Trinitarians,				"	"	1565 to 1580,	" Puritans.
13th	"	"	Dissenters,				"	"	1580 to 1621,	" Socinians.
14th	"	"	Arminians,				"	"	1621 to 1694,	" Unitarians.
15th	"	"	Pietists,				"	"	1694 to 1775,	" Independents.
16th	"	"	Republicans,				"	"	1775 to 1861,	" Deists.
17th	"	"	Abolitionists,				"	"	1861 to	

During the period allotted to each month, history will show that the influence of the party named in the right hand part of the table, was remarkably exerted, and was actively in sympathy with the liberal element agreeing with the spiritual sun. The left hand names show the influence which caused the antagonism of feeling that marks the beginning of the months after the Greek and Catholic Churches seemed to represent the changes. After the twelfth month, it will be seen that Socinianism is the sign of the first month again. This agrees with that of Arianism, which was specially asserted in the time of Constantine. The Macedonians and Apolinarians were the advocates of a modified Arianism, the same as Unitarianism is a modified Socinianism. Plegians and semi-Plegians were liberal and half-liberal, the same as the Independents of modern times. Mohammedanism was an emphatic acknowledgment of one God, but a denial of current religions. The same aspect is presented by modern Deism.

Now, the record goes on to say, that in the "six hundredth year of Noah's life, in the second month, and the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

The changing of this figurative moon furnishes a base for the month of this year; and if we divide the actual time that each month represents into thirty parts, which was the manner of the Jews, we will have the time of the days of each month. It will be seen that the months are not equal in time; but if the time of each be in thirty parts, a definite object is reached, and the order of the literal arrangement preserved. The following table shows the real time of the day of each month when divided into thirty parts. The fractions of small denominations are not recorded.

Each	day	of	1st	figurative	month	is	1	year	109	days, real time.
"	"		2d	"	"		4	"	206	" "
"	"		3rd	"	"		5	"	231	" "
"	"		4th	"	"		7	"	48	" "
"	"		5th	"	"		6	"	85	" "
"	"		6th	"	"		6	"	328	" "
"	"		7th	"	"		–	"	255	" "
"	"		8th	"	"		2	"	328	" "
"	"		9th	"	"		2	"	133	" "
"	"		10th	"	"		2	"	316	" "
"	"		11th	"	"		1	"	109	" "
"	"		12th	"	"		–	"	182	" "
"	"		13th	"	"		1	"	133	" "

Each	day of	14th	figurative	month	is	2	years	158	days,	real time.
"	"	15th	"	"		2	"	155	"	"
"	"	16th	"	"		2	"	316	"	"

Well, in the seventeenth day of the second month the flood begins. We let the first month go, and we are carried on to A. D. 347, when the second month commences. After adding together seventeen parts of its thirty divisions we have covered its seventeenth day, and pointed to a period in real time when the flood began to be upon the earth. This reckoning would make it within a few months of the year 422, calculating for about the middle of the seventeenth day. We must turn to that period, therefore, to see what corresponds to the waters of the flood having decidedly commenced. It is to be observed that, seven days before the commencement of the continuous term of forty days rain, Noah was commanded to enter the ark, and it was said to him that after seven days it should rain for forty days and nights. Now this does not mean that forty days of rain was all that attended the flood. At first sight it seems to imply as much; but we find that the waters prevailed a hundred and fifty days, or a hundred and ten days after the forty days of rain spoken of. The waters would certainly have abated before that time, if the rain had ceased so long, or at the end of the forty days. We infer, therefore, that the beginning of that particular forty days rain was not the real beginning of the rain attending the flood, and that the end of that forty days was not the end of the rain. That it was not the end, is shown by the rains being restrained, in order that the water might abate after it had prevailed one hundred and fifty days. This would not have been necessary if the rain ceased one hundred and ten before, or when the forty days ended. The forty days, then, are only spoken of because it was a period of incessant rain, the violence of which mainly contributed to the great result. It seems then probable that seven days before this forty days commenced that the causes of this terrible destruction were in operation; that the rain had already commenced; that the heavens were black and laden with watery clouds, and that even the valleys were overflown to the extent of ordinary freshets or floods. It was in this state of affairs that Noah was commanded to enter the ark, being assured that after seven days more the rain would be continual. The time that Noah was commanded to enter the ark was the stage of the water where the danger commenced. It was the beginning properly of the flood as an extraordinary event, and in its application to Church history and supremacy should have a beginning when a remarkable spiritual dictation commenced, according to Noah's entering the ark, because of the waters of the flood.

To apply it in this manner, carries us back of the time when it is said the waters were upon the earth, in the second month and the seventeenth day. It would be seven days earlier; and instead of being on the seventeenth, it would be on the tenth. This, figuratively, will make it near the year 390, according to the foregoing table, allowing four years and two hundred and six days to one day, as the second month shows. It is at this point, in the early history, that we should find great changes taking place in the church, which tended to consolidate its power, and extend its influence. The historian refers to this particular period in general terms, as being remarkable for the growing wealth and power of the regular church, as well as the decline of morals, and the beginning of an intolerant spirit. Some facts of a definite character are on record of this time, which show plainly the establishment of powerful first causes at that particular time. The thorough organization of the church is one that is prominent; and, as early as the year 407, all the western churches were required to conform to the Church of Rome. This was the consequence of a new state of things. The idea of unity, at all hazards, was the conception of the times. The practical success of the idea quickly suggested a further centralization of power, and bishops became popes by force of circumstances. Only that these causes operated powerfully at that period, are they applicable to this case. The Arian controversy had just been quieted, and the sect placed in a way of decline. This was a triumph for the regular church. It had been a modification of its doctrine, and a check to its ambition; and now that they were subjected, a new fountain of the great deep was broken up by the increased power that reverted to the Catholic element.

At this time, also, the enmity of rival sects reached a height exceeding, perhaps, anything of that nature before; and to give effect to this feeling, the universal Catholic Church quickly gained the ascendancy in a thoroughly organized condition. It was in a situation and mood not to forget the violent opposition of heretics, and much less the persecutions of paganism. The period was pregnant with ominous destruction to former doctrines and customs. The eagerness and zeal to execute the pent-up feelings of the Church, was in advance even of the power; but that power was realized by this very earnestness; and hence the dogmas of opinion were seconded by the moving of physical forces, and opponents were silenced by the very aspect of the threatening situation. The time was opportune, because of rival emperors, whereby contending interests could be made subservient to Church interests. The Roman Empire was struggling with its final and inevitable division and

fall. Opposing emperors distracted the civil affairs and pursuits, and sickened the public mind of the political rule. They saw the rising proportions of the Church, its splendid ceremonies, and high-sounding claims. Both despair and hope pointed to the spiritual power whose influence on the earth was a reality, rivalling the claims of the emperor and the empire. The Church comprehended the situation, held out its hand, and even felt a solicitous responsibility. Streams from every quarter began to flow into the river. The river no longer confined itself to its former channel. Individuals felt a new order of things. A pressure was upon their wills. The prompt workings of system now demanded what was once volunteered. Tithes and offerings were indirectly, but yet surely, enjoined, and the sacred province of private opinion invaded. The Church was looming up; had looked, spoken, and it was enough. Civil authorities now began to move uneasily, because of a grim sceptre which, half interferingly, half patronizingly, came and went before them. Kings and nations looked and wondered; resisted, raged, then subsided, and succumbed. The flood washed against the high places, and beat against the mountains, and still rose upward. The systems of the ancients sought the strongholds, and the superstitions of the idolatrous nations were pressed in close quarters, or overtaken with destruction. The flood was upon the earth.

But, after the seven days were over, the forty days of special rain commenced. The record says that after seven days the waters were upon the earth. We argue that the rain commenced before the waters reached that stage—viz., to be upon the earth. Our attention is called to the seventeenth day of the second month, to note that the fountains of the great deep are broken up, and that the windows of heaven are opened. As we have remarked, this would be about the year 422. At this period, we are to observe that the waters are upon the earth; and, also, that with it commences a special term of incessant rain, which mainly contributes to the waters of the flood. In other words, at that time we should find that elements of that great Church influence that we call the flood, were in active operation, and that with it commences a continual chain of causes which tend to extend the influence of a zealous and despotic church organization.

From the year 422 up to that of 634, will make the forty days, according to the foregoing table. The forty days would end with the twenty-seventh day of the third month. Now the question is, does that period show a correspondence? Why, the very fact of the Church having quieted its most weakening dissensions, and succeeded in organizing itself to such an extent as to draw all into

conformity, argues for it from that time a long and continuous influence. Was not this accomplished as early as 422? At least, at that time, it was so far done, that it was placed in a position to successfully gather and control the religious and political elements. So far from this interest receiving any serious check, during this time, we find events occurring, from 422 to 634, which only added to its power, and tended to the destruction of pagan superstition, as well as to its own arbitrary centralization. The political state of affairs after the fall of the Western Empire, bad as it was, only contributed to the strength of the Church. The historian says, "There is no period in the annals of the human race which presents to the historical student a greater scene of confusion than the century succeeding the overthrow of the Western Empire. The different monarchies, in the dismembered provinces, engaged in sanguinary wars, that had no object but plunder, and were too ignorant to form anything like a political system."

But it is remarkable, that the hordes of barbarians, who overrun the empire, became converts to the Christian religion, and were ready to turn against their former customs. The Church was not in an attitude of resistance to these rude adventurers, but stood to charm them by its imposing ceremonies and peace-offerings. Thus, in the absence of any emperor or king to stay the ambition of the Church, it made the most of the invasions which overthrew the political system. While the country was laid waste, the Church was increasing, and incorporating with itself its very invaders. Armies of zealots went to and fro, regardless of the wars and commotions of the times, and established a creed and church doctrine, to which bishops could appeal, and silence a nation at a word. When the troubles were over, and the empire restored, it was found that the Church had increased as much by those who ruthlessly intruded themselves in its presence, as from those who were sent in the interest of the missionary cause. But from every quarter, and from every circumstance, the Church gained strength.

In 553, the Emperor Justinian set the example of reverencing the bishops of Rome as the head of all the churches. It was his mind to constitute the bishop's office at Rome, supreme. This precedent acted both on Emperors and people, and on the bishops and church to produce that effect. The circumstance was an impetus to not only the spiritual growth, but political tendency of the Catholic Church.

In 607, the Emperor Phocas concedes to Boniface III., supremacy over all churches, and then was established a more centralized form of church government.

These circumstances were first causes in that political supremacy afterwards claimed. They were the evidence of continued growth, and of powerful organization. For the great flood of which we speak, it was not enough. Mohammedanism, after a little, partook of stern nature and aggressive character, which appealed to the fears of men, and which is characteristic of the waters of this spiritual flood. As combined with Christianity against idolatry and the former superstitions, its rise and preparatory establishment was a part of that accumulated energy which swept the world, and which we call the waters of the flood. About the year 634, Mohammedanism had fully prepared itself for its work. The death of the prophet left matters to less charitable hands, and with the decease of Mohammed, and the change consequent thereto, we ascribe the closing of that forty days rain. This, simply because up to this time, events had been uninterrupted, which tended to prepare and organize the intolerant force for an uncompromising dominion. These events were the beginning cause, as the forty days rain was the main means for the excessive waters of the flood; but as the waters of the flood rose mainly after the forty days rain, as the effect of it, so that arbitrary church rule was more conspicuous after the time of 634. Nevertheless, the causes of its influence were less and more interrupted after that time, than from the year 422 to that time. When the conquests of the Arabians spread so rapidly under the leadership of Mohammed and his immediate successors, it had both an alarming and life-giving effect on the nations of Europe. They began to be aroused from indolence and petty objects, and, under the spur of greater ambition, were organized into more influential nationalities. Therefore, after this period, the church which had so long reaped the benefit of events and circumstances, now realized the opposing claims and interference of the civil powers. However, she had so improved her time to store away her resources, that she was prepared for the contest, and accepted the destiny of an alternate success and defeat.

Many things occurred after this period to give new impetus to her prosperity; but, on the other hand, much to check and interrupt her peculiar zeal. Thus it is we judge why this forty days rain, as applying to the period from 422 to 634, is applicable, on account of the comparative uninterrupted gathering of strength for the church element in that time. When the struggle for supremacy between the popes and kings commenced, we had a display rather of what the Church had gained in the past than what it was gaining by the struggle; and when it did show its strength, it showed what it had stored away during the time of former opportunities. In the same

manner, most floods caused by rains are found more disastrous after the rain which produced them has slackened or ceased, than during the rain itself. This must account for the increasing strength and political supremacy of the Church, obtained after the period of 634, when the term of the forty figurative days was out. The writing says that the waters prevailed one hundred and fifty days, or one hundred and ten, after the forty days and nights of rain. We repeat, that the record plainly implies that the rain did continue after the forty days; and the forty days are only specified at all, because the rain was more continuous for that time.

It is next in order, to give attention to when the waters were abated, at the end of one hundred and fifty days. Reckoning from the time that it is said that the waters were upon the earth, or from the commencement of the forty days, one hundred and twenty days, according to the table, would carry us down to the year 1271, or in the seventeenth day of the seventh month of this mystical year.

The year 1271 is noted for the conclusion of the great war of the Crusades. It was this war which propped up the waning supremacy of the old religion and that despotic order peculiar to it. With the close of that war there was no more a theme of enthusiasm which could unite Christendom under the spiritual leadership of the See of Rome. Hence, from that time the preponderance of power was with the nations whose organization and energies were so called out by the Crusades.

It is true that for the time being that war was a new impetus to the Church sway; but this only makes the period of 1271, at the close of the war, the more conspicuous as the turning point in the fortunes of that mighty element which so long ruled the world.

It is said that after forty days Noah sent out a raven and a dove, to test the stage of the waters. We understand that it was forty days after the waters began to abate. It does not speak definitely about it; but says that it came to pass at the end of forty days Noah opened the window of the ark, and sent out the raven and dove. It would have been folly to have sent them out before the waters abated, and so it must have been even after the ark rested on one of the high peaks of Ararat, but before the other high mountains were seen. Noah became sensible of the abatement of the waters when the ark rested on the mountains the seventeenth day of the seventh month. He therefore waited forty days more, and then makes a test of the stage of the waters, already knowing that they were being abated. Now forty days after the seventh day of the seventh month will make it the twenty-seventh day of the eighth month, or in the year 1359, according to this system of reckoning this sacred year.

It is here, then, we must look for the event corresponding to the sending out of the raven and dove. In this system of interpretation fowls have reference to traditionary notions.* The reasoning would therefore be, that at that time two traditions of the Church found an expression, and came in contact with the established religion.

The fact of their doing so, especially if differing from the practice and creed of the Church, would be a test of the state of religious liberty.

The waters of the flood are identical with that established order of church belief which seeks to silence new theories and teaching; and hence, whatever of doctrine finds an expression, must come under the ordeal of its power and arbitrary disposition.

Now, for the period of which we speak, a righteous sentiment embodied two traditionary notions of belief, and brought them in contact with the interests of the regular Church.

The one of these notions was, that there should be developed in its fortunes an opposing person, power, or office, which in effect should be contrary to the true spirit of Christianity. This notion was revived and directed against the then existing order.

The other notion was, that of the liberty of churches. Both of these ideas, we say, at the time we speak, as applied to the Church, were merely traditionary. The liberty of churches was obscured by a centralization that merely permitted an indistinct notion of liberty. The idea agreeing with the raven, concerning the anti-christian character of the Romish Church, had been half expressed before, and was suspiciously watched by the conservative clergy. It was not agreeable to its interests or its peace; and for this very reason was remarkably adapted to be a test of the religious liberty that could be enjoyed at that time. It is to be observed, however, that though the raven did not return to Noah in the ark, it had to fly round about until the waters were further abated. John Wickliffe was mainly instrumental in giving application to both of these traditionary impressions, as the history of this time will show. But, on the point of the doubtful characters of the then ruling order, he was not outspoken. He opposed it in every way most actively and effectively, but there was a policy restraining him from an unreserved expression concerning the anti-christian character of the papal authority.

This was prudent, because he had many points to make, and it would have been difficult to carry them, when the reverence of the Holy See was yet strong, if he had been as bold and severe as Luther and other reformers. The fact is, the raven found no de-

*See page 46.

cided resting-place. The notion, though strongly implied, as agreeing with the raven being sent out, was yet not emphatically defined and applied. Nevertheless, the idea remained, gathering strength, until it found an expression in comparative safety in the more favorable opportunities of Protestantism. The record says, the raven went to and fro, until the waters were dried.

The dove returned to the protection of the ark. The notion of liberty of local churches found a sympathy with kings and the civil authority, because the interference of the See of Rome into the affairs of different churches, involved an interference into the civil affairs of the country, or nation. The time was not ripe for the unprotected advocacy of church liberty; and, therefore, we find that the sympathy of kings was opportune for keeping alive the sentiment. This is expressed by the dove's returning to the ark. But, after seven days we find the dove sent out again, and returning in the evening, bearing a fragment of the olive tree plucked off, giving evidence that the flood had abated, and that a remnant of trees was preserved and reappearing above the waters. Seven days longer, would make the time near 1377. It is remarkable of that period that Wickliffe, the very one who was mainly instrumental in troubling the regular church with these notions, was one of a number sent to confer with the Pope concerning the restraints and grievances of the English Church. In other words, he went to be peaceably received, and to bring back evidence of the modified disposition of the Romish Church, which he had been so instrumental in effecting.

The writer says, "returned with an olive leaf plucked off."

"He waited other seven days and sent out the dove again, which returned not again." This other seven days will indicate the eleventh day of the ninth month, or in 1393. About this time the schism which had continued under Clement VII., was perpetuated by Benedict XIII., so that the hope of ending the division at the death of Clement was gone. In the opposing claims of the popes and anti-popes, it could not be seen clearly where the head of the infallible church was represented. Had it been a temporary division, measured by the life of the person who originated it, the reverence of the people might have turned to the papal authority, and not taken a reaction in favor of new doctrines and a new order. The violent contentions, not to say wars, of the former contestants, Urban and Boniface on the one hand, and Clement on the other, had left an unfavorable effect, both for unity and respect of the supreme claims.

When, therefore, Benedict appeared as the successor of Clement,

the general party sentiment took advantage of the situation, partly from disgust, and partly from a sincere desire to renovate the Christian faith. Such leading spirits as John Huss and Jerome, of Prague, headed afresh the opposition to church presumption, whilst civil authorities, or nationalities, were eager to second the efforts of the reformers. The perpetuated division of a Church which claimed a special unity and supremacy, was the nick of time for the assertion of Church and personal liberty by the reformers. They availed themselves of the opportunity, and placed on record a fact which, in itself, was the effort of religious liberty to find a lodgment in the earth; but which, applied to the account of the flood, corresponds to the sending out of the dove to test the stage of the waters, and to find evidence of its decrease. It must not be overlooked that there are so many stages in the account of the flood, and that the dates of them are given.

When we consider the rise, spread, and attainments of the rigid church force amongst us; how that it became so universal, reached the summit of power, and then retrograded according to the successive events which checked and destroyed its power; when we consider the degrees, in its waning influence, and the great interest that has been taken in the events that have contributed to this end, it is forcibly suggestive of an application to the flood; but the interest which has been taken in its history is derived from the struggles of righteousness, knowledge, controversy, and reform, during the long period of the dark ages. Tell us that these have been preserved from destruction; that the world breathes freer because of it; that the whole Church history is an account of it; that our present enlightened and peaceful condition is the consequence, and what then? Why all these things are foretold of old, and prefigured in the history of Noah, because it was thought the triumphs of progress are interesting and important.

Now, in the tenth month, in the first day of the month, were the tops of the mountains seen. Here, then, is another era in the abatement of the waters. This would agree with 1441, adhering to the year, month, and day system herein pursued. Well, what was the aspect of affairs at that date, agreeing with the tops of the mountains being seen? The decrease of the waters agrees with a decrease of the central and dogmatic spirit of the general Church. The sentiments of the latter have been indicated from time to time, by the tone of the General Councils. Those assemblies represent the stage of liberal feeling that was reached at the several periods in which they were held. The Eighteenth General Council was held at Basle, lasting from 1431 to 1443. The decisions of this Council are

important, as bearing on this subject, and showing the bent of the public mind at that time. The Council declared itself superior to the Pope, thus striking at that centralization which has so long held the arbitrary element in authority. They defined his proper province limiting his power. They summoned him to appear to answer charges against him, and on his refusal, deposed him from his authority. They made concessions to the Hussites, who were the reformers, and took into consideration various progressive changes.

The arts revived at this time, or received new additions. The spirit of enterprise and commerce exchanged the thoughts and doctrines as well as the commodities of other nations, and the renewed schism in the Church and its more liberal spirit, as indicated by the Council of Basle, furnished the opportunity to organize the languishing sects and sentiments struggling for existence. Organization which had been suppressed, nations which had been religioned into decay, and great necessary enterprises and scientific institutions, long discouraged, now were seen above the stress of dictation, and in a measure exercising a liberty that was proper, sharing local matters of their own business, and branching out to a more unrestricted course of thought and action. Thus were the tops of the mountains seen, in 1441, or on the first day of the tenth month.

"And it came to pass," says the writing, "in the six hundred and first year, the first month, the first day of the month, the waters were dried up from off the earth." Here is nearly a year of this flood, and now the waters were said to be dry to a certain extent; not fully, as evidenced by the record continuing to say, that "in the second month, in the seven and twentieth day of the month, was the earth dry."

These are different times, but at each the earth is said to be dry; but of course we understand that it means in a comparative degree. At one time Noah removes the covering of the ark; at the other he came out of the ark.

The first of these times, being the first year and first month, is in 1581; the other in the year 1687. The former period is noted for the Protestant league of the northern countries of Europe, and the consequent rupture with Spain. The latter power was the most active and powerful representative of arbitrary rule and perverted church authority which the times presented. The hinderance to the wishes and feelings of the northern countries, wherein they desired freedom for themselves and others, was painfully apparent in the power and government of Spain. Perhaps this period is noted more for its presenting a first cause in the reformation, than that the

time was particularly remarkable for civil and religious liberty. The record only implies that the earth was dry, in a comparative degree, to former times. However, the relief that was experienced by those countries whose sentiments were so averse to the Spanish policy, must have been a great one, as soon as they had even made the resolve that they would no longer be subject to the dictations of foreign despotism, associated as it was with so much that hindered the free exercise of more liberal doctrines. Not only this; the denial of the Spanish yoke meant the immediate organization of those countries in a system in accordance with the spirit of the reformation, and it meant a refuge for the persecuted from the neighboring nations.

But the earth is implied to be dry in a greater degree in the second month and the twenty-seventh day.

This being about the year 1687, brings us right to the time of the memorable proclamation of the catholic Prince, James II., of England. In that proclamation, after professing the catholic faith, he decreed free toleration for all religions. Though this was not endorsed by his church, nor yet his authority supported, the announcement came like a flash of lightning upon other nations and churches. The Protestant princes caught up the cry, and being successful in the contest then raging, were in a position to put this policy in practice. Immediately after, on the ascension of William III., of Orange, all the dissenting sects and religions were accorded the privilege of public worship.

This was liberty in one country, at least at that time, and one too whose influence was chief among the northern nations, and the main opponent to the flood element as politically manifest. However, the Catholics and Unitarians were excepted from the tolerant decrees at that time; and this reminds us that it is not implied, even at this date, that the mystical earth is completely dry. The fact is, that it was over a hundred years after this time, before this spiritual flood could be said to be gone entirely. Even then it was only in some favored countries. This fact is not a disagreement with the record of the flood; for the account, which unqualifiedly says, the earth was dry on the first day of the first month, still gives us a period nearly two months after, where it says apparently, that the earth was not dry until then. This manner of implying comparative degrees will admit of other periods being named in our modern history where this mystical earth is still dryer, without any contradiction or disparagement to the account of the flood as a complete one.

We judge that the object was to begin where this element became an extraordinary experience in the history of the times, and end

where it ceased to be so. But, we call attention to the indisputable fact, that in this country, at least, the flood is all passed and the ground has long been dry. There is no dictation of belief and conduct now. On the contrary, principles might be entertained and promulgated subversive even of morality, and flourish like a green bay tree, without molestation. If there are any foolish enough to worship plants, animals, images, sun, moon, or stars, they can enjoy their opinion and exercise their belief. Some teach that there is no authorized religion; that the Bible is foolishness; and even press hard upon the long cherished institutions of society. These being in the minority, assume the aggressive, but call forth no spirit like that which kindled the fires around the former dissenters, and drowned the voices of witches in the flames. We have traveled a rough road, and come to this state of things. This is the aspect from the present view, and this has been the condition for some time.

Another consideration is in point. We must not think that even in our favored land, with its renovated sects and restraining laws of liberty of speech and conscience, that there is no opportunity for the elements of this spiritual flood. We argue that if this persecuting sentiment were encouraged, even to-day there could be aroused an enthusiasm in this boasted land of liberty, which would interpret itself a password to go beyond the picket guard of common humanity and constitutional law and deal with unorthodox and infidels, as in the days of old. But the forces are well balanced, and the restraint effectual. Hence the state of the waters. The earth is dry, and that centralized, arbitrary, persecuting church element has subsided.

Well, what has it accomplished? Why, it had a charge of destruction, and since the era of its influence, has appealed to the fears of men, both physically and spiritually. It had a medium through the Roman, Greek, Mohammedan and Protestant churches, and sought, with an eager and zealous hand, the debasing superstitions of Paganism. In the dark ages, when kings lacked righteousness, and the people were distracted by vice and war, its supremacy was beneficial; but that supremacy furthered the object to reach ancient principles and systems with destruction; and so, rising up like a mighty flood, it covered all abroad and changed the state of the world.

But this is not all. It did not discriminate between the mythology of Paganism and the principle of true Christian philosophy. It made war with everything before it or within its reach, and sought to mold them to its own likeness. In its rasher outbreaks it said: believe and renounce, or die; and in a more spiritual mood it but

said: adhere and conform to this, or be eternally damned. Therefore its fitful zeal broke out in importunities or torture, according to the spirits of the times, and arrayed itself in antagonism to gross evils, as well as to liberty of conscience and candid investigation.

Now, we assert that, but for the protection furnished by the civil political power, there would have been no place of refuge from the storm; for the watchword was not righteousness, but conformity; and we behold to-day the glory of the Christian religion, not in the ranks of its old forms and ceremonies, but among the outcasts from its orthodox creeds.

Division after division has agitated and rent the Church, but all for good. That prophecy which said that the chosen people should be seven times refined, meant not the lingering among dead ceremonies when a new stage of attainment was to be reached. But the old institutions held all they could with an iron hand, and each in turn manifested the same spirit, though in a less degree.

Now, the ark rested on the mountains of Ararat. In like manner on the mountains of individual and incorporated enterprises, peaceful occupations, scientific objects and local interest, rest the ship of civil government which has protected us while we have agitated and matured our principles of belief, encouraged us in the pursuit of knowledge, seconded our efforts of religious reform, and laid deep and firm the foundations of absolute liberty of conscience and all natural rights and improvements.

The history of Noah, we have said, is evidently an account of literal matters and men, but appropriated by prophecy to cast a similitude of future events. Having served the application, we revert to the text-matter in the book of John. "And when he had opened the second seal I heard the second beast say, Come and see." Now the second beast is the political system in a general sense,* and its history and office in the world is an invitation to come and see whether or not these things are so. This interpretation reveals a system of dealing which appeals to the fears. It is the objectionable system of the flood element; and John says, "there went out a red horse;" that "power was given unto him that sat thereon to take peace from the earth, and that they should kill one another;" and that "there was given him a great sword." A red horse, according to the plan pursued here, refers to that system of appealing to the fears which is one of the distinct manners of persuasion, as better explained in previous pages of this work.† To make any further comments on this verse, which speaks of the effect of the opening of the second seal, would be but a reiteration of the same char-

*See page 8. †See pages 77 to 80.

acter and history of which we have spoken, and which is but the arbitrary system peculiar to the figurative flood. "He that sat on him," refers to the principle which prevailed in that system. It must be borne in mind that the lamb that is represented as opening these seals is but the application of a philosophical system to the scriptures; and, according to this plan, system is the object of animal distinction; that is, when the name of an animal is mentioned, it refers to its corresponding system. If the reader will turn to where this is explained, at the commencement of this essay, it will save a repetition, and enable him to follow us intelligibly.*

The covenant of God being the book that is spoken of in Revelation, we must pursue the writing which treats particularly of that covenant. The history of Abraham is the next in order, and the prominence of this personage in the sacred writing also has its significance. We will not say the person of Abraham, but that part of the sacred history which relates to him and his seed. Now, the Lord blessed Abraham, saying, that "in him and his seed all nations should be blessed." The several writers of the old and new Testaments refer to him as the beginning of the race of promise. In the Jewish, Christian, and Mohammedan religions, he is made to figure as the father of their hope and their future reward. The writing of Revelation, which we are considering, is a retrospect as well as a prophecy of the unfolding of God's intentions. These intentions are expressed afresh from time to time, by the history of the principal Bible characters. Through these we know of the covenant of God, because they are connected with it, or have been instrumental in bringing it to reality. But, it is equally true that what we lack in knowledge concerning the same covenant, is because of the half expressed mysteries and mystical character of these writers. Therefore, because they are connected with the giving of the covenant, we look to their writings, or history, to identify the book sealed with seven seals; and because their writings are unexplained, and hence, misunderstood, it is in them that the seals exist. Where, indeed, will you find the "book in the right hand of him that sits upon the throne," but in the covenant of God to men? Where will you find that covenant expressed but mainly in the writings of the Bible; and if, in that covenant, which comes through these writers, there are hindrances to the reading of its full import, where are the seals but in the several principal writings? When, therefore, we have come to consider the third seal, we have simply come to the third principal division of the sacred writing. First, Adam is represented, and his history found susceptible of a double

*See pages 39 and 40.

interest. Then comes Noah and his era, and there is found something concealed there. But now we have come to Abraham, unto whom God said, "Get thee out of thy country and people, and I will make of thee a great nation." To the race of Adam it was intimated that they should triumph over the seductions of an imperfect nature, though subject to care and sorrow. Then Noah, in turn, received assurance that through him and his descendants there were mercy and salvation, according to righteousness. But it was said to Abraham that his seed should be blessed, and be as numerous as the sand on the sea-shore; and Abraham, on his part, heeded the injunction to walk before God, and be perfect.

Thus, the Almighty, from time to time, selected men of good behavior, that he might, through them, make a formal declaration of his good intentions, and renew his covenant of grace.

We say he selected men of good behavior, of righteous conduct, on whom to pronounce his blessings; thus showing that he expects and requires all men to come to that fair valley of righteousness, where his mercy and favor is as sure as the promise made to our fathers. Well; but we have said that these persons in scripture history are designed to give prominence to principles which are important in moral progress. As the men selected were righteous, so the principles intended are approved and commended.

We say that the object of the sacred history of the Bible was to watch the course of literal events, and select favorable incidents which could be wrought with divine authority, to cast likenesses of more invisible realities. The principles on which men act, by which they are degraded or exalted, are the first considerations on which sacred writing is founded. It would follow, then, that so far as sacred history is concerned, it might have been the result of divine interposition, in order that the event recorded would present a true picture of the thing intended. On the same ground, individual character and history, so far as it figures in the sacred volume, may have been molded by a set purpose, that the hidden principles of life may be pointed out.

Now, whatever may be indicated of the divine intention through the figure of Abraham, must be done through his literal history and the relation he bears to moral attainments. The first fact to be considered is, that with Abraham commences the first definite religious promise; and, as a philosophical deduction therefrom, it would follow that Abraham represented the first principle in the list of saving and progressive influences. It is said that Abraham begat Isaac; that Isaac begat Jacob, and that Jacob begat the twelve patriarchs. Whoever has carefully read the old and new Testaments cannot help

wonder at the prominence these characters have in the whole writing. It seems that after the introduction of Abraham, Isaac, Jacob and the twelve patriarchs, there was a completeness, and that the fathers were all revealed in them.

They immediately assumed a comprehensive position; and their names were engraved in the early religious system which has ripened into Christianity.

During the wanderings of the Jews and the giving of the law, there were curious signs, indicated by the names of the tribes. On the shoulders of the garments of the high-priest they were set in precious stones, and further adorned the breast-plate of that garment which the chief-priest was required to don when appearing before the Most High. The distinction of the tribes was long maintained after the nation of the Israelites was broken up, and even Christianity revived the sacred names in its ideal of the new Jerusalem.

The prophet spake of the destinies of the household of faith, evidently comprehending all nations and creeds, and yet resolving them all under one head of the seed of Abraham, or of the tribes of Israel.

Under a new dispensation, where Abraham knows us not, and where we know him but to reject the literal assumptions of his race, how is it that we are the children of Abraham, if not through our identity to the principle which he represented? It is no longer believed that the blessing to Abraham and his seed was according to the flesh, but rather by the same model of conduct and belief. But the fact that with Abraham commences the first definite promise, leads us to inquire what is the first principle of religious progress attended with a blessing. As Abraham goes back to the beginning of the authoritative system of religion, so any application of his history to the world of principle must place him at the commencement.

The stages of life and intelligence commence thus: First, observation; next, experience; then reason. Even the animal creation reach this second stage, and even seem to approach the third; but with the human race, where the capacity of unlimited progress is given, the third degree is the crowning distinction of the race. But with both animals and men, the observing faculty is the first degree of their advancement. At the dawn of life, the young open their eyes and look about them, and through the senses observe what exists, to be seen, felt, or heard. Observation, therefore, according to the beginning of intelligence, is the first principle of promise, because it is the father of further development, and the beginning of the knowing power. The fact, however, of Abraham's life, pre-

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sents him in the commencement of a religious reform. The nation in which he dwelt was given to idolatry; and it was said to him, "Get thee out from thy country, and from thy kindred, and from thy father's house." Here was a voice breaking in upon the habits and associations of former life, which appealed to the observing faculty. Perhaps it spake to Abraham in the immensity of creation, in the awful stillness of the night, with the great starry heavens outspread with the work of God. Perhaps it breathed in stealthily whispers, whilst he slept, or indescribably impressed his conscience whilst he looked and hearkened to the voice of God in nature.

The very point that Abraham was at all disposed to act, when he heard the voice of the Lord, shows that he was of that meditative disposition and habit which identified him with the ready hearer of all truth, and unto whom is the beginning of the promise. We say that Abraham identified himself with the principle of observation, or religious disposition of hearing, which is so essential to any possible reform, or moral and revealed instruction. When he was called upon, and was found a willing hearer, he was blessed as the representative of that preparatory disposition which looks, sees, and hears. Therefore, he became the father of all who turn from unrighteousness, from having seen God in his works, or heard him in nature or revelation. How much of the woe that fills the world could be banished if we could but get the ear; could attract the attention, and, therefore, reach the consciences and the heart. How important is that disposition which turns aside to listen to the voice of the Deity, in all the wondrous works of the universe. Why cannot you make converts from among the ungodly? Mainly because, by reason of sensuality, their moral ears are not open. They will not visit your churches, heed your admonitions, or care whether the heavens declare the handiwork of God, or the Bible his attributes. It is probable that when Abraham was invited to leave his country and people, his attentive disposition contrasted strongly with his kindred whom he left.

The divine mind, comprehending the bearing that the father of a definite religion would have on the world of principles, blessed him there and then, for a sign forever. And as Abraham is the beginning and father of a definite religion, so observation is the beginning principle in every intelligence, as well as of every possible reform. We mean that kind of observation which takes cognizance of matters pertaining to the relation of God to men, and vouchsafes an interest which brings them within the reach of moral suasion.

The history of Abraham being the primary beginning of the school of religious hope and promise, we can also expect of it to show

how the beginning of intelligence suggested the religious principles. When men began to observe, they began to experience; therefore, experience is begotten of observation. But reason follows experience, as a natural offspring; and when it became developed, and began to apply itself to the curious principles of life, it immediately comprehended the necessity and existence of the twelve vital foundations of religion. These are, first, the idea of a helper or savior, and then the principles of faith, atonement, heaven, judgment, God, angels, holy ghost, punishment, reward, progression, and satan.

It is said that Abraham begat Isaac, and that Isaac begat Jacob, and he the twelve patriarchs. Well, we say, as a matter of fact, coming down to first principles of intelligence, that observation begets experience; and experience, reason; and that reason, applying itself to the surroundings of this our literal life, begat the twelve vital forces of religion above enumerated. This is the order in which the progressive nature of man has looked up to God, and has gradually made the discoveries of life, and of its own necessities. The history of Abraham, so sacred, and yet he having no pre-eminence according to the flesh, is in itself suggestive of some internal application.

The Almighty is not a respecter of persons, and for the same reason, not of nations; and whence, then, comes this solicitude for the house of Israel, of the seed of Abraham? We answer: Because of the importance of those principles which exist, with which we come in contact, and which we may misunderstand or pervert.

When reason beheld and considered the attitude of the natural world; the inexplicable dangers of disease, accidents, and death; the besetment of its own nature, and the longings and aspirations of immortality; when it became amazed and terrified, then it realized a necessity of human nature, and begat and matured that principle which desires and expects assistance. Then, also, was begotten the principle of faith, which looked toward the heavens with more hopeful mood. But when men desired a supernatural help and direction for every movement of their wishes, they perverted both the principle of savior and that of faith. The trifling occurrences of everyday life were construed into omens of good or evil, and innumerable objects were made to indicate the course to be pursued to avoid danger and secure good. The Almighty was not unmindful how right principles could be corrupted; and hence that solicitude which pervades the sacred writing concerning the tribes of Israel.

We suppose, also, it is worthy of a revelation purporting to be from the All-wise, who is indeed the father of all nations, as well as all created things, that He should make a display of only that which

is applicable to all people and times. The literal view concerning the tribes. comes far short of the ideal; and when Jacob gathered his sons together for a last blessing, we cannot suppose that that prophetic farewell had much to do with the after history of the literal tribes; but rather, according to the spirit of the Bible writings, it looked away to those principles which were begotten by the reasonings of the soul, which control all sects and nations, and which God estimates and foreshadows as the foundations of the universal church and of the "holy city." These principles furnish the theme of religious interest, and for this reason must be the particular object of the scripture figures. They are the agitating cause which makes church history, and therefore, the object of prophecy. They are the universal primary discoveries of intelligence and of reason; and therefore, worthy to be held up to notice throughout a volume that deals with spiritual forces.

So Abraham begat Isaac, and it was said to Abraham that in Isaac his seed should be called. This specification in favor of Isaac, reminds us that Abraham begat Ishmael, who was for a while the apparent heir of Abraham. The application of Abraham's history rests on the commencement of life's progress. It is here we may perceive that first intelligences are susceptible on point of their fears. An observation of the peculiarities of our own natures, and of our surroundings, makes us alive to the fact that we are vulnerable on the point of fear, at the beginning of our lives, when as yet there is no other part of our nature to be successfully addressed. The government of children develops this fact. Observation reveals it everywhere. The history of nations which have progressed from a state of barbarism to a high condition of civilization, will show how that at the commencement of their national government, they acted on a principle of vigorous appeal to the fears, and the laws were enforced by terrible punishments. As a fact, the young are found susceptible to this principle of government before any other. Observation perceives that, and acts upon it, consequently, both from the nature of the subject to be acted upon, and from an observation of that nature, a principle of threatening is begotten. In all governments, observation perceives the necessity of this manner of dealing, and hence, begets the principle of threatening.

Now, Abraham begat Ishmael, of the bondwoman Hagar, who agrees with this existing fact, or principle of practical appeal through the fears. We say, then, that observation taking cognizance of a fact of nature relating to all kinds of government, begets thereby, or acts upon the principle of threatening. In the same manner

Abraham begat Ishmael, of whom it was said, he shall not be the heir.

In religious forces and progress, the more favored child on whom the blessing of Abraham should rest, is experience. "In Isaac shall thy seed be called," will then mean that more may be hoped from the operation of experience than from the terrors of law and intimidation. We mean that kind of experience which has made trial of the possible seductions of human nature, but which has continual faith in the progressive design of the Creator, and which, being in sympathy with the object of existence, has no occasion for the threatening of the law, or the terrors of Mount Sinai. When we consider how many are deterred from evil by the commandment which says, do this and thou shalt die; we are ready to think that the principle of threatening is the first-born in the moral and religous world. But every man's hand is now against that moral suasion which would force its measures, or glories in an appeal to everlasting torments.

The Lord favored the rude shepherds of Egypt, but appreciated their primitive condition by affixing the penalty of death to the transgression of the law; but the interpretations of Paul which makes Christ identical with Isaac, speaks of better things. Christ is the "first born of every creature" unto whom has gathered the experiences of the ages, and whose onward course is modified unto a spirit of love and sympathy with the divine purpose.

Now, experience begets reason, which agrees with Jacob in that line of sacred succession of which the record is so particular. Here, also, is a condition to the absolute inheritance of Jacob. Jacob and Esau were born unto Isaac, but the latter, though entitled to the birthright, did not hold it in sufficient esteem, and was supplanted by his brother Jacob.

Experience begets in its natural course, both the principles of reason and of instruction. Experience produced rules, guides, warnings and general instruction, which, all to be summed in one name, is instruction. Reason is a twin brother to instruction, as Jacob was to Esau. In this application we find it to agree, both in the development of intelligence and in church history. As a matter of reality, experience begets the principle of instruction as well as reason. In its development of the one, it becomes the advocate of the other; it inaugurates the one in the exercise of the other. It reveals and acknowledges them both as necessary principles. In the first stages of intelligence, wherever it may have been, or to whatever it may have related, experience begat reason and instruction as the first natural offspring of itself. In that course of mental

stages, which, like the ladder of Jacob, reach to heaven; there was no place proper for others in advance of these. These are the legitimate expectations after the stage of experience.

When applied to church history, Esau reveals the element of church-teaching and creed; and his prophetic fortunes find a fulfillment there. And of Jacob, what shall we say? Reason is a help which comes down from the father of light. When, as yet, there was no revelation from heaven, it followed up the channels that lead to the throne, and cried aloud, thou art God. It made images of the manner of the divine government, and alloted to every feeling and department of life, a presiding genius, whom it called a god of the sphere. It looked up to the heavens and wondered, but turned to the earth and made its facts reflect the truth out of reach. It struggled and gathered the realities of life together at the verge of eternity, and there made an offering of inference, speculation and faith, that gave character to all the early religions, and comes down to us still full of great thoughts, evincing evidence of most earnest meditations, as well as plausible explanation of life's great mystery.

But the history of reason is not all satisfactory. It shows much of waywardness and presents phases that are reckless of the matter of God's existence, and not altogether impartial about the question of revelation. In spite of all this we must claim that it is this force in the sphere of mental progress that is laden with the blessings of the prophetic fathers, and is estimated as indispensable to a successful experiment of religious teaching. All along the whole course the appeal to reason has resulted in the most convincing effect, in either matters of common observation or in the perplexing subject of religion. Paul contended that men ought not to think that the Father of all is to be likened to wood and stone; and as simple as this consideration is, it seems not to have had any weight until reasoned out in the name of religion. Those who have made innovations into the superstitious extent, or those who break away from all manner of follies, are ever doing so by falling back on the foundation of the obvious fitness of things, according as discerned by the perceptions and capacities of man. It would not, therefore, be strange that the Bible should declare the principle of reason to be a spiritual seed of promise and the Israel beloved. But we want to invite attention to the history of Jacob more particularly.

He had four wives: two of them were, or had been, handmaidens of the other two. The wives of Jacob would relate to principles that were discoverable by reason, and which, in the first exercise of that faculty, would present themselves; we should say, rather, subject realities, which, in themselves, are prolific of other principles.

When reason was developed, and looked out upon life as it exists, it could not but come in contact with the fact of tribulation that is so prominent in this natural world. We may say that it is the first remarkable reality of which the intellectual faculty takes notice. This is so, because the innumerable difficulties and perplexities of life arrest our attention, appealing, as they do, to our self-interest and safety. Various philosophers have given their theories of the aspect of life and its stern realities. Some have thought that the world's forces were almost equally divided, and that the numerous evils we experience are the consequence of the contending interests. Others again have thought that the principles of good and evil are co-existent, because eternal, and that it is a hopeless necessity forced upon us to endure all the dread effect. Whatever have been the theories, it is remarkable that all mental researches first take notice of life's tribulation, and do homage to this mother principle. If, then, reason would direct attention, or had become capable of giving attention to any matter of life, this principle of tribulation would demand the first exercise of that faculty, because it appeals so forcibly to the interest and safety of human nature.

Individuals often exclaim to themselves, My God! what a world is this! This shows the aspect of life at the first outlook. Those who meditate but an instant, as certainly see the situation as those who make a life-long study. The former break out in sudden exclamations, and then think no more. The latter sullenly speculate on the causes, and seek some atoning recourse to satisfy themselves. Some of the ancients considered the phases of life ominous of the displeasure of the gods, and spared no sacrifice to stay their wrath. They cut their flesh, denied themselves food and raiment, or made their children an offering, thinking that this terrible sacrifice would show their earnestness of purpose, and conciliate the angry deities. But through all the course of these superstitions, the appearance has been the same. The natural affections, agonized by the death of friends; calamities, sudden and destructive, laying whole cities in mourning and distress; financial difficulties, famine, war, pestilence, labor, servitude, oppression, ignorance, vice, loathsome disease, and inexplicable insanity, fill up the cup of human woe, and demand the first attention of the meditative capacity. This principle of tribulation, when coming in contact with reason, is prolific of the development of other principles.

Jacob took the daughters of Laban, Leah and Rachel, to wife. The eldest was Leah, of whom it was said that it was proper that Jacob should have her for his first wife. Leah had a handmaiden,

who was also one of the wives of Jacob. We judge that Leah represents this principle of tribulation; and the proper handmaiden of this fact in human life, is the reality of supernatural interposition. This is a something co-existent with the knowledge of Providence. At a very early stage of life and Church existence, the supernatural element was believed in. The idea naturally accompanied the great fact of tribulation. It was necessary thereto, in order to modify the stern features of life. In the midst of all the terrors of existence, the mind was consoled by the belief of interposing power. We judge, too, that in the first stages of religion and of human life, that the supernatural was more conspicuous than at present. It was necessary that it should be so. It is necessary to use special interposition in the beginning of the life of any being capable of advancement. The young child, left to itself, would soon perish if lacking of the watchful interposition of the parent. The very beginning of its activity would lead it to destruction. But it soon realizes this special provision for its tender years, relies upon it, and believes in it. On the same principle, we find that the early religious accounts are remarkable for the prominence of the extraordinary.

When children have become of a more mature age, we do not find it necessary to watch and interpose so much in their behalf. If they are near a pit, we trust to their experience that they will not fall in; whereas, formerly, we rushed forward and bore them bodily away. The notion of supernatural interposition, we say, is the fitting handmaiden of the fact of tribulation, and was a soothing influence in the face of the stern realities of the latter. Well, Leah became Jacob's wife, and also Zilpah, who was the handmaiden of Leah. But Jacob loved Rachel, which, according to this system, implies that reason had more delight in the contemplation of some other principle of natural existence. We have said that the tribulations of life force themselves to the first attention of the intelligent mind; but there are other objects in which the reasonable element takes more pleasure. To speak from the standpoint of ripening intelligence, it is in viewing the subtle effects manifest in the visible world. It is here where the germ of science is planted. But speaking of the primary, the first principle was observable in the curious effects of nature and life. To condense the idea, as it first presents itself to the maturing intellect, it is subtle effects. It is here that reason commences to trace out the innumerable links of connection between the manifest appearance of nature and the everlasting laws that govern the universe. Reason loves this occupation; but it is the experience of the most of us that the necessities,

labors, and troubles of life demand the first attention, and in most cases prevent the gratification of reason. Rachel is identified with the subject-matter, or manifest effects of visible nature. The condensed term is, subtle effects. There is another object that is equally remarkable to the student of nature. It was the accompanying truth of a supervision in the world of matter. This also became a source that was prolific of deductive principles.

When reason contemplated the heavens above and the earth beneath, with all the order, perfection, and evidence of divine power, it was conscious of this subject of supervision, as a fact of nature, and it readily became a ground from which reasonable deductions could be made.

Rachel and her handmaiden became the wives of Jacob, in the same manner that reason found a subject-matter in the principles of manifest effects, and in the evident supervision of nature. These foundations, in connection with reason, became prolific in deductions of a doctrinal character. Philosophically speaking, they begat children after their own likeness. What we mean by this is, that if the principle representing Rachel's handmaid, refers to the evident supervision in the universe, reason contemplating that manifest principle, has deducted or developed doctrines relating to the Deity. This is natural, because the idea of supervision is suggestive of a governing power. We understand by these figures of the sacred writing, that it would show the gradual development of doctrinal belief, as well as the order in which it transpired.

Now, Leah bore to Jacob, Reuben, Simeon, Levi, and Judah, at first, and afterwards Issachar and Zebulun. Leah represents the reality of tribulation; and this, coming in contact with the meditative faculty, begets deductions of a relative character. The doctrinal order of these deductions would be, first, the necessity and desire for a savior, because the threatening aspect of life, in connection with a desire for deliverance, engendered the hope of a savior. Then followed faith, as a matter of course; and atonement, and ideas of heaven, or a place of cessation from trouble, were also the natural offspring of this subject of tribulation.

We herewith submit a list of the names of Jacob's wives, with the import of their names, according to this system; and also the twelve patriarchs, in the order of their birth, with the doctrine or principle which each represents :

Jacob.....Reason.	Rachel....Subtle Effects.
Leah.....Tribulation.	Bilhah.....Supervision.
Zilpah....Supernatural Interposition	

Reuben....Savior.	Gad.....Angels.
Simeon....Faith.	Asher....Holy Ghost.
Levi.....Atonement.	Issachar..Punishment.
Judah.....Heaven.	Zebulun..Reward.
Dan.....Judgment.	Joseph....Progression.
Naphtali...God.	Benjamin..Satan.

A critical examination will show that the children of Leah relate to those doctrines begotten by the principle or fact of tribulation. For instance: The idea of a Savior was begotten by existing dangers, troubles, and difficulties. Faith, atonement, heaven, punishment, and reward, each in their nature show a derivation, by reason of dwelling on the same reality. If there were no dangers and difficulties, whence would come the idea or necessity of a Savior? Faith would also be immaterial, as its vital importance is in disposing to a reception of what may save us from evil. Atonement is but a preparatory condition of being relieved from a threatening ruin. Heaven is the opposite ideal of what this life's experience is. It has an existence as a doctrine, and derives strength from the very misery extant. Hence it is the offspring of tribulation. It is the fruit of reason, considering the import of training, in the result. Punishment and reward were also the result of reason in contemplating the stormy measures of human progress.

These six, spiritually, are the children of Leah. Her handmaiden, Zilpah, bore to Jacob, Gad and Asher; Zilpah denotes supernatural interposition; and the principles deducted therefrom are the doctrines of angels and the holy ghost, agreeing with Gad and Asher.

These have the likeness of the mother principle, because they are the representatives of the extraordinary in church doctrine.

Rachel refers to manifest subtle effects, and in religious progress, it develops the principle of progression as well as the hinderance. These hinderances, condensed to a term in the Bible spirit, mean Satan. This is also a doctrine which figures in the church. Rachel is here suggestive of that fact and situation in life that is alive to all effects, and which, commencing with what is visibly manifest, traces up the secret causes of good or evil, and develops the helps and hinderances. The doctrine of progress and of Satan, were both found at the threshold of experience; but when reason applied itself to the phenomena of operating effects, it gave form and reality to its deductions, and instituted and advocated the principle of progress, as well as proclaiming another of hinderance, which became embodied in the idea of Satan.

Joseph and Benjamin, the children of Rachel, represent these doctrines, as indicated by the order of their birth in the foregoing list. The other wife of Jacob was Bilhah, the handmaiden of Rachel. Dan and Naphtali were her children. Bilhah has been interpretated to mean the principle of supervision. The intellectual result of studying this fact of God's creation, is to beget the idea of a God and of a judgment. A mere supervision of inanimate creation may be only suggestive of a God; but it has been a fact in early human experience, that the mind was impressed with a superintending power above, that extended to the thoughts and conduct of men; and, therefore, the idea of judgment was the legitimate result.

This principle of supervision, so visible in nature and among men, begat the idea and doctrines of God and of judgment, even as Bilhah bore to Jacob, Dan and Naphtali of the favored seed. Now, we say that these principles, or doctrines, are the essence of religious belief. They have been developed in the order of the birth of the twelve tribes. They are comprehensive of the creeds of the moral and religious systems of the world, and they are the first vital foundations on which the distracted and wandering imagination of men may be settled. They are the object of that sentence which says, "in thee and thy seed shall all nations be blessed."

After Joseph's adventures in Egpyt, when his father saw his face once more, he blessed the two children of Joseph, and counted them as the tribes of Israel. We find that they figure prominently ever after in the sacred writing, so that these persons also become figures of some realization. Manasseh and Ephraim were the children of Joseph, and it would be left to them to fill up the vacancy yet left in church elements.

Joseph represented progress; and progress in its course, to be in harmony with God's great design, must entertain the idea of grace. We might almost say that there can be no progress without the application of the principle of grace. We mean that principle which overlooks mistakes, shortcomings and imperfections, and exacts not rigidly. Moral progress begets this principle; yes, so absolutely requires it, that we may say that the one has life with the other. Ephraim was a favored child, whose history aptly shadows this element. Manasseh was the eldest son of Joseph, but it is shown that Ephraim was allotted a pre-eminence, and finally, his very name represented the house of Israel.

There is one other doctrine which completes the elementary principles of faith. We mean the notion of hell as an existing spiritual or local reality. The church, for a long time, has entertained such

a belief. Our idea of hell as a reality, is one of the helps of the Creator's design; and, therefore, like all the rest of his work, is good. Without at present defining what is its province, we submit that the doctrine has an application to the history of Manasseh. The main ground and evidence of this is drawn from the nature of progress, which we have placed as the begetting principle, agreeing with Joseph. Progress, seeing that it has made grace indispensable, needs as absolutely an opposing element. We say progress has begotten grace; but the nature of grace is to bear and relax, consequently, perversion may take occasion to hold moral requirements in contempt.

No class of penalties are effectual, unless reduced to some tangible system of execution. The idea of progression embodies so much of means and manner, that it cannot overlook the details of punishment. It deals so much with cause and effect, that it penetrates the operation of the divine system. It appreciates a wholesale mode and a convenient manner. When contemplating punishment, it takes a note of what is said of the rebellious spirits who existed "when once the long-suffering of God waited in the days of Noah." The doctrine of some manner of localized hell, forces itself to the attention of that progressive element which believes in means for an end, and a natural way of dealing. It sees the transgressors gathered together in secure places, serving a term under restrictions. The analogical tendencies of its disposition are all its own; and with them it feels its way in the dark dungeons of the condemned. But mainly for the protection of its beloved child of grace, it has begotten beforehand a stern necessity, which it turns over to religion and the church to be denominated Hell. The principle was a probable phantom which was reported in distant localities, but progress discovered it in the realities and necessities of God's design, and in sympathy with that design proclaimed it one of its beloved children. We say, then, as Joseph begat Manasseh and Ephraim, so progression begets the principles or doctrines of hell and of grace.

It was said that Leah had one daughter, whom she called Dinah. She had inheritance among her brethren to some extent; and being among the list of prophetic characters, her history is also significant. The doctrine of works which she seems to have been intended to figure, is of great importance to the morality of the times, and with this is fully covered the elementary, or main province of doctrine which the tribes of Israel typify. The record goes on to say in the course of the history of the tribes, that Dinah was corrupted by Shechem, the Hivite, and that Simeon and Levi took summary vengeance. It is remarkable of the moral element of the

world, that it is in a disposition to unite with the religious through the principle of works. It is also true, that a mere disposition to fulfill the letter of the law does not constitute the spirit of christianity. The worldly element, may, therefore, have corrupted the doctrine of works, in the true religious sense. All this is admitted; but the history of Jacob and his children has a bearing of censure on the disposition of the church, which is applicable to this subject.

Now, Dinah was the daughter of Leah, who is the figure of the principle of tribulation. After giving birth to many principles of religious belief, this mother element is prolific still. The spirit which cries, what shall I do to be saved? was also begotten of the tribulation existing; and hence, we have the doctrine of works as the offspring of Leah; or spiritually speaking, as the result of reason applied to what is dreadful. That which was feared was sought to be avoided; and the means to avoid what was apparently instituted as a curse for misconduct, was judged to be good works. So works, as a doctrine, found an existence, and became a representative character.

Shechem, the Hivite, was of another nation and people; but for his love for Jacob's daughter, was willing to forego his prejudice, and assimilate the tastes and interests of his people with those of Israel. He is spoken of as a representative man, and honorable. But, his eager desires were in advance of the negotiations; and when he appeared before Jacob and his sons, it was in an attitude of conciliation; for it is said, he loved the daughter of Jacob. Simeon and Levi answered deceitfully, making certain requirements of the people of Shechem, which left them at the mercy of the sons of Jacob. The latter showed no mercy, but dealt fiercely as well as deceitfully.

When this came to the ears of Jacob, he was not well pleased, and remembered it against his two sons, even on his dying bed. Such is the account, as we have it. Now, Dinah being a figure of the doctrine of works, stands for a principle that is easily assimilated with the moral element of this world. Shechem aptly suggests this element. A great portion of mankind never reach that point of faith and enthusiasm that is peculiar to religion proper; but, nevertheless, they esteem good works comely and important, and desire an interest in the inheritance of the good, which they judge, can only be merited by the conduct of their lives. Now, we discover the fact, that religion in its course, has dealt deceitfully with this class. In its early history, it made the works of the law, the commandments, and a just conduct, the standard under which it would receive its converts. It committed itself to works of right-

eousness to such an extent, that even he who should give a cup of cold water to a disciple, should be entitled to a reward. Even a passive attitude was liberally esteemed on the side of religion, and he that was not actively against the religious enterprises, was counted for it, with it, and of it. But this was no more than done, and the moralist began to feel that the partition wall was broken, and that all actions were measured by the same rule, than they were suddenly surprised and slain by the doctrines of faith and atonement. These appeared on the scene, declaring a faith which this class could neither feel nor comprehend; and an atonement that left them no hope in works or efforts of their own. Thus, these figurative children of Jacob, made havoc and revenged themselves fully. The moral element is still smarting under its wounds, or lies at the feet of the spiritual Simeon and Levi, of whom, doubtless it was spiritually said, "cursed is their wrath, for it was cruel; in their anger they slew a man; in their self-will they pulled down a wall."

No greater mistake and perversion of doctrine is possible than that which takes away the reward of the righteous. The import of to-day's teaching is: Unless you have faith, and become a convert to the "scheme" of atonement, all your good works will avail you nothing. Unless you be converted and undergo an extraordinary change, you cannot be saved. Unless you feel this change you are not a partaker of the atonement, and are lost, with all your efforts. Pray, why act so deceitfully? Has not religion committed itself to a true ideal of righteousness? Why take away the inducement of reward, and break down the wall of moral rectitude? We judge that God is a rewarder of those who do right. He that will refrain from profanity does a righteous act. If he restrains himself from an evil one, why should the gauge of religion deny him? They who are civil, polite, and peaceable, have the true religion so far, and will not miss their reward. Those who uphold and maintain a commendable course that tends to good will, fellowship, charity, or knowledge, are surely righteous, so far as they do right. How much of dying-bed faith will balance against a life spent in the interest of right principle? Surely the sinner who has done evil all his life is right when on his dying bed he believes that God may be reconciled to him; but he will not miss the opportunity of doing works meet for repentance. He cannot make a dodge of death to say, I repent; but my opportunities are done. Death is no change of that everlasting commandment which calls all men to repent. If this life is spent in evil, at death, and after, the commandment is still imperative. Can a man violate all the pledges of honor and disturb society all along his life-course, and relieve himself of all

consequences by the act of faith? We think not. Faith rightly exercised would lay hold of the truth, simply. The great truth is, that God will forgive and heal, on condition of reform; but let every one know that neither faith nor death can suddenly relieve him from the consequences of transgression. Neither do we deem it probable that either will relieve him of a real probationary test of his avowed professions and moral sympathies. We would say to the dying sinner, therefore, be not alarmed. You are in no more danger at this moment of death than at any other time. The Almighty is not depending on death to subject you to his power; neither does he suffer any occurrence to end his long forbearing mercy and defeat his design. Who will disparage the works of the righteous by saying that a frame of mind, an ecstasy of feeling, or a simple glance at truth, is equal to the practice of good?

A man is justified by faith at the point of death. So he is at any time in his life; but in either case God requires the evidence of that faith. The drunkard says, I am done; I will drink no more; it is a bad habit; I am sorry; I am ruining myself and family; I will do so no more. We say, well, society stands ready to receive him; but he returns to his habits, and that frame of mind and his confessions amount to nothing.

The dying man says: It is all done with me; I have sinned; my opportunity is gone, or I would do better. You count that he is converted, and put it to the credit of faith.

We say he is both scared and deceived. He is scared because he believes that he will be turned into everlasting punishment, without hope. He is deceived, because, when he wakes again to a state of probation and opportunity, he is as rebellious as ever. In deference to those who do not believe in future probation, we remind them that they have no surety that such converts would do better, as no opportunity is given them, and therefore they cannot positively credit faith with any effect in such conversions. Now, the genuine faith which makes the true conversion is received line upon line and precept upon precept. It believes at this time that there is a God, because it sees so much evidence of it. At a future time it is impressed with his presence and requirements. Gradually it is constrained by the admonitions on the right hand and on the left. It perceives that even in this life right action is rewarded and evil punished. The shipwreck of the ungodly strengthens its resolves, and the innumerable saving institutions and principles, which are the order of heaven, constantly check and regulate its promptings. Whatever is a guide to a true direction it recognizes as its savior, and consequently finds an atonement in all saving

principle and instruction. Can death or the dying state perfect this faith, or produce this kind of conversion? Does not the notion of the atonement of Christ, and the church faith which it requires, deprive the moral element of its due, and also contradict the above gradual and evidenced manner of atonement?

Is it not in this manner that the true idea of the atonement figured by Christ is to be found, and hence the peculiar church view, left to grasp at air and vanity? The atonement of Christ, or that which he prefigured, is the availability of all God's saving influences. These come close to us in this life, line upon line and precept upon precept. They shall follow us still beyond the grave, ever constraining us to break off our sins by righteousness, and perfecting a faith in the living and true God. Now, the children of Abraham are the children of observation, which, though merely interested in the works and ways of God, are blessed because of their listening disposition, which prompt them to the hearing of the law. Surely there is no distinction in all the works of men except in degree. One rule shall measure every man's conduct, and accord to the same motive of action; for every good work is begotten of faith, and though it be but the first, and of little account, it is within the province of the blessing of Abraham. The distinctions between morality and religion have been made by the severe requirements of the latter, which would bind its converts to its local interests. It would not suffer men simply to go and sin no more, but requires them to come and kneel at its altars, that it may be distinguished from other societies, and bind fast its converts to its peculiar tenets.

It has made its children to conspire against all faint expressions of sympathy and unostentatious societies. It requires an outspoken profession, and seems to value that more than a quiet work, without that profession. This is particularly so as far as relates to the doctrines of faith and atonement; and we judge it is a fact to be connected with the history of Shechem and the daughter of Jacob. It is not a state of things to be gloried in, but argues a perversion of doctrine, and a departure from that liberal spirit that makes Abraham the father of all moral influences and good works, and which identifies all these with his blessing. In connection with opening the third seal, does not the spirit of revelation say the same thing, when it says, "Three measures of wheat for a penny, and three measures of barley for a penny." Now, according to the system herein pursued, grain relates to the multitudinous appearances, motives, and necessary primitive examples from which premises, inferences, and general conclusions are drawn.* But morality and

*See pages 35 and 40.

religion each contribute to make a distinction in these resources, according as each avails of them. Therefore, they are manipulated in a religious or moral cast, and become spiritual wheat and barley accordingly, from which all necessary doctrine may be manufactured. There are, indeed, distinctions in the natural grains, each having a given quality, but all of value to sustain life. In this system, which is presumably alive to all the various influences which nurture or retard religious development, the idea of grain is an important one.

In the olden times wheat and barley were staple articles of food. In a country of uncertain crops and numerous inhabitants, their worth makes them a figure of moral value, because they are so much valued in fact. But in a plan which covers all good influences by its figures, and yet preserves the relations of nature, which it makes subservient to its purpose, there must be a distinction. If there is not, why have we found occasion to complain of the injustice to strictly moral suasion compared to religious. As a matter of truth, the distinction exists; as truly exists as that the former is underrated. Religion and morality may give a somewhat different cast to their respective inferences, from all the facts and appearances of the visible and invisible worlds, but in each case the inductions derived constitute a spiritual fine-flour that is equally indispensable.

If religion claims that its view has distinguished a finer grain, it should also consider that, in the adaptation to the general wants, it may not be more valuable. If the non-church-going man, who does not know the order of the commandments, cannot repeat the Lord's Prayer, and does not even help to support the preacher, will yet keep himself from evil, and thereby set a good example in his neighborhood, what value shall we set on that influence? We answer, the same as to that which brings the ragged urchin to the sabbath-school, and teaches him of Christ and the atonement.

It is as important to quietly act out the spirit of the atonement, as it is to speak of it; and it will be found that whatever constrains to right action, is the atonement of which Christ was the figure. But the priesthood will say, where, then, is our special anointing if this be so? We answer, that the concentrated and devoted zeal which has been embodied in the Church, has been of great value; but especially when the world was given to ruinous superstitions.

The religion of Christ was indeed inaugurated with an aggressive aspect; and, like a crusade of fire, fanned by the force of its zeal, searches the world, and troubles the inhabitants with it warnings. If religion, then, can claim any pre-eminence over milder influences, it is because it was commanded to run swiftly, and have not much

regard for ought else but its charge. But now the whole army of God has come up, and the front ranks are filled with innumerable influences and societies. It has been the custom to do homage to the sacred character of religion, and reverence its divine authority, but it is circumstantial speciality which yields the oil of its anointing. There can be no hurt done to this, until, missing of its true object, it ignores its accompanying forces, and says, I am, and there is none other.

Custom, we have said, agrees with trees in this spiritual showing. The vine is neither a tree nor a plant, and, therefore, does not refer properly to any custom of the Church, but simply to a reality, agreeing somewhat with a custom.

The Book of Revelation, which has referred us to the history of Abraham, speaks of the "oil and the wine" as something connected with the opening of the third seal. Wine is derived from the vine, and in its nature is both stimulating and curative. In excess, it is an evil; and, considering its exciting qualities, it is suggestive of the extraordinary.

There is on record in the sacred writings much of the supernatural, which the Church has adopted in belief. The modern Church has not experienced any pointed reality of these things; so that it is not properly a custom of the Church to act upon or expect any special extraordinary manifestations. Nevertheless, there is a reality outgrowing from the sacred writings that has twined itself all about the religious belief. It is almost indescribable, except we call it the notions of the extraordinary. This agrees with the vine. It is from this notion that the stimulating and comforting essence of religious faith is derived. It is under the influence of this peculiar sentiment that the believer sees the hand of Providence. By it his experience becomes remarkable, his conversion wonderful, his dreams ominous, his thoughts dictated, and his life sanctified or inspired. When the consummation of his hopes are realized, he expects to see the literal heavens rend, or wrapt together like a scroll; the clouds reveal the Son of Man; the graves open, and the dead revealed. If we have not already mentioned any of the possible perversions of this sentiment, it is at least proper to say, that too much wine, spiritually, is not good. Any such admonition, however, comes in contact with the popular Church notion. It cries out from before the throne, and from the midst of the four beasts, "Hurt not the wine." They say, we believe the day of miracles is past; but the still small voice that whispers in our hearts is the pride of our holy religion and the comfort of our lives. True; but without disparagement to the event of the day of Pentecost,

and this peculiar sentiment of religion. God calls upon men everywhere to repent, naturally. His means are the same everywhere and at all times. Line upon line and precept upon precept, through the conscience, to the understanding. If they have not the revelation of the Bible, they have the revelation of nature. If they have not had your gospel, and the principles which it teaches, they have had a rule within themselves; and whatever manner it is in which God speaks to the believer in Christianity, is that which he uses in addressing all men, all societies, all creeds, and nations, whether they be religious, moral, civilized, or heathen. Therefore, whatever degree of attention is given to the voice of God, that calls unto men everywhere, is rewarded according to the blessing of our father, Abraham, who is the figure of the moral and observational principle.

The import of Abraham's life, blessing, and promise, is an appeal to men on the principle of reward. It reveals the black horse of the revelations; because horses agree with the several systems of appealing to men.* The essence of the appeal to Abraham was, do this; walk before me, and be thou perfect, and I will give thee a blessing. He had respect to the recompense, and left his own people to act as he was directed. Now, the terms of red, white, black, and bay horses are used in the sacred writing, and with the figures of the prophets.

We have argued that a white horse has reference to that system which appeals to the gratitude and love of men; that a red one refers to that system which acts on their fears; and now we argue that a black horse is intended for that which makes available the principle of inducement, by the promise of reward. We use all these in the government of children; thus showing that the foundation to influence in any of these ways, is in human nature itself. The divine government necessarily has recourse to the same manner, because it is only through these channels that the nature of man is susceptible. All the dispensations of God's revealed will, have been directed to man on one or the other of these three primary foundations, which the nature of man so requires, to be at all influenced.

Whatever principle, therefore, is sought to be promulgated, it is found that it can make speed, by addressing itself to men through one of these channels. The idea of a horse and its rider is the fitting emblem of how principles make speed in the affections and belief of the people; because all these address themselves to men by means of an intention, which moves upon their gratitude, fears, or desire of reward.

*See pages 77 to 80.

The different coloring of these is also well represented by the primary colors by which horses are chiefly distinguished. In the subject before us, where the dispensation of Abraham is being considered, a black horse is presented. The propelling force that brought Abraham out of his own country, and the children of Israel from the land of Egypt, was the promise of reward. We may say that God appealed to the selfish desires of that people. But, particularly in the application of the figure of Abraham to the universal world, would God make a point to show that he is the prompt rewarder of every righteous act. Not only so, but to show that every act that is comely and commendable is righteous, whether it be dictated by the faith of the Church, or begotten by the conscience of the heathen.

But some will say, this is well; but they cannot be saved unless they believe in Christ. Now, what is your salvation and what is your heaven? We cannot conceive of any salvation except that which delivers from evil and leaves us to the enjoyment of good. Can God reward any man in any degree, without dealing with him in the same manner? And if a simple righteous act is to be rewarded, there will be a corresponding enjoyment of good and deliverance from evil. Therefore, your reward differs not in kind, though possibly in degree. But if is the intention to bring all creatures to the knowledge of the truth, and you can only boast of being of the first fruits of righteousness if you have perfected yourself in advance. Spiritually speaking, you shall indeed see the world on fire and the elements melting with fervent heat, whilst you are caught up to meet the Lord in the air, and to behold the wicked going away into punishment. But what will it be but one of the days of judgment, when God comes near to see who has done good and who evil, that he may teach the sons of men a formal lesson? According to divine law, even salvation is attended with censuring and punishment; as it was said to the church which had done well in some things, but which still lacked: "Nevertheless, I have somewhat against thee."

Who of you will not have somewhat against you? If you would know what will be done with the moral man who is worthy of a half salvation, ascertain what will become of you. Ah, you say, the grace of God. But the grace of God is unto all men, according to the promise of Abraham, and the object of all grace is to further the design of perfection. Now, you struggle, come short, and desire grace; but how much will have to be granted until you reach that standard where the spirits of just men are made perfect? Your righteousness now looms up, and you have found favor all along the

pathway. Shall God, then, deal so with you, and deny to him who is beginning in the same struggle and pathway with yourself? If you have done right in any degree, and on that ground expect grace, then every other man having a talent to present before the throne may expect a corresponding favor.

What pitch of feeling; what attainment of faith; what degree of righteousness, shall entitle a man to pass over the line and enter the haven of bliss? A certain locality wherein the society is select, is favorable to happiness. Hence, the idea of heaven. But is not the reward of the Almighty like the wages of a hireling invested for his sustenance and comfort on a journey? If he is paid more than he has earned, it is by special favor; but if God do this, he must see that it will further the great design to perfect the soul, and comfort and sustain it on the long journey. You expect more than you have earned, in order that it may help you to reach a certain point, where you may take the cars, and be relieved from further travel; whilst another is deprived of even what he has earned, and left to plod along without provisions or encouragement. Are you exercised over the difficulties of rewarding the moral man who is not up to the standard of faith, to entitle him to pass that awful line, and enter the portals of the skies? Yes, you estimate them as cars which have spent their steam, and not reached the summit; and whose possible motion is but a backward and downward course. Now must the hastening eternity fix them forever and ever. Come, you myriads of souls; stand forever there. Your societies of goodwill, fellowship and charity, do not avail. Or, rather, you are given over to despair. The requirements of faith and atonement remove the brakes, that you may go down to the pit of destruction. Hell may stir up the dead for them, and do obeisance or take revenge for the light and cheer they have spread in the world; but their reward has perished, and their work is nought.

The moral system of the world lays these things to heart, but it patiently pursues its way; believes in God, and works righteousness. Its work pleads before the throne, and its voice cries, "holy, holy," as well as religion. It will admit a test of its position, and in tones of thunder demands "come and see."

Moses and the law next require our attention.

These writings develop matters concerning the covenant of God under the figure of the fourth seal. By adhering to the same system of Bible philosophy, the intention and spirit of the writing is unfolded. The lamb is presented as opening the seals, in the same manner that an application of right principle to the sacred word, is in the way to comprehend its mysteries. It must be remembered

that this lamb is but the embodiment of true principles. If you will say it is Christ, how is it that his horns and eyes are the "seven spirits of God sent forth in all the earth?" Even if you identify Christ with it, it comes back to the same thing, for Christ has not seven horns, except in a figurative sense. Now, the spirits of God sent forth in all the earth, as a matter of fact, are reason, principle, observation, experience, expediency, fact, and consistency.* It is these to which God addresses himself, because they are the essence of intelligence. It is by these we know anything and all things. They are the universal spirits in all the earth, which, commencing at the foundation of forces, are to receive the first place as the head of intellectual spirit.

Then, to comprehend the great fact that the Bible comes to us through a highly wrought spirit of philosophy, makes it inevitable that we avail ourselves of those principles which are, in fact, the motive power of philosophy itself. This system, then, would force its way to the understanding of men, by availing itself of the intellectual forces, as well as see its way by the same means. Behold the lamb in a system of Bible philosophy, whose horns and eyes are the seven chief principles of mental effort in all the world!

Well, let us apply it to the books of Moses and the law. The children of Israel were in bondage, and the Lord appeared to Moses commanding him to lead them out of Egypt, that they might serve him without fear. The mere fact of that people being in slavery, and being delivered by the hand of Moses, and a chain of providential events, is not more remarkable than the history of some other people, and we accept the historic account as being literally true. But we have said that God has watched the course of events that he might select favorable opportunities to shadow or reveal the great principles of life. If not altogether constraining the events which both enslaved and delivered the children of Israel, we find him, at least, making a place for his signs and wonders, and interspersing remarkable ordinances in the natural history of the Israelites. It is plain that in the independence of these United States of America, the hand of providence was often manifest; but what if, when we were about to expect success in the great strain and stress of effort, a voice from heaven had said: But stay, I will harden the heart of the British king in order that I may show my signs before this people. We would have called this an interruption in the course of natural, and even ordinary providential events; and history would have shown a corresponding wonder. But this would not be all. It would have led to the inquiry: Has God a set of signs which

*See pages 14 to 21.

are so important that they are forced in when the nation is trembling on the pivot of hope and fear ?

The Israelites seem to have been chosen to manifest not only a direct law and commandment, but to cast significant molds of realities and events unseen. A sign implies a reflection of a something agreeing with the nature of what the sign is. The very term shows the intention, because it indicates a transferred meaning. Those signs in connection with the exodus of the Israelites, were displayed by means of natural agents and causes, generally speaking. An excess of reptiles or insects is often an annoying experience of many countries, but is not looked upon as extraordinary, or as having any intended meaning. In such cases there is a lack of the positive assurance that it is a sign; and even though the number equals those of the plagues of Egypt, there is no divine import in the face of their existence, except such as are in the regular order of such things. In the case of those of Egypt, they were called to hand for a purpose, and also made to connect with an important event. This event was the coming out of bondage. Now, God, taking at a glance the spiritual import of the people removing from bondage, said, in effect, I must have all my signs executed before you go. Why so ? Because your deliverance is typical of spiritual freedom; and I propose to show men the consequence of discouraging the religious element, and the judgment that will come upon them before they appreciate the importance of a standard moral precept. Therefore, my signs must be all prominently arrayed in order before the people, whose history shall be for all nations, for a sign.

Pharaoh consulted his own interests, and did not attach any faith or importance to the people's removing to serve the Lord. "I will not let you go," was the emphatic response that was made to the divine command. Pharaoh represents the irreligious world. He stands for that element which is powerful, selfish, and sensual. He was the absolute king of a great realm, who was determined, for the interests of the country, and who cared not for spiritual attainments. He is the figure of that spirit which negatives all religious existence and progress, on the ground of its own lustful enjoyments. Prior to the Christian Era, this element prevailed in the world, and was identical with its wealth and power. This had long been the state of things, as is indicated by ancient history; and a fact so formidable became a fit object for the prophetic writings. Pharaoh, by his character, and the circumstances under which he is presented, agrees with that sensual, worldly disposition that stands opposed to the design of the Creator. Moses, on the other hand,

was the servant of the Lord. He and Aaron represent the authoritative agency of God, according to their several capacities. They came to Pharaoh divinely appointed; and, therefore, they are the figure of God's special agency, directed to the attention of the unbelieving, sensual, and natural element. But Moses did not believe that his own people would heed his mission, and the Almighty took occasion, by this fact, to cast shadows of the future in relation to this special agency and its future history. There were three signs dictated to Moses to display to his own people, by means of which it was intended that they should believe.

Moses was commanded, in the first place, to make use of a rod that he carried with him, and which was afterwards denominated the rod of God. Now, when we consider the character of Moses, and the position which he holds in relation to the Bible and religion, we are not only impressed with his being a figure of the special agency of God, but also that the rod by which he executed so many wonders is indicative of the Jewish law itself. The law, indeed, came by Moses, but not from that fact, however, is it the rod in his hand; but rather because he is the figure of God's special agency, and the law is a feature of that agency, and because it is made to execute his judgment, and to be held on high, preparatory to all God's plagues and punishments.

Aaron, also, seems to have had his staff, and in his subordinate authority performed miracles before Pharaoh. He, too, is the figure of the divine working, and his staff is suggestive of the authoritative priesthood. Both the law and the divinely instituted priesthood have been the visible means by which the agency of God from time to time has effected his decrees and judgments, and wrought out the miraculous history and results of religion. Moses was commanded to show that God was dictating his actions, by performing three signs before the people. In the first place he was to cast down the rod, and it would become a serpent; after which he was to take it up again, and it would become a rod in his hand. In the next place he was to put his hand in his bosom, and take it out leprous—white as snow, and then to return it again to his bosom, and produce an instantaneous healing.

It was thought that this would be enough to convince them; but if not, he was to take water of the river and turn it on the dry land, and it should become blood.

These signs, being intended to be addressed to the Israelites, of course have reference to believers. At the era of Christianity the Jews were found believers in God and the scriptures. The law and the prophets were their boast and delight. The agency of God

as represented in Christianity, in order to be believed, had to address itself to its own people. This it did, but at the same time it effected a curious result. Its professed object was to fulfill the law, but by decisive injunctions it prohibited the practices and customs peculiar to it. Then ensued a struggle, the result of which is read in the present sentiments and attitude of the Christian Church. In some societies of the latter there is but little importance attached to the Old Testament, on the ground that the former things are passed away, and that we are under a new order. To the Jews, who begin to see God's working in Christianity, and yet believe in the old law and system, it looks like the casting down of that staff on which religion has so long leaned, and with which the Lord's agency has so mightily wrought. From our own stand-point we see as much, if not more. We see the ceremonial law cast down and prohibited. Its insinuating forms are vigilantly watched, as a seductive influence, and its sacrifices condemned and destroyed. We see the sacred writing casting unfavorable shadows on its utility in the Christian system, and representing it as the stepping-stone to the serpent's seductions. Figuratively, the law is cast down, and has become a serpent from before which the agency of God and the popular religion flee as Moses did from the changed appearance of his own staff. The signs of this great fact in religious history were thought proper at a point where the servant of the Lord would attest the authority of his mission, simply because the subject of the divine authority for the changes and new dispensations of religion were reached, and the appropriate occasion had come to show that God was and would be in the several interruptions which threw the old systems in the background. Not only to show that this would be done, but also that he would revive the spirit of the law, and place it in a wholesome province of honor. It was like that dread truth which said to Abraham, know for a surety that thy seed shall be afflicted in a strange land, but which also promised a visit of deliverance. Here is a sign for both Jew and Gentile who doubt the authority and utility of the one or the other of the dispensations of religion; for it would show that the Almighty can cast off and make the creed of a people and a righteous law appear like a dreadful serpent, and that he can heal again and make that same law a rod to rule all nations, and a guide and confirmation to all people.

The dishonorable aspect of the law is the existing fact agreeing with the rod of Moses, turned to a serpent. That there is light, truth and wisdom in its provisions and ceremonies, is the other fact we seek to develop. Some will say, I do not believe in the divine authority of religion; there is a too violent antagonism in its several

dispensations. Others, again, of the contending parties, will say, we are right, and you are wrong. God spake by us, undoubtedly; but we will avoid any contact with you, lest we be defiled. Unto all such, the figure is directed, showing that God has covered the ground of difference by his remarkable signs of old, and shown that, notwithstanding these contentions and diversities, we are all one in the great covenant of grace he reveals.

If they would not believe with this sign, Moses was to put his hand in his bosom and it would be leprous—as white as snow. Now, we say that Moses is the figure of God's agency, not only of what was manifest by himself, but also of all the chief characters who have figured in Church history, purporting to act by divine authority. Not only so, but as the agency of God, he stands the figure of the whole operating cause of divine providence, as manifest in the course of our religious system. This is evident, because God spake by the prophets, by Moses, Christ, and the Apostles. Therefore, if we have premised aright, that he is the figure of that agency, we look for the great facts, which were figured by Moses, in the most prominent manifestations of God's special agency. If that manifestation has been wrought out by several individuals, then we may look to their history for an index. If by one individual, then the fact will be mainly with him. If the divine working and will has found expression through a principle which has enlisted much individual effort, then both the individual and the principle are impressed with the object of the figure. The object represented is the appearance or fact of God's special agent being affected with moral leprosy. All those signs, undoubtedly, have reference to some facts in Church history. God denominates them his signs, thus showing that he had looked out on future events, and prepared a similitude. He had these likenesses in mind, and waited fitting opportunities to display them. They were all his own, because they had direct reference to his covenant with men, and the varying fortunes of religion. The principle and personage of the Savior have been the most remarkable manifestations of God's agency of which we have any account. They have been special in connecting the Almighty with their acts; and the prophets and apostles have contributed to the same result. The Church, as a body, agrees to this, and exceeds, so that the united forces of visible divinity acquiesce. Now, the hand is an important member of the body. If among the host of prophets, apostles, and of righteous principles which have wrought for God along the religious pathway, we cannot identify the particular agency of the Lord, we can, nevertheless, show where the right hand of that agency is. It is in the

principle and personage of the savior, Christ. It is here a special authority is claimed. It is here a great work is being done, and an effectual sonship established.

The first sign shadowed the reverses of the law and its adherents. The next indicates a like rejection of the popular Christian belief. The one makes the rod in the hand to change; but the other makes the very hand to be leprous. We say, the sonship of Christ is the hand of the special divine agency; and it remains to be considered what it is that has befallen the principle. Christ represented his mission and his relation to the father, in strong terms, and in a manner consistent enough in the light of mental philosophy. But a misapprehension of his meaning has clouded his true character and office, and given him a place in the minds of the people inconsistent with the unity of God. Now, whatever may be the opinion of the mass of the Christian world, it must be admitted that to the Jew, the Mohammedan, and a good portion of Christendom, the doctrine of Christ and his relation to God, appears perverted and false. They abhor the views of the popular creed, as both idolatry and blasphemy. From their standpoint of belief, they see corruption and leprosy, white as snow. The sign seems to be designed for them, in order to modify their doubts of whether these millions in error are of the household of Abraham or not. The shadow calls on them to observe that by a new effort of that same agency, the unfavorable appearance, or fact, is removed, and the hand is unblemished.

The first sign says to us, behold my ancient people and law. I cast down and lift up again. The other addresses itself to those with whom we differ, and declares the daughter of the Gentiles mistaken, deceived, corrupted and diseased; but fails not to flash out that great destiny that shall bring through the principle and person of Christ perfected and acceptable.

Moses was also to take water from the river, which would be turned to blood on the dry land. This was a last resort; and in its bearing and import, is of a threatening character. To the Israelites it was a wonder and a miracle that confirmed their belief in Moses' mission; but, for that matter, so were the other signs; and to them they were miracles, and nothing more. They were, however, a means of influencing the faith of the people. They were executed at the very point where their credulity was addressed; and by this means, implying that these signs, in their spiritual application, should arrest the attention of the thoughtful, unto whom the agency of God has a mission. We mean, that in the same manner that the Israelites believed when they saw these signs literally, so should

they, whom it concerns, believe, when they see them performed spiritually. The agency of God calls upon those in bondage to error or sin, declaring a charge from God to lead them out of the spiritual Egypt. The divine intentions, as manifest through his chief agents, are not carried out, because of a lack of candor and interest. Hence, those who by a high authority, declare the counsel of God, report back that the signs are all fulfilled, the evidence all revealed, and the people neither care or believe. The last sign seems to have no particular application. It only represents a general fact of the past, and probability of the future.

Turning water into blood is indicative of rendering popular belief odious. Blood was held in abhorrence by the Israelites ; and it was, therefore, the opposite of what water was to them. The fact that Moses wrought this miracle, was an appeal to the understanding of his countrymen; but the application of its spiritual import, we say, is a possibility, and perhaps a necessity of the future. It, however, seems to have a general bearing, for most of the new dispensation and reforms fulfill the signs by effecting a change of sentiment toward former creeds and doctrines.

Aaron, also, was the servant of the Lord, though in a subordinate capacity compared with Moses. He was deputized to go before Pharaoh and perform a sign that differed somewhat from these we have been considering. It differed in the following points: His sign was addressed to Pharaoh instead of to the Israelites. It was by Aaron instead of Moses, and the staff of the former was used.

Though Aaron is the figure of the operating means of the Almighty the same as is Moses, he was yet in a different capacity. Moses was the prophet of God, and Aaron ere this was constituted the speaker or priest. There was afterwards attached to him in due form, the department of the priesthood. His seed and tribe were devoted to the ceremonies and offerings, and maintained a position in that department esteemed and reverenced by all the tribes. But, there was one peculiarity about the priesthood that gave it effect and maintained its authority. This was the divinely appointed succession. It was by this it held sway and ruled. When any dissensions arose, it held out its rod of authority and pointed triumphantly to the order of the house and line of Aaron. It becomes evident that the staff of Aaron, as the figure of God's agency in the department of the priesthood, is the divinely appointed succession which was instituted for him and his sons.

Now, Aaron was to seek to arrest the attention of Pharaoh, and by means of his staff work a miracle before him. Pharaoh, we have said, is the figure of the selfish and sensual element of the world.

He is also the figure of the intellectual and powerful. When Aaron addressed himself to him, he felt aware of the possible appreciation of his miracle. He stood before a judge who was wont to compare the efforts of the wise men with the claims of the prophets. He was the head in a nation and country which lead the world in art and philosophy, and combined sensuality and intelligence. He demanded of Aaron a miracle, and the latter had recourse to his rod, which he cast down before Pharaoh, and which immediately became a serpent. Aaron's rod being turned into a serpent, appears to be a sign directed to the unbelieving world, who, taking a measure of the perverted state of religious institutions, have no faith in their divine origin. At least, the signs of the prophetic writing anticipate the objection, and would show it a fact in harmony with the sacred ordinances. Rather, it would reveal it a consequence of the weakness of human nature, when attempting to lay hold of the divine provisions. Now, the rod of Aaron, we have said, is the authoritative succession of the priesthood.

This, in its course and history, has assumed some unfavorable aspect of which the sacred record has taken cognizance. The idea of the order and succession of the priesthood ran smoothly during the Jewish dispensation. It was not remarkable for any over-action, and the sons of Aaron stood to minister before the Lord in the true province. But, afterward, when the agency of God was manifest by the Christian Church, they caught up the idea of the divinely appointed succession in the order of St. Peter, and stretched out the staff of Aaron. It was by this rod the local churches came under, and by this means the civil authority was awed to submission.

We have before spoken of the unfavorable result of an untimely centralization. If it press upon the institutions and liberties of our own favored time, we are ready not only to condemn it, but examine critically the cause of these assumptions. We find that the secret lies in acting on the idea of the divine order and succession of the priesthood. As a consequence, therefore, we look upon the institution itself as inappropriate for these times. We pronounce it a source of evil; so that what was once a rod in the hand of Aaron, now becomes a rejected serpent.

True, this may all result from a misunderstanding of the true spiritual order of the priesthood; but it does not alter the great fact in relation to the entertained belief.

We understand by a serpent that it is emphatically suggestive of perversion; so that if all the evil of which we speak has been caused by a misapprehension of a spiritual ordinance, the figure is, nevertheless, true to the realities of the case. The figure does not end

here. The import of its being addressed to Pharaoh, who was king of Egypt, and who, perhaps, held his place by some regulated ideas of succession, is suggestive of a threat to the divine right of kings. It is well known, or believed, that the idea is a secondary one to that of the order of the priesthood. God would, therefore, show the precarious situation of the unrighteous in high places; for, by the figure of Aaron, he suggested how he could remove the foundation. Yes, not only so, but how he would, and how he has. Let my people go, is the command to all those who, from a position of power, or attitude of opposition, are hindering the moral and religious influences.

It has, also, an individual application, because Pharaoh was the figure of the ungodly element. It shows how the most cherished objects and means are changed by the hand of Providence to curses and loathing; and those who resist the promptings of conscience may see the sign before their eyes, and the reality of it in their lives.

Well, Pharaoh would not let the people go; and then commenced a series of plagues. There was a time when the worship or belief of the true God was unpopular. The universal religion was one of superstition, founded on the selfish and lustful inclinations. Visible objects were held in reverence, as the only reality of God; and a convenient mode of conciliating these, constituted moral duties. The children adopted the customs of the fathers, and generation after generation strengthened a perverse system, or floated into a loose manner, which gave the passions full play, and engendered a fierce and lustful disposition.

As early as the time of Moses this was the state of things in the world at large; and it was the destiny that it should long continue. However, it was the intention of the Almighty to visit this element and declare himself. He raised up Pharaoh to be a fitting figure of this perverse and stubborn attitude, and by the literal signs of Egypt, pictured his manner of dealing. When these signs were performed, they had already commenced to be fulfilled, for Pharaoh was the figure of a state of things existing before his day, but which continued beyond his time.

In other words, these signs indicate what had been, what was, and what was to be. For this same reason Aaron was made the figure of God's agency which had operated before his time. Even the rod of Aaron, which, in a particular sense, means the authoritative succession of the priesthood, was exercised in a general manner before the regular installment of Aaron and his sons. We may say that that divine succession, which the era of Aaron attained to, was the off-

spring of the strict genealogical custom of more ancient times. Doubtless, it was a satisfaction, if not a boast, of Noah and his sons, that they were of the line and succession of Seth. In the latter was vested a virtue, by reason of a certain promise to Adam. The descendants of Adam were very particular about a blessing and authority that should attach to some branch of his family. The early records are evidence that before the time of Aaron there existed a sort of priesthood, and an authoritative succession of office, or right to a promised blessing. Neither is there a lack of evidence that the branch of Seth was entitled to fulfill the object of the priesthood.

Enoch was perfect in his day. Noah was a preacher of righteousness, and Abraham was accepted, blessed, and chosen. All these had guarded their history with a jealous eye, and expected favor on account of the order of their succession to Seth. We may say, therefore, that the priesthood existed before Aaron, as well as the peculiar staff of succession of which Aaron's rod is the figure. The agency of God wrought by these noted characters, from time to time, and used this peculiar divine authority and succession as a preparatory cause in all that it effected.

These signs reflect on the irreligious element, and show the order and manner in which it has been subdued. Pharaoh was willing to let the people go, on account of the plague. In like manner the selfish portion of the world has been made to appreciate the religious influences, by suffering the consequences of a lack of wholesome moral forces. How long did it take wicked and foolish kings to perceive that the development of the spirit of Jewish law was vital to their own interests, and that a system of morals, which would better the minds and actions of the masses, was the best security for the peace of those in authority? We say Pharaoh represented the wealthy and influential element that has to do with, and necessarily feels, the responsibility of government. It is this that has been in a position of power, and under the influence of an unfavorable disposition has become the dread object of a struggling virtue and religion. Assyria, Egypt, Babylon, Persia, Rome, and others, all partook of the spirit, and exemplified a selfish and antagonistic attitude. All along the early history of religion there has been a succession of interference in the establishment of good principles. There has been a negative voice from the high places of the earth, dictated by the interests of sensuality, declaring the purposes of the Almighty to be against the policy of its existence. Pharaoh represents all this fact and experience of the past ages, and on the eve of a literal deliverance, wherein this personage stands up to resist, God takes occasion to reveal the truths of spiritual freedom and the appreciation of religious interests.

The waters of the river were turned to blood. This plague inaugurated the contest. Aaron stretched out his staff over the rivers, streams, and fountains, and such was the consequence.

We have presumed that the application of the plagues of Egypt, belongs to an early period, and is intended to explain the manner in which religious interests have become appreciated. Turning water into blood, is suggestive of some operating means of changing the sentiments, so that what was believed and acted upon, becomes condemned and objectionable. Aaron's rod was stretched out over the streams that this might be the effect. Assuming that the dread fact, of which Pharaoh is the figure, was developed at an early day, it becomes us to inquire how it is that God's agency through the succession and authority of Seth, has effected a condemnation of the natural and unbelieving forces, and a loathing of the ancient belief? We say that this is the first remarkable result of the development of the authoritative Bible religion. We see this at the first glance of general results. It can be traced back as a judgment to those old selfish superstitions that stood in the way of reform, and emphasized its objections to the revealed system.

The immediate effect of a pure code of morals, of which the revealed religion is the advocate, was to cast an unfavorable contrast on the corrupting teachings of the ancients. It forced their doings into the strong light of an exalted rule and law, that made even the sensual element aware of the gross nature of its actions. It was in this manner that the rod of Aaron, agreeing with the divine authoritative succession of the Patriarchs, became the means, like the staff of Aaron, directed to the streams of Egypt. They now saw that their strength was weakened. The example and teaching of a righteous people, who were famous for the help of the gods, found a response in the conscience of the less depraved; who, sympathizing with a higher standard, turned on the customs of their fathers, and pictured the contrast in stronger colors. Even those who continued in wantonness were made aware of their situation, and became condemned of themselves. However, it modified the general moral condition, and forced the people to seek some more vital principles. Like the Egyptians, their former reservoir of waters were made distasteful, and they sought for a purer supply. It is remarkable how many of the doctrines and customs of the Patriarchs are found attaching themselves to the ancient nations and races. It seems to have been the intention that the reverses of the seed of promise, should be a contact with the nations for the benefit of the latter. The Assyrian was early called up to carry away captive. Babylon, Persia, Greece and Rome, were forced in intimate

relations. Even the Indians of America retain customs which must have been derived from a knowledge of the most ancient religion. This shows how great have been the opportunities to make the religious system and the worldly sensual element, contrast with each other, thereby producing a modification in the belief of the latter. The contact has created a sentiment that looks back on the former practices with loathing, and forced the world to appreciate, in a measure, the existence of a good moral standard. But when this much was effected, the restraints of a powerful antagonism was still the reality; and there was found a necessity for other plagues.

Next in order, came the torment of frogs. According to the course pursued in these interpretations, an animal has reference to system.* Now, a frog is not an animal proper. It is of a lower order of animal life. They have their origin and existence in waters which they corrupt; and are esteemed unclean. It is in the light of these facts that we must apply this figure of literal nature. Water, in a collective sense, in scripture writing, often refers to nations, people, or general institutions. But, in its more diffused situation in springs, wells, and fountains, where it is made available for use and drink, it is the figure of various sources of instruction.† It has been observed that a country like Arabia and Palestine, which in many parts are lacking the natural facilities of water, there has been great importance attached to springs and fountains.

The writings of the Bible come to us mainly from these countries; and, therefore, its figures are governed by the circumstances and natural aspect of these lands. Water, in view of the necessities of its use, to quench thirst and sustain life, could not fail to become the figure of important mental necessity. Hence we find the prophets and the Savior illustrating the value of their teaching and doctrine by comparing it to fountains of living water. The spiritual requirements of the mind, which reach after knowledge, demand instruction in the same manner that the thirsty calls for water. Instruction, then, becomes the meaning of water in a certain sense; especially so in its diffused situation of wells and springs. Frogs inhabit low, swampy places; but in the case of becoming an annoyance, exceed their limits, and take possession of the wells and springs, and even large rivers. Seeing, therefore, that it was from the springs, fountains, and reservoirs of Egypt that the frogs had their origin, and that these refer to sources of instruction, it is in order to inquire what is it that may be developed in any source of instruction which may agree with the unclean nature of frogs. Pharaoh and his land stood for the depraved element of the world,

* See pages 35 to 40. † See pages 59 and 60.

and its accompanying institutions. Here, then, was a plague directed to the waters of his land, and these waters refer to the sources of instruction. Now, among a people who are sensual, selfish, corrupt, and blinded, there is apt to exist among its teachings a manner of false logic and reasoning, that is the natural outgrowth of the short-sighted view where the selfish passions hold reign. It is the false premises, peculiar to this element, and which furnishes the foundation for all misunderstandings, that agrees with the idea of frogs in the plague of Egypt. It has always been the answer of the Church, when unbelievers deny the utility of a revealed system, that the philosophical deductions of the ancients were defective; and that they never reached a satisfactory idea of God and his attributes, or of human nature and its requirements. It claims that, without the aid of the Bible and the devoted religion, none could reach these points.

If this be a fact, it would be a direct means to make the Church appreciated; to subject the world to a consequence of its lack. The plague was against those who saw no importance for any special demonstration to worship the Lord, or listen to divine revelations. The wise men of the ancients taught the people, and reasoned from the appearance of nature. They premised on the facts of the visible world and human capacities, and made inferences of the existence of the gods and life's requirements. They held the same relation to the masses that the magician of Egypt did to Pharaoh and his people. They were the advance guard in the possible improvement of a sensual populace; and as they looked, saw, and reported, so all believed and acted. But how did they look and how did they see? The earth was before them, with all its facts and stern realities. They saw the powers of the world divided, according to local interests and sympathies, and ruled by arbitrary force. One king ruled in the valleys, another in the hills; the rivers divided the authority, and race and language multiplied the examples of separate and numerous despotic rulers. The wise men looked, saw, and said, so are the gods. They had reported; and it was incorporated in the sources of knowledge and instruction. They had not the law, and were not spiritual-minded enough to see the import of the religion of Seth. They even denied it as existent authority, while making attempts at the mysteries of life, by means of its light. The dim report of the visits of angels to the children of the sacred line, were the germs of conception for the belief in a multiplicity of deities. They believed in more than the gods of wood and stone, and made sincere sacrifices to spiritual probabilities.

The imagination wrought the likeness, and it was reported: thus

they are. The multitude responded, let us preserve the similitude, lest the wise be dead and the form be forgotten. So they made the images, and when the wise men died they had an inheritance of forms, without the spirit ideal. Their first spiritual thought was the offspring of the revealed religion, more or less circulated, and which was turned to a curse, because not fully accepted, and because indirectly and imperfectly received. So they said, let it be in our system of instruction that there be a house for the gods, and that all the people do reverence to the images we inherited from our fathers. If the attention was turned to other points, the same imperfect view was the result. They saw that men existed, struggled, died, and turned to dust. So the conclusion was, his hope is perished with his life, and he shall be no more called or remembered. So it was believed and acted upon. When there was a desire to know the sentiments of the wise concerning the prospect of the race, the gloomy answer was: Eat and drink, for to-morrow you die. The people accepted life, therefore, as an opportunity to grasp at sensual pleasure. The sentiment was passed from example to precept, and confirmed by both, in the dispositions of the perverted element. From every outlook their dim and flickering light presented objects in imperfect or distorted appearance, and the lustful and sensual habits of the prevailing disposition painted the colors to suit its own fancy and interest.

These images of false premises and inference were handed over to the sages and teachers, and found an existence in all the sources of instruction. The secondary efforts were prolific of multiplying absurdities, because premises were now founded on false inferences, and it was not so much the primary objects and realities of nature, as what had been incorporated into the schools and become a part of the practice and belief. Custom was stronger than any spirituality emanating from a sensual state, and the people accepted what was so much in harmony with their perverse habits, and what was so prominent in the universal sources of instruction.

In this manner, spiritually speaking, the frogs multiplied in all the streams and fountains of Egypt, until their excess became a plague. False premises, which agrees with the idea of frogs, was the prominent reality of the pagan world. It is seen in what they taught and believed, and is accounted for by the blinded view resulting from a sensual state and lack of revealed truth. It had its commencement by reason of a glimpse of the circulated ideas of revelation which aroused the activities of the wise though selfish element, and enabled it to rear a false system by means of a few assisting ideas of truth, like the novelist makes some facts suggest-

ive of his whole fabric of fiction. But when these causes multiplied, and absurdity was heaped upon absurdity, there was a reaction of disgust. Such an effort was required to maintain a seeming consistency that the burden of the ancient philosophy became equal to its imperfections, and disposed this peculiar antagonistic force to a comparative favor for the simplicity of revealed requirements. We may not be able to state just when this state of things was reached, but it was realized as a natural consequence, and at an early point in the world's history. The contact of the Jewish law and religion had much to do with modifying the sentiments of the idolatrous nations, and revealing their institutions in an unfavorable contrast.

There is much evidence of this development in the era of Babylonish supremacy. Though the opposing power was strong and outspoken in that time, the opportunities of the revealed religion were equally great, and perhaps there is no time in the early history of the church, when the power of the unbelieving force received such checks and modifications as in the days of Nebuchadnezzar and the Babylonish kings. We even find the king of kings making decrees in favor of the God of Daniel, and of the Jews, and undergoing a comparative distrust of the teachings and teachers of his people. But these signs in effect are continuous. That is, the effect of one laps past the proper beginning of the next in order.

The application and effect of the one we are considering, continues on to later periods than the Babylonish era; while at the same time, the figure of the lice which follows it, has its proper beginning before that era. In the same manner, the latter plague continues its effect and application beyond the proper beginning of the next in order. Where there is no special time connected with a succession of signs, their bearing in fact, is the main object; and they, therefore, become more general. The intention of these signs was to show by a number of evils, the consequence of a lack of a good standard of morals, and to bring men to appreciate the existence and office of a devoted people who advocate and maintain that standard.

The reiterated command, "Let my people go," agrees with the direct bearing of Providence which has effected the existence of a popular religion; and the plagues to enforce that command, agree with the affliction of perversion and corruption, which has been used to enlighten the general mind to the necessity of that religion. The idea attached to lice is one of annoyance at least. An insect does not rise to the dignity of animal life proper. In this explanation, it is suggestive of mere life among mental realities. It is reduced to a simple term, with scarce a meaning, and which could

not have been noticed, or cared for, but for some other attaching quality. Lice, as a plague, are effective; as much on the ground of their corrupting qualities and appearance, as of inherent force. They are the figure, therefore, of a mere objectionable term, and agree with profane expressions.

Pharaoh's magicians could not produce them with their enchantments, as they did the semblance of the other plagues. It was only the outstretched rod of Aaron that could originate them. The nature of profane expressions is fixed by the sacred character of Bible objects. They have their origin by establishing a sacred ideal, and hence, the staff of Aaron and the revealed religion he represented, could be the only possible first cause. Had we not such an exalted idea of the Creator, there could be no objection or force in making common use of the name. With the heathen world it is not so. Having no special reverence for one deity, they never could have been made alive to any real profanity, because, whatever terms they might have made use of, and however common, could find no objection. But, when the revealed religion came to the knowledge of the careless world, and its sacred objects were presented to its view, it at first treated them with no respect, so that the knowledge of the sacred characters, and a free habit of using their names, were established at the same time. Then, religion, availing itself of what knowledge was already communicated, succeeded in influencing the unbelieving to a greater reverence for its God, and its Bible objects. This made them alive to the prevailing habit of profanity among them, because they now were in a position to be sensible of it. But when once a habit of this nature is established, it cannot be easily eradicated.

The moral perceptions of the unrighteous were continually increasing under the influence and contact of the religious system, while at the same time there was no power to stay the prevailing habits and vices. They, therefore, found them a plague, like the torment of the lice of Egypt, and which increased with their own moral discernment. There was no prompt and decided sympathy with a high religious standard, whereby they could combat the evil; but this state of things served to convince them that it was only a concentrated morality that could reach the case. This great fact is intended to apply in a general sense, and this plague to be continued past the proper beginning of the next.

After the lice came the flies. Flies are a step higher in creation, and agree with deceptive proverbs and vulgar sayings. The manner of their origin is similar to that of profane expressions; and what has been said of them applies, for the most part, to proverbs

and sayings of an objectionable character. There is, however, this distinction; the idea attached to flies is suggestive of more activity, and a higher state of being. Mere expressions, which are dictated by the occasion and partake of profanity, appear somewhat inert and sluggish compared to proverbs and sayings. The latter have a molded form, or precedent shape, and pass from one generation to another. Anything that has to do with continued time or history is in some way connected with the firmament, and, therefore, may be supposed to have a capacity to inhabit or frequent this spiritual air.* Proverbs agree with the idea of flies, and, at the same time, suppose a former origin, which supplies that activity or capacity of flying. The capacity to pass from one time to another, and to be a ready inhabitant of any time in the historical firmament, is a peculiarity of a proverb or saying. Now in this system of explanation, the firmament agrees with history, and fowls with traditionary notions. Therefore, a fly which has capacity to inhabit the air and fly in the firmament, must bear some relation to both time and tradition; because time, records, and tradition are peculiarities of the figurative firmament. The fly, also, inhabits the air or firmament, but is of a vastly inferior organization to the bird of plumage. Traditionary narrative is a form agreeing with fowls, whilst a proverb is comparatively a mere animated insect.

There are many kinds of flies; but, undoubtedly, those that infested Egypt were of the worst sort, and well calculated to be a curse. The proverbs and sayings which we mean, therefore, are those of a deceptive or vulgar character. With these the ancients were burdened. In fact, they seemed to exist in a sea of prepared sayings of all characters and possible bearings. That they perverted the use of proverbs, there is no doubt. That a host of these, originating from a corrupt and blinded people, were false or deceitful, is quite evident. That a multitude of them have come down to us even at this day, of a doubtful character and import, is the fact. But sayings and proverbs were peculiar to the former times and ages; and, therefore, whatever plague has attached to their perversion or excess, must have been realized in those times. Even the writers of the sacred volume seem to strain after a pointed order of speech. It appears that they were under the pressure of the prevailing custom rather than that they were setting the example. The record says that the Lord sent the flies; whereas, in the preceding plagues, the rod of Aaron was stretched out as a means. We are inclined to think that proverbs had their origin, as a popular habit, with the wise and thoughtful in the pagan world; but that, in after ages,

* See page 46.

their use was perverted to both excess and false sentiment. When many generations had suffered the infliction of deceptive and subverting maxims, it created a dislike of the prevailing manner, and a consequent distrust of the sages.

Revelation, too, continued its majestic course, commanding the admiration of a confused and perverted people, and reflecting unfavorably on the imperfect perceptions of the opposing power. Thus the plague was manifest figuratively. Again Pharaoh's heart was hardened. Then came the plague of the death murrain. This is a very fatal disease among animals; its application, according to this mode, reveals serious defects in all those systems and means which agree with animals spiritually,* and which have prevailed in heathen times and countries. Such defects are the natural consequence of a low state of morals, such as agree with the sensual department. The revolutions and changes that the world has suffered, whereby the ancient systems and interests have been laid in the dust of decay, show how this figurative death murrain operated.

Many of the former systems died, and ceased by their very defects. We may say that all those which breathed a corrupt atmosphere, so as to reach the point of disease, died of this murrain. The cause is inevitable. The effect is as sure; for where there is an absence of religious integrity, there is an infectious disease, and the systems and motives of such a people operate until a point is reached where human nature revolts, and becomes aware of practices and means repugnant to itself and offensive to the gods. So the ancients experienced, considered, and moved to a nearer sympathy with the high standard of revealed obligations.

But it was not enough. The plagues were to reach the inner principles and first motives, as prefigured by the torment of boils. This affected both beasts and men, and has reference also to defects. It has reference to such defects as are discoverable by the light of a searching and exacting law of morals. It was said that the magicians could not stand before Moses because of the boils. It seems that they, for the most part, did withstand Moses; but in this case were candid to confess the hand of a higher power. They were the wise men of the kingdom, and undoubtedly represented the science, philosophy, and best religion of the natural world. Their occupation was one of curious experiment and thoughtful research. They could mislead the mind by producing wonderful appearances, as well as advise prudently concerning natural events. They consequently attracted the attention and interest of all, and were looked up to as teachers and guides of the kingdom. Even the education

* See pages 39 and 40.

of Moses could not boast of much above the wisdom of the Egyptians.

Now, the children of the same school came into the activities of life, claiming the attention of the masses. By habit, nature, and training, they were equal; but Moses was visited by the angels, and enlightened by more extended views. So it is with the deistical and revealed elements. The former have a host of sages, who from time to time, have illuminated the atmosphere of natural religion. They have been the instructors of the heathen and the necessary planets in the moral firmament. Can we do less than admire their penetration, accept their religious interest, and acknowledge their scientific attainments?

The Egyptian magicians were the proper figure of the highest standard of the opposing division. Pharaoh represented it in its more general and objectionable form.

We say opposing division, because we speak from the stand-point of sympathy with the revealed religion.

Now, the magicians could not stand before Moses, because of the boils. So it is that the searching requirements of the revealed system, which Moses was identified with, cause the principles and plans of the heathen sages to pale before it, or to contrast in defects, like the boils of the plague.

But there are other vexations of a more positive nature which have afflicted the world, and which are the object of the torments of Egypt.

The Lord said to Moses, "Stretch forth thy hand toward heaven, that there may be hail in all the land of Egypt." Hail is congealed water, or rain drops, that falls by reason of its size and the earth's attraction, and is troublesome or dangerous accordingly. Some countries are subject to destructive storms, which beat down the vegetation and bruise or kill the animals. This fact makes it the more apt figure of a certain reality or affliction against religious indifference. Rain, interpreted from the literal appearance, and applied in a figurative sense, has reference to instruction or teaching; therefore hail would be a somewhat changed form of teaching—an ill-adapted or doubtful detail of instruction. Rain is always made the pleasant figure of a healthy distribution of right sentiment and teaching, whereas hail, because of its ill-adapted form and destructive nature, has been chosen as a figure of plague and judgment. But the relation of hail and rain are so close, that if we apply the idea of teaching to the term rain, it must follow that hail means another form of the same thing; and, therefore, hail means a form of teaching. But as the nature of hail for watering purposes is ill-adapted and objec-

tionable, so the form of teaching indicated is correspondingly imperfect. Indeed, hail destroys the vegetation it might, in some other form, water and nourish. So the hail intended is a form of teaching which often does more hurt than good. In the plague of Egypt it was a severe storm, wherein the fire accompanied it and ran along the ground. Fire is suggestive of destruction, or positive changing force. Now, the idea of effect by hail is implied by the individual hardness and size of each stone that may fall. Its terror and destruction are found in the force of its individual parts. The very idea of hail is a multitude of separate, positive forces. Therefore, to carry out the application true to nature, hail, after being interpreted to mean any form of teaching, must mean a form that comes in a multitude of separate threats or omens. The ancients were early impressed with fatalistic notions. Not only so, but that all outside appearances and inward thoughts were susceptible of some sign or indication of inevitable events. They set themselves to read these omens and to get a forecast of the future. In the future there was both good and evil in store, and the belief of a possibility to reach events in advance instituted a close study of all objects directly or indirectly connected with a desired good or probable misfortune. Hence, omens of impending events were deciphered all over the face of visible nature, and in the faintest efforts of human thought. The painting of the evening sunset in golden hues or silver-faced and rugged cloud, was to them indicative of more than the state of the weather on the morrow. Even the beautiful rainbow was interpreted discouragingly, and could easily become a harbinger of ruin. The stars were observed to change their twinkle; the sun and moon to present uncommon appearances and the great ocean to roar in dismal forebodings.

The wind that gently played with the leaves of the forest, and lifted the boughs with the mild pressure of summer, was not certain to be a sight of pleasure, for in these tempered motions there was perceived a sign mysterious and threatening. The lofty trees which spread their long shadows along the ground in the moonlight, could mark the destiny of a favored project, or blight the reasonable hopes of a nation. The fixed laws of animal organism could not bar the prying inquisitiveness of the seer. The fibre of the flesh, the shade of the liver, or color of the blood, yielded its index of fortunes, and intimated to kings the use or uselessness of their efforts.

Sudden fancies of the mind, caused by the mere exercise or over-exercise of the brain, were the lightning flashes of future occurrences, and cheered or depressed according to their bearing on some cherished object.

The real life and waking moments of the ancients, were occupied in anxiously inquiring at the door of every fact and phenomenon of nature. Their answers came to them according to their fevered wishes or prevailing fears. When they had exhausted the resources of visible objects, their sleeping hours revealed to them another world of indexes. The veriest jar on the wire-work of the brain, which could set the thoughts in imperfect motion, were esteemed the awful summons to listen to the dictates of fate. Under all the various causes of dreams, there was a confusion of explanations, but the seers set the order, and systemized their character by a rule, whose exceptions were multiplied by experience. Thus it was that every possible project of men was beset with an omen of its destiny. There was not an enterprise under the sun where a well-defined sign did not forecast a result. They were multiplied by the objects of the waking hours, and continually discoverable by the images of sleep, until, like a storm of positive hail-stones, they struck all about the intentions, wishes, and activities of the world's inhabitants. According to this interpretation, they fell upon the principles and systems of the sensual element, like a destructive hail upon man and beast.

The requirements of life ever beget a system which takes means for an end. The first perceptions of men dictate to them this principle of action, and it may be relied upon that this is the natural view on which the first intelligent action was taken. In this view, all events seem the obedient result of discretionary action, rather than inevitable fixed design.

It seems to us that the fatalistic idea was not begotten by the deistical philosophy. The order of natural events does not create the germ of its existence. The command for Moses to stretch out his hand toward heaven, in order that the hail might fall, is a consideration which makes the agency of God a first cause. Moses was the figure of God's agency. That agency has also been manifest in the giving of the scriptures, and especially in the writings of the prophets. The prophetic writings of the Bible may have first suggested a fixed destiny; certain it is, that it speaks positively of the future, thereby showing either a remarkable presumption, or at least a great insight in the causes of events. It is noticable of the early prophets that they would inveigh against the countries and nations, and boldly declare their future history. We may say that the beginning of sacred writing was manifest by a prophetic spirit.

The scriptures, and the people who are its advocates, have had a continual contact with the nations, and the peculiar reflections from that record have imperceptibly impregnated the natural element.

Hence the idea of prophetic destiny and the host of significant omens.

But there was a condition to this fatalism which made it the more of a plague. As long as men received the notion of an absolute decree, there were but two things left for them to do. If the decree affected them favorably, they could rejoice; and if unfavorably, they could be resigned and even contented; for what could not be helped, could be borne.

We find, however, that the ancient fatalism was alloyed with an opposite ingredient. By some means the notion obtained that, though the fates were set to the fortunes of men, they were influenced by propitious times, and that a due amount of vigilance might avoid the unlucky event. This gave all the more distress of feeling; because, in addition to the difficulties of ascertaining the destiny by the omens, there was added the anxiety of warding the evil by a conformity to auspicious periods. The feeling now became intense. It was like a man witnessing his house on fire, with a possibility of putting it out, but not knowing what to do. It was different from that feeling which looks on with calm despair, knowing that no human effort can avail.

It was this condition that rendered the signs of destiny so terribly interesting, and aroused an extreme feeling of anxiety; like the fire that accompanied the hail of the plague, it filled the intermediate spaces, and left no possibility of escape.

Fire may be defined an intense elementary action, which changes a form in an apparent destruction. The objectionable features of absolute fatalism were well calculated to try, trouble, and vex men to desperation. They could writhe under its influence for awhile, but it was sure to beget a reaction in favor of a more simple rule of life, such as is contained in the early patriarchal religion and revealed instruction. This troubled feeling, agreeing with fire in the spiritual sense, worked a change indeed. It aroused the activities and resources in proportion to the increased mental torture; and, like the result of fire for the purpose of refining, it strengthened a faculty to discern cause and effect in a more natural and reasonable way; whilst, at the same time, it gave an experience in all mental error and folly, that must ever warn of the fearful opening, where the soul, thought, and mind may be unwittingly and imperceptibly drawn.

The operation of this terrible fatalistic notion, in its multitudinous and mysterious hints, signs, and omens, agrees with the hail of Egypt; but the idea which conditioned that operation, furnished the fire that characterized the plague. The existence of this

fire, as a fact, may be said to be the mental anxiety attending the belief; but it was this feeling, in connection with this same multitude of fate warnings, which makes it operate as fire, and identifies it with the hailstorm of Egypt.

We say all this has been the result of rejecting a revelation which regulates the notions of fate and free will. How differently do the two systems teach and command the world. The one that refused the hand of assistance, yet received just enough of revealed influence to enable it to catch up an imperfect idea of prophecy, and there struggling at a disadvantage, sees nature and providence in disorder. Beholding the vast universe, and the unbending majesty of nature's laws, it fastens to the decree of events, until it sickens with its own extremes. It then proclaims that an act in an inauspicious time is the precipitation of evil, by decree, and that if the unlucky point be avoided, the fates will be modified. It says, the beginning of life, the commencement of an act or plan, and all manner of undertakings, are governed by the aspect of nature at the moment of their commencement. Hence, all human beings are found to be stamped by the lucky or unlucky moment of their first breath. All enterprises are in like manner doomed to disadvantage or helped to success by the particular time of beginning. Their remedy for a subject thus unfavorably starred, is to observe diligently the multitude of indexes on every hand in advance of his acts, and shape all his efforts accordingly, so that by a detailed conformity to the times, he may avoid an ill-fated fortune.

Therefore, that which he would have undertaken to-day, is held in suspension until the seer is consulted, or is laid over until to-morrow, when the time is favorable. From every enterprise and impulse he is checked up and hindered, until he does obeisance to the mysteries, and sacrifices to the god of beginnings. With the adherents of the other system, it is not so. They accept the proclaimed fact of the prescience of God without any detriment to human agency or responsibility. They march boldly into the activities of life, regardless of times and appearances, believing that good attends all right actions, and work out for themselves an approved destiny. They are not afraid of the unfavorable times; like the child forbidden by its parent to regard ghost stories, is not afraid of the dark. These push forward and accomplish their object, whilst the other system is groping for a place for the first step. They are serene and cheerful in their course, free of burden, and hopeful forever. This is the important distinction in favor of the children of liberty, and these are the people whom the Almighty requires the sensual, worldly power to appreciate, and which all the events of time are revealing to a more favorable consideration.

The threat runs: "Let my people go, or I will send all my plagues on thy heart." We claim that the world has suffered this in the form and manner designated; undoubtedly, more in former ages than in modern times; but the reality and consequent tribulation are undoubted. Pharaoh's heart was hardened, and then came the locusts.

Viewing past history and times, we perceive another remarkable plague, of which the locusts are a fit emblem. We refer to the prevalence of fable; which, like a cloud or blight, has rested upon the vital interests of society, and has been destructive of its fairest products. Fable was peculiar to past times and heathen countries. Its existence as a fact has been in a multitude of fictitious and traditionary stories. Their excess and evil were felt in a host of reputed facts, which so ignored or contradicted experience, as to cast a cloud on history and its events. They were so numerous, that they had a bearing on almost every subject; and being wrought in a corrupt and superstitious atmosphere, they were found to injure right examples and teaching, and to be ever intruding their influence. The fable of the past became to have more force than the fact of the present, and the course and conduct dictated by reason, was changed by those half-real existences.

No argument is necessary to show either their prevalence in past times, or their baneful effect; and the fact is one to connect with the locust plague of Egypt. A locust has a capacity to fly in the air like a fowl, but has not an organism equal to that class of creation. Now, a fowl, according to this system, means a traditionary notion;* but a fable has not the dignity of a tradition, though, like it, it is passed down in the historic atmosphere. History, we say, is the firmament; therefore, what has capacity to pass in that firmament has the capacity of a fowl. A locust has the capacity of a fowl, because it can fly in the firmament. In the same manner a fable is passed through historic time, the same as a traditionary notion. The latter, however, supposes a real event of which it is the living remembrance; whereas, the former is a living notion without an origin of fact. Hence, it will be seen that fable and tradition differ in the same relation as as locust and fowl, and yet agree by a capacity of inhabiting the spiritual firmament.

When this plague was shadowed, then, in the order, came darkness, which was the ninth torment of the series directed against Pharaoh and his people.

Now, we have said that the application of all these signs is found in former times, and in the notions and peculiarities of the adverse

*See page 46.

element. A combination of so many evils and perversions could not fail to produce its effect. That effect the ninth plague contemplates. It is one of general prostration and vexatious unrest. Darkness implies this state of things; and this was a special visitation which was not equalled. It is, therefore, applicable to some particular period in the world's history. The plagues we have considered particularly apply to the ages before the Christian era, and by the time of that era they had wrought out their effect. Therefore, the darkness indicated has reference to the time near the advent of Christ.

We believe that it may be said of that time that it was a point where heathen folly reacted on itself, and became disgusted with its own standard. Certain it was that it was a very corrupt period, and just there was inaugurated an energetic mission of revealed truth, by which means it became aware of that state. The mission of Christ was to convince the world of sin, of righteousness, and of judgment to come.

If the true object of that mission was effected, and the corrupt forces made alive to their ignorance and sin, then, indeed, they realized this darkness of the plague. The vigor and purity of the Christian system, was well calculated to contrast on the perversions of the age, and show them in a darkened relation. It is on the same principle that the institution of law makes alive to sin. The high standard the apostles advocated, condemned the wicked and their works as darkness, and forced them unwillingly to realize and acknowledge that condition. That standard was bright as the shining sun, because it sought the inner thought, and purified the mind. Such a system was as new as it was exacting, and showed every former religious guide in comparative defect. But, when it called on all men to repent, proclaiming the requirements of moral purity, it revealed the pagan principles in all their gross deformity. It came upon them at a time when the effect of their follies was operating, and when their situation was favorable to appreciate their moral degradation.

Perhaps no age of the world was so corrupt as that of the era of Christianity; and with this state of things, appeared suddenly the highest religious standard. The world but looked on that form, and their eyes were shaded for all other objects. They had seen the sun, and their greatest lights were outshone. They had no sympathy with the new light, but could not avoid its effect. They looked, and their eyes were unfitted any more to see their own standards, except in comparative disfavor; and their own condition, except in a darkened relation.

When Christianity obtained a hold in the Roman empire, then the full application of the figure took place. They could not be insensible to the opinions and belief of a comely religion, whilst their own consciences both condemned and enlightened them concerning their contrary and base condition. The persistence of that mission which found its way to the attention of every people, and made kings tremble whilst it reasoned of righteousness and judgment, left no means of escape, but fastened the heathen and sensual element home to its real situation.

The language is: "Stretch out thy hand toward heaven, that there may be thick darkness." The time of which we write, was a remarkable manifestation of the divine agency. It was a vigorous crusade against sin, which at least made it aware of its own sinfulness. Therefore, the hand of special agency is made a cause apparently, while at the same time, all these evils are precipitated, as a result of rejecting the best guide afforded, and the religious interest by which this guide is maintained.

After this sign was displayed it was said that one more plague was necessary, to dispose the king to willingness. It was proclaimed that all the first-born in the land of Egypt should be slain. The night of that event was ever after remembered by the Israelites. They preserved the memorial by a feast and by a sacrifice. This is the first and only sign of the ten which has a connection to regular time. It took place on the fourteenth day of the first month. But out of respect to the event of Israelitish deliverance, the year had a new beginning at that time, which made the seventh month the first month of a new year. It was on the fourteenth day of this first month of this changed year that the slaying of the first-born was effected. In the changing of that year, it appears that it was done for the special purpose of typifying a new era in religious history. It was said that it should be the beginning of the year to them.

The Jews afterwards preserved the old reckoning of time, but maintained the order of the new reckoning in a sacred capacity, and observed many of its periods by significant signs and sacrifices. We have before considered, under the head of Noah, the beginning of church supremacy. The time when its whole fortunes were wrought in a new mold of prosperity and influence, is esteemed to be a period of such importance as to be the object of the ancient signs of the law. We have said that the sacred year of the Jews contemplates that new order of things which places religion in both liberty and influence, when compared with general infidel and antagonistic forces. It will be observed that at the very time when the Israelites were entering on a prosperous situation the year was so changed

that it might commence with the beginning of that prosperity. If the Jews and their law are to be considered a sign, then this fact has a significant bearing on church history, which doubtless is the prominent object of the Jewish signs.

Now, it is evident that the time of Constantine, whose influence instituted a new order and state of fortune, must be considered the commencement of positive church prosperity, the same as the time of leaving Egypt in the seventh month was the positive commencement of Jewish liberty.

But the Jews made the time remarkable by commencing the year near that time, for the very reason of that deliverance and a new state of things. For the same reason, the time which turns the key to influence must be recorded the commencement of the year of church prosperity.

The very fact that there has been such a change and such a fortune for religion, identifies it with the Jewish people and signs. They served in bondage, and after awhile were delivered. So Christianity was oppressed by the heathen and the worldly element, but by an unexpected change was raised to a position of influence.

If the events of the Israelites were intended to be typical of anything, they must be of religious matters, in a special degree; and if the event of the coming out of Egypt has any application to time, it must be to the only possible event and time which bears a spiritual likeness.

The object of the plagues was to make the Egyptians willing to let the people go. In the same manner the tendency of all the spiritual torments, which afflicted the world previous to the days of Constantine, was to dispose the idolaters to an appreciation of revealed religion and a devoted worship. Hence, when this effect was wrought out, and the world waked to a balance of sentiment that suffered religion to live, then commenced a new state of things which entitled the epoch to be the commencement of the spiritual year. After the year commences it is governed by those philosophical principles that we have before enumerated. But our conclusion is, that the year in which the Noachian flood was reckoned, is the same with that of the sacred year of the Jews. Therefore, as the flood year refers to the time from Constantine, so does the sacred Jewish year cover the same time, and has the same point of beginning. It follows, therefore, that the night of the passover and the slaying of the first-born was on the fourteenth day of the first month of that philosophical year,* commencing about A. D. 308. Turning,

*See, first, the application of the seven days of Genesis—pages 23 to 55. Secondly, see seventh day applied as a year—page 87 to 94.

then, to the foregoing table of the figurative year, we take the actual time from the commencement of the first month, 308, to that of the second, 347, and dividing it into thirty points, we have for the fourteenth day about the year A.D. 325.

It is at this time, therefore, that we must look for the object of the sign of Egypt in the slaying of the first-born. In order to do this, we must consider the situation of the church at that time, ever keeping in mind that the object of the plagues was to subdue the popular sentiment against the revealed religion and its advocates.

Now, the period of which we speak was characterized by a half-pagan, half-christianized spirit, which, while sympathizing with the old superstitions, still was interested and active in the new religion. One portion of the heathen philosophers renounced the form of their ancient faith, and committed themselves to the destinies of Christianity; but they carried with them a fruitful cause for divided opinion, because of their speculative habits. Another portion, and the greater one, was enlightened to a degree to represent the chief wisdom and best policy of the sensual element; but while partaking of an influence that had modified their objectionable habits, they still used their power and position to discourage the revealed system. They were interested in Christianity for the purpose of opposing it; but by that interest were raised to a better standard. They were the intelligent and powerful class of which natural religion could boast, and which the revealed interest could recognize as bearing a likeness to its own people.

From the long and troubled course of heathenism, they were the first begotten in a semblance of truth, and represented the most reliable heathen precept and experience. They were the first-born of the deistical principle, and of the natural, selfish, worldly element. When Christianity considered the thoughts and maxims of these men, it said to itself, surely they have found out and set in order many things, and the natural religion has borne fruits undeniable. The idea of the first-born, in a Bible sense, means first perfected, or converted—the chief in wisdom or experience. The term is suggestive of excellence, as well as the opportunities for that excellence. According to the old system, the prerogative of the first-born was to bear rule and maintain a pre-eminence. The inference, therefore, concerning the first-born of Egypt is, that they agree with the most pre-eminent qualities of the deistical principle, as developed about the time of Constantine. However, Christianity found this element opposed to its vital existence. It, therefore, became the policy of the divine intentions to strike a blow at its life, and place

it in the list of the condemned. The reiterated command was, "Let my people go." The chief power and intelligence of the natural principle said, no. Hence the slaying of the first-born. Now, the first-born of Egypt are identified with the speculative philosophy of the heathen world. About the beginning of the fourth century, in the Christian era, there was experienced by the Church a very formidable pressure from without. It was the current of the half-deistical, half-heathen forces sweeping against Christianity, and all the brief and pointed precepts of revealed religion. It is the obvious fact of history that the Church stood up against this influence; yes, promptly, energetically, and successfully. But in the course of that resistance, there was a point where a decisive blow was struck; a time when a final victory was commenced, and when the first causes of Church power were set in operation. But when was it? for that time agrees with the night of the fourteenth day of the first month, when the first-born of Egypt were slain, and with the event of the children of Israel marching out of bondage. We have already designated the time as being about the year 325, because that agrees with the fourteenth day of the first month of this mystical year. The inquiry, therefore, is narrowed down, what event of that time answers to the slaying of the first-born? Now, the idea of the first-born of Egypt has been explained to correspond with the intelligent philosophy of the heathens.

Therefore, what was directed against that speculative and intelligent element at that time? We answer, the concentrated decree of the universally represented Church. When Constantine ascended the throne, and became a convert to the new religion, he found the people distracted by dissensions, and weakened by bitter wranglings. He felt aware of the mission of the Church, and of the importance of its unity. He was the head of a mighty empire, and resolved within himself to effect a necessity of the time. The Church of all the world was summoned to appear in general council, with the apparent purpose of deliberating upon its doctrine and policy; but within the secret plans of the royal convert, it was to confirm his great design. That was to unite the Church, and silence the uprising of the current philosophy. But whatever may have been the secret designs of the emperor, the decrees of that Council emanated from the general Church, well represented. Representatives were sent from every quarter and nation where Christianity had a living interest, and all sentiments appeared, to influence or protest. The Church, up to this time, had not secured a unity which would insure a prompt response to the call of one man, though a saint; but the name of Constantine was popular with all

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sects and parties of the Christians, because he appeared a general protector against Paganism. Each contestant hoped to carry his point before the emperor in the great Council; so from motives of respect and interest, they came from every quarter. It was a new idea to the people, which recommended itself at first suggestion. The call was, come, all interested, and let us see what we shall do. It was worthy of one who was accustomed to perceive the power of concerted action, and to sway the multitude with great designs. The call and the response were ominous to idolatry and the accompanying superstitions.

We can imagine that the first thought and word of the emperor, when he beheld the multitude of represented churches, was, See our strength; behold the door is opened to conquest. By moral suasion or force, the world is ours. Certain it is that they, there and then, acted on this thought, and condemned idolatry. They agreed on a system, or creed, and quickly put themselves in active antagonism to the ancient principles and all differences of opinion. By one unanimous, decisive decree, they struck down all the glory of the heathen system and the deistical element. It was not so much done by the mere decree at that time, as by the strength and unity developed by that Council. They came, saw, realized, and from that time resolved, went out, and conquered. It was in the year 325 of the Christian era that this first General Council of Nice took place. That grand meeting is pregnant with first causes in Church history. Idolatry has to lament the thought that brought them together; for in that circumstance lies the sword that summarily cut and destroyed its influence. It was there that the mystical and speculative pressure of an intelligent, but sensual element, which sought to confuse the revealed system, found a check, and there it heard its death-knell, and retreated, discomfitted and slain.

Constantine finding himself promptly endorsed by the Christians, made bold to decree against the religion of his fathers. He saw that his position was attained and established by acting in sympathy with the Christians. He well kept all his pledges with them. They on their part, heartily endorsed his severest measures, and retaliated on an enemy who had often put them to the stake. But the most remarkable result of the council of Nice was not the condemning of outspoken idolatry, but the restricting of heathen philosophy. At that time the old system could boast of much truth, logic, and sound reasoning; but because it was accompanied with idolatry, it was slain in that indiscriminate destruction. The very attainments the heathen might boast of, were condemned at sight, so that the most cherished foundations were destroyed. Like the slaying of

the first-born, the plague rested upon the promise and hope of the people.

In that one night all the most promising results of deistical effort were stricken down. The first General Council was particularly directed against that speculative inclination which is so peculiar to a system depending on the reason alone for its information. Therefore, it sided with its own brief creed, and condemned the very semblance of deism. Even a reasoning quality, however well tempered, became suspicious, and was stricken before the destroying unity and uniform creed. It is remarkable that the council of Nice made its decision on a principle in harmony and sympathy with an unexplained command. It accepted positive language, and was satisfied even with contradictions, rather than incline to the speculative manner so peculiar to heathen philosophy.

One of the great issues of the time, was the Arian controversy. It was one of the vital objects of the assembled council. Arianism was tinctured with the tendencies of deistical reasoning, and the semblance was enough to convict it. The sum of the decisions of that great meeting, was a condemnation of philosophy, because it was one of the marks of Paganism. Hence, the flower of the natural system was blighted, and the very shadow of its likeness condemned and excommunicated. We may say that they went too far, and that the decree of that first great and general council was not much short of an indiscriminate slaughter.

It is to be noticed that on the very night when this slaying of the first-born occurred, there was instituted the sacrifice of the passover. Indeed, the blood of the passover was made the only surety of safety, and the angel destroyed all on whose door no blood was sprinkled.

Now, the question arises, why should the sacrifice of the lamb of the passover occur at the same time as the slaying of the first-born, and the feast of unleavened bread immediately follow? It was an ordinance forever that the passover should be on the fourteenth day of the first month. As a memorial of what was done to Egypt in that night, every one of the first-born had to be redeemed. As soon as the commandment was given to slay the first-born, the angel sought the son of Moses, who was born in Egypt, and would have slain him. It appears from this that there was an intention to shadow the rigid character of the agent who should fulfill the sign in the events of the future. We have remarked how hostile the church became to every appearance and characteristic of Paganism; and further, that the Arian system, against which the council of Nice pronounced, bore marks of the speculative manners of heathen

philosophy. Now, it is a fact, that the council condemned that base doctrine, and consigned it to the same fate as the whole mass of pagan superstition. This portion and class of Christians comprised much of the real life and efficiency of the church, but they were liberal and candid in their views, which disposition admitted a free intercourse with all the opinions of the day. The angel seeking to destroy the son of Moses, whose sympathies would naturally be somewhat with the Egyptians, is suggestive of the situation at the first General Council of Nice, where, in the condemnation of heathenism, everything that inclined to a sympathy or likeness, was vigilantly hunted.

But, the shadow was more emphatically portrayed by the sacrifice of the lamb on the very night of the slaying of the first-born. Was the lamb a sign of the destruction in Egypt on that night? Certainly not; because that was an accomplished fact. Was it a mere memorial of that fact? We think not; because most of the signs of sacred writing, though memorials, still point another way. But was it not the shadow of an event in connection with that great council and its sweeping decrees? Let us examine. Here was assembled the represented multitude of the Christian religion. They came together for a purpose, and that purpose was mainly to decide against a form of doctrine. They made their decision, and restricted, condemned, and in effect, consumed that foundation of belief.

Is this a fact worthy to be typified? Observe, that this is the assembly that evidently fulfilled the sign of the slaying of the first-born of Egypt, because, by the strength obtained in their union, which union was the result of that meeting, they were placed in a position to condemn and destroy both the good and evil of the heathen system. Therefore, whatever else they did whilst fulfilling that sign, is worthy of being foreshadowed.

Now, what was the basis of doctrine they condemned? Was there virtue in it like there was in the blood of the lamb? and is it still possible that it must be the saving requirement of the true religion?

There had been great agitations in the church. The previous ages had been prolific of opinions. The Jews asserted the law; the philosophers, reason; and Christianity, Christ. Their interests and opinions clashed with each other, and were modified by the collision. One took from the other, whilst it gave out of its own. Every question of religion was turned in all its possible bearings, and viewed from every standpoint. There were wise men who listened to the wrangle, and to the too often bitter contest. They saw the

truth pressed out between the views of the contending parties, and availed themselves of a consistent medium of opinion. Some were teachers; some priests; and some mere moral philosophers. These became the fathers in the church, and helped to regulate its distracted affairs. When a too liberal tendency would beget an objectionable cast of religious teaching, these fathers would rise up for the occasion. Every generation of the early church bears marks of their beneficial influence.

At the time of the first General Council, Arianism was leading out in a right spirit. It had received a charge from the preceding reformers, dictated by the necessities of the times, and was one of the beneficial uprisings of the age. It embodied within its tenets the selected gems of the great Christian authors, and was thoroughly committed to Christianity, but partook of the manner of the Greek philosophy. In short, the system of doctrine it advocated, was Bible philosophy, for it adhered to an explained mode and consistent belief. There was developed within its range of interest, all those natural principles so peculiar to systematic reasoning, and which we have interpreted to mean the horns and eyes of the lamb of Revelation.

Now, a lamb means a system or basis of belief. The lamb of Revelation which purports to open the seals of the book, is a system of Bible philosophy,* and is identical with that which animated the Arian sect in the early ages. Why? Because both are represented as approaching the Bible doctrines by those universal principles so necessary to obtaining its meaning. Can any deny that that sect was identified with an investigating disposition? Why it was for this reason they were restricted. It was because they approached the scriptures with so much of the manner of the natural religion, and made its brief terms yield their true meaning in a principle of Christian philosophy.

Behold, then, the lamb that was slain in the vital system the Nice council met together to condemn. It is the same foundation that is here assumed to be applied to the writings of the Bible, and denominated the Lamb of Revelation. It appears that the divine prescience of events is proclaimed thus: Slay the first-born of Egypt for a sign; but also show the truth of the future by sacrificing a lamb at the same time. Now, it is our impression that the Arian basis of belief at that time encouraged, would have wrought out the true Christian doctrine and scripture meaning; but at the same time, there are strong reasons why such an explained manner of teaching was not adapted to the age. Christianity was on the eve of an aggressive mission and hurried spread of doctrine.

*See pages 14 to 22.

There needed to be a brief form, such as characterized the literal or unexplained mode. The great majority of the world to be appealed to in the spread of Christianity, were of a gross and sensual nature, who would not appreciate a highly intellectual teaching. A brief command, accompanied with dazzling forms and ceremonies, was best adapted to reach the masses. It was, therefore, the typified destiny of a precocious philosophy that it should be restricted; but, at the same time, an indelible record was to be made of its sterling qualities. Neither was a candid religion, which was so much in sympathy with the reasoning struggles of the heathen, well adapted to take the prompt and severe measures which the heathen superstitions merited, and which it was the intention they should suffer. The great object was to reach the masses, and hew out a rough pathway for other reforms. A garment of fine silk was not the best to don when penetrating a hedge of thorns. A feeling of sympathy did not become the agent that was charged with destruction. So a system which would reveal the benevolent purpose of the Almighty, and be propelled by the principle of love, was not fitted to execute the preparatory judgment. The spirit of the divine command was: Stand back, whilst my servants slay. It, therefore, is seen how the decisions of the great Council were dictated.

After this assembly, the tendency was to a concentrated force, with a precedent established to settle all other disputes. Their decrees silenced the dissenters, and their union added strength. Their stern animosity lent character, and the literal interpretations insured a brief creed. A long history and tradition of wrongs, contempt, and sufferings, tinctured the mission with revenge; and a mixture of local interest and curious religious zeal propelled the dominant party. But they were best calculated, considering the circumstances of the times, to lead the supremacy; to cut a way in the wilderness, deal with the heathen, and execute the judgment of the Almighty.

However, we infer that the spirit of that doctrine, which was at that time rejected and condemned, is what is required of all people; and as the blood of the lamb was sprinkled on the door-post to insure safety, so must this same essence of Christianity, as found connected with the foundation of Arianism, be the saving faith and religious requirement.

Now the slaying and eating of the lamb was for a sign, as well as the sprinkling of the blood. The situation at the time we are applying this figure was, that the doctrines of the opposing parties were not much different, as merely stated; but as the touches of explanation were applied, the distinction was easily perceived. The

power gradually becoming centered with the catholic party, left nothing but a corresponding decline to the condemned sect; and all the tendencies were to restrain its explanations, hinder its influence, and absorb its sustenance. This was all done on the same general statement of Christian doctrine as was expressed by the Arian creed; so that even when the latter was forced from the scene of Christian activities, there was still the same bodily form of doctrine, as was stated by the scriptures, and as believed in by Arianism, left to be the accepted nourishment of all Christian believers. The only difference was, that the catholic party received this same form in more haste and with less thought. Nevertheless, in this shape and in this manner it became the main nourishment of the spiritual Israelites in the dark ages.

It was but a small matter that Arianism and Catholicism should be represented in the same body of the lamb, so far as the substance of that body was composed of mere doctrinal statements; but the vital point lies in the figure of the blood, which, according to the scriptures, is the life and the spirit. This means the explanation and true meaning of a doctrinal statement, of course; so that it comes back to the same point after all, and makes the sign to note the value of reasonable explanations.

If the flesh of the lamb was eaten, and this must apply to Catholicism, as deriving sustenance from the same statement of doctrine as characterized the restricted party, what, after all, can this mean but that the former has rudely pushed aside the latter, and undertaken the dispensing of all that is to be believed? It may mean just this much more, viz., that in doing this, it has not only taken possession of the body from which Arianism deducted its life, but it succeeded to continually waste the resources of the latter, and to render its organization a disjointed, discouraged, and diminished interest of Christianity. This we call eating the flesh, spiritually. This was the reality after the Council of Nice, as was especially provided for in the great first cause of the above-mentioned council at the time designated.

But even if the same system that was condemned can be in no way considered as being adopted by the dominant party, so as to be considered as furnishing the nutriment of the masses; yet the sign may have more reference to the great fact, that when religious deliverance, nourishment, or justification does come, it must come through partaking of this same system of Bible interpretation.

The fact was, in the literal case of the Israelites, that they were about to be delivered, and so both the blood for a sign and the flesh for nourishment were made the means of that deliverance. There-

fore, the intention seems to be, that the spiritual deliverance which we are seeking for in this life, is helped and prepared by both the general system and the spirit of interpretation that pertains to this same condemned and rejected branch of the church. Such we say seems the significance of the type of the passover, in the sprinkling of the blood and the eating of the flesh on the eve of Egyptian deliverance.

Now, the passover could be taken from the lambs or the kids. The former typifies a system of belief, and it appears that the latter is intended to show where a certain effect is particularly centered. The subject of sacrifices will more minutely define how goats and lambs are distinguished, and how the lamb is judged to mean a base or system of belief, while a goat is interpreted to mean a particular organization or sect. Defined bases of belief and particular organizations figure in the church and religious history in the same relation that sheep and goats did in the flocks and herds of the East.

In religious matters there are three primary systems: first, belief; next, ordinances; and lastly, the system of particular organization. The latter agrees with goats, of which the sacrifices were taken; the other two, with sheep and bullocks respectively, which also furnished the subjects of the altar. In preparing the passover it was optional whether the lamb or kid was selected. This liberty would not have been accorded unless either would furnish a fit emblem of the victim of the General Council, and the system or sect proscribed.

They were to eat the passover with bitter herbs, and in haste. Herbs, according to this mode of interpretation, refer to set examples of some nature,* and the eating of such implies an unpalatable copying of expressions and acts, the meaning of which is hid. When the Church took measures to discourage the philosophical party, it committed itself to a lifeless copying of the terms and actions of Christ and the apostles, without a disposition to ferret out the meaning and intention. Indeed, it was then in a position to fall back to the dry ceremonies of the old system, and plod along under the burden of forms. The diet was bitter, according to the nature of herbs, because, even under a new system of religion, they looked upon their ceremonies as necessary burdens, and became subject to tithes, penance, and confession, under a sense of fear.

The significance of the sign is further increased by the immediate institution of the feast of unleavened bread. It was made to connect with the slaying of the passover, and lasted for seven days. The unleavened cake was one of the features of the haste and bustle of the exodus, and they were commanded to eat it with the

*See pages 35 to 40.

passover and for seven consecutive days. Bread is generally understood to be the figure of doctrine. Unleavened bread is of a comparative indigestible nature, because it lacks certain qualities. So unleavened bread applied to doctrine will reveal unexplained tenets of belief, which does not readily recommend itself to the mind, because of its brief and rigid form. When the Church separated itself from that quality and inclination to develop the reason of things, and to maintain a scriptural criticism, such as was peculiar to the Arian element, it was left to feast upon this figurative unleavened bread, and fulfilled the sign of the passover and celebrated feast of the Jews. We find, therefore, that when the initiative event of the first General Council had transpired, and the philosophical basis of belief was prohibited, that there was a succession of fresh excommunications during all the time of seven succeeding general meetings. There were eight of these general meetings up to the time that the regular Catholic church was permanently divided by the Greek separation. During this time they enjoyed the dominion of their peculiar doctrine, and issued frequent anathemas against heretics. To them it was a struggle, as well as prosperous enjoyment of an unexplained form of doctrine; but as the object of the sign of the feast, it was a passable form of religion, adapted to the times and circumstances. This is best seen in what was accomplished during that time.

The power of the empire and a church unity combined, made short work with literal idolatry. The worst forms of vice were summarily terminated, and a Christian idea introduced to all the known world. Religious objects were artfully interwoven with political enterprises, so that the ambition of kings and the campaign of war, contributed to the spread of the peculiar belief. The time was filled up in rudely arresting the attention of a rude people; and the sword of death, or the terrors of hell, were equally appropriate. In this manner, there continued an unbroken course of success for the eight periods indicated by the first eight General Councils. But there were gloomy ideas mingled with the zeal that propelled the new system. A strange popular spirit for martyrdom drawn from the examples of the apostles, kindled the flame of daring religious warfare, and made the most ambitious projects to be surely, though painfully, realized. However, the term was filled up with all the ingredients of the typical description we are considering. Indigestible doctrine; bitter examples; aggressive, exterminating policy; general prosperity, and the attainment of an extensive rough outline of Christianity, are characteristic of the term to which the feast of unleavened bread refers. The first day,

which is occupied with the passover, applies to A. D. 325; and then, in order, 382, 431, 451, 553, 681, 787, and 870, are the divisions of the other seven days of the unleavened feast. At each of these periods, or very nearly so, the succeeding general councils were held, at which the universal Church was represented, and at which emanated its authoritative decree.

It will be seen, also, that at most of these councils, the church reiterated its condemnation of the Arian basis of doctrine, and in whatever form and sect it was to be found, assigned it the displeasure of its authority. What means this? We will see. When the law was given, and the detail of the sacrifices arranged, there was apportioned to the seven days of the unleavened feast, a particular sacrifice. It consisted of seven lambs, two bullocks, one ram, and one kid of the goats.

This same sacrifice was continued throughout the seven days—the same sacrifice each day throughout the seven. Now the sign of the passover, doubtless, was the general figure of all these for the seven days; but when the law came, at a time when the people were leisurely resting at the foot of Mount Sinai, there was an opportunity to particularize and enter more into details. Hence, it is presumable that these sacrifices for the seven days, are closely allied to the passover, if not the same. Animals agree with system; but sheep, cattle, and goats, because they comprised the flocks of the ancients, of beasts that were clean, and were taken for sacrifices, have an apt agreement with systems of belief, arranged ordinances, and organizations. Either of these agree with the general term system, and are, therefore, animals; but as there are differences between the system of ordinances and between an organization, so they agree with the distinctions between animals. In religious matters the divine ordinances, the bases or systems of doctrine and sects or organization, must necessarily be conspicuous objects. If, therefore, cattle, sheep and goats, are taken for the figures of religious objects, they cannot fail to rest on some or all of these realities of religious existence. But, adhering to the primary meaning of the term animal, which makes it agree with system, there would remain but a limited variety of religious objects for cattle, sheep and goats to agree with. Therefore, as they must correspond to some object whose form is a system, and there are but these connected with religion, they must refer to these.

The idea conveyed by sacrifices was, that there was virtue in the slaying of animals, by dividing them in quarters, and burning them on the altar. When we consider the world's progress, and realize how it involves the modification, change and worry of the sects,

ordinances, and systems of belief, we are struck with the figurative application, and perceive the object of the sacrifices. Is it important to sacrifice animals? Not at all. Then why such a parade of exact instructions concerning the altar? But let us ask the question: Is it important for the world's progress that system should undergo a test, and be subjected to a criticism which dissects its very organization? Is it important that matters of religion should be sifted down to their imperishable qualities; that religious systems should undergo a fire of opposition, and that the ordinances of High Heaven be subjected to reasonable examination? Do men gain light in the heat and debate of council; or do the dark features of a system yield to the persistent efforts of an opponent? Is not the ordinance of the world a fire that enfolds itself; that crackles upon error and perishable objects, and rises upward with the roar of destruction? Can a system turn upon itself? Can the thumb hold an object without being opposed to the finger, and can heat be a blessing without the modification of cold? In nature the different forces check each other, and work out a perfect equilibrium. So religious systems meet each other, with lights from different standpoints, and compare their knowledge.

But the principle which preserves the individuality of forces, renders all systems impregnable, except to violent shocks; so like animals, slain, quartered, and burnt, they have to be assailed with destructive force. Mere opposition of opinion is often found insufficient; and many good results have been wrought out by a fervid animosity. The latter quality has principally been the slaying and burning element in religious struggles. We think, at least, that it is the fact of the world's history, and of the present experience, that all systems and forms undergo the severities of opposition for their good; and that they all have to undergo that opposition is indisputable. This, therefore, being a fact, and good being the result, what relation has it to the sacrifices of the law? If a system of belief is beset with a force which condemns its very existence, and yet, in the end, finds in it an imperishable quality of truth; if it has been forced to stand mainly on that quality, whilst its perishable parts are consumed, then the effect is to be considered; and if the assailing party be not partaker of the discovered essence, there yet is an atonement effected, which, by this process, has been forced to view, to be in waiting for all seekers of truth.

As long as the essence is developed, it becomes a preserved quality forever; and, therefore, like the blood of the sacrifice, sanctifies the vessels of the sanctuary, and works an atonement for all. The sacrifices of the law have no reasonable application except to the

ordinances of revelation; to the systems and bases of belief, and to the contending parties interested. Show us any atonement wrought out in any manner that has not come by and through these. But it does not come by and through them if severely let alone; but, like the rock that gave waters, they must be smitten. It is a great necessity in the face of the extremes of error, folly, and perversion. It is the ordinance of heaven; it is the truth of our observation, and the fact of religious history. The simple idea is, that all religious systems should realize such an interest, not to say pressure, that they will be apprised of their mistakes, and modified to a more perfected standard. The Jewish sacrifices contemplate this operation, and we have now to distinguish the animals of sacrifice.

We have said that lambs or sheep agree with bases or systems of belief. The ground for this is, that as this class was considered of most importance among domestic animals for sacrifices, they must, therefore, refer to the most important division of religious means. Ordinances take the next place, and correspondingly agree with cattle, which were less frequently used for sacrifice. Goats are left to the remaining class, viz., particular organizations. These three forms are assumed by revelation and its promulgated principles.

The simple ordinances of scripture cannot be counted systems of themselves, but in their adoption they have separately grown into such. Therefore we may more properly speak of them as systems derived from the sacred ordinances. For illustration, singing is a sacred ordinance, but it came originally not fully in the form of a system, but developed into such. We may say, then, that certain designed modes established in society, and derived from the ordinances of scripture, correspond to the cattle from which the bullock was sacrificed. Established modes of belief, indeed, have the same derivative origin; that is, theirs is a doctrinal origin, but they have developed into a set basis of interpretation which is none other than a system.

A sect, too, is but a particular class, but it supposes a defined and agreed plan of action which also agrees with a system. These we conceive to be the sheep, cattle, and goats that figure in the sacred writing, and that were manipulated for the purpose of showing the inner working of moral progress. Well, on each of the seven days of the feast of unleavened bread there were sacrificed seven lambs, two bullocks, one ram, and one goat. This typified the detailed account of the regular church against the natural basis of doctrine. Let us see what this is. Religious belief is divided by two distinct manners of viewing the scriptures. The one manner is inclined to literal interpretation, and hence settles on an extraordinary base of

belief. The other views the writing in a philosophical sense, and consequently expects and seeks means and causes; and for this reason it inclines to the natural order of religion.

They both view the primary phenomena of human existence, but draw diverse conclusions, according to the habitual groundwork on which they rest. For instance, the Bible declares of God, of salvation, punishment, human nature, and of a future state. The rigid base of belief seizes upon these terms and ideas, and develops for itself seven settled foundations. First, from all that is said of God, it has considered under the veil of its unexplained manner, and concluded on a trinitarian system of belief. Concerning human nature, it has decided that it is corrupt and fallen, and this furnishes another settled platform of its action. Then, again, concerning the will, it is persuaded that predestinated events leave it little province of action; and so they have prepared a system founded on that belief, and passed it down through the church. Concerning salvation, they are persuaded it is limited and extraordinary, and consequently, two separate systems are derived therefrom. First, that by the special interposition of grace, the soul attains to an approved standard, for which attainment it is miraculously transplanted to enjoy an uninterrupted bliss. Next, that those who fail of that grace, are forever lost. These two ideas of belief were once but doctrines; but they are now foundations, around which cluster other principles of a like character, showing them to be separate standpoints which dictate the coloring of accompanying doctrines.

Then again, its interpretation of punishment is one of endless duration, and here it builds to correspond. When it comes to the last hope of man, and considers the future state, it is blinded by the visible realities of life, and makes immortality depend on a thought, belief, or gift of grace. In short, denies an inherent, immortality to human beings. Consequently, in the same manner that inflexible terms have deceived it, the visible order of nature has discouraged its spiritual vision, and left but a recourse to technical belief or dark despair.

These seven bases of faith may be summed up in simple terms, as the Trinity of God, Fallen Nature, Predestination, Limited Salvation, Extraordinary Salvation, Eternal Punishment, and Mortality of the Soul. These forms of belief have established themselves in so many separate systems or bases, and become universally extant. They are begotten in this form by the disposition to unqualified scripture reading, and are the reverse of the deductions of the natural manner. The latter proclaims the detail of its faith by the Unity of God, Pure Nature of Man, Free Will, Universal Salva-

tion, Limited Punishment, Progressive Salvation, and Immortality of the Soul. These seven systems characterize the natural, reasonable, and philosophical view of scripture. It was conspicuous in the Arian sect at the time of the first General Council, and after. It was equally so in many of the other parties which agitated the Church from time to time. Both of these manners were well represented at the time of which we speak, in the regular Church and in the Arian element.

Well, what then? Why the fact that the regular Church, by its assembled council, turned against the representative of the seven natural bases of belief, is suggestive of the sacrifice of the seven lambs of the unleavened feast. That the former enjoyed an unbroken supremacy for a long time, during which seven representative councils were held, through all which they reiterated their anathemas against those grounds of faith, and against all heretics, speaks loudly of the continued sacrifice throughout the seven days. It was peculiarly the feast of unleavened bread which has been defined a rigid unexplained form of doctrine, that does not readily recommend itself to the mind, like as unleavened bread is of an indigestible quality. We say it was their feast, because their influence preponderated, and their prosperity was unbroken. But it was not only a feast, it was a sacrifice; not only for one day but for seven. In the hurry of Egypt, one lamb typified all, but in the more convenient time before Mount Sinai, the law particularized the several systems or bases of the natural view, by the figure of sevem lambs of atonement. Now, there were also two bullocks sacrificed throughout the seven days. Bullocks, we have said, mean ordinances or systems derived therefrom. The ordinances with which the natural and speculative religion is the most in sympathy, are those of nature and reasoning.

These are not strictly speaking scripture ordinances; neither is the natural religious view separated from deistical proclivities. Of all its cherished systems, it adheres closely to these, and if they are not scriptural nor divine, then, indeed, this natural view is stripped of divine authority; for of all ordinances intimated or proclaimed, those of nature and reason are most dear to the natural religious view.

These systems are pre-eminently identified with it, and therefore, if there were strictures upon the mode as a whole, they must rest upon these ordinances. Hence, the sacrifice of the two bullocks.

The other element being accustomed to look through the glass of the extraordinary, felt jealous of the negative aspect of reason and nature, and therefore, condemned them as insufficient and deceitful.

This it would do in self-interest, but the more so, because they were identified with the natural and opposing faith. There was also one ram sacrificed. This supposes an established system of belief of considerable age, and agrees with the plan of ancient philosophy, and peculiar to deism. Because of the sympathy that exists between this interest and that which naturally interprets the scriptures, it became an object of condemnation when the general curse was pronounced. Therefore, one ram sacrificed with the lambs and bullocks, was appropriate to the state of facts. The goat, or kid, seems to be intended to particularize the sect which most suffered on that occasion. A goat agrees with a particular organization or party. The Arian sect was the particular object of the council. But the above bases of belief were all involved by the decrees of the dominant party against Arianism. Then, did the regular Church, possessing as it did, a disposition of hostility, condemn those seven bases of belief; the ordinance of nature and reason; the system of ancient philosophy, and the sect of the Arians?

If so, did they continue that severity during the whole term of their union and prosperity? Now, after the index day is given, making these eight days to commence in 325, the nature of the subject will not confine the limits of these days within strict bounds; so that any remarkable divisions of time appropriate to the subject, may be the eight days. Therefore, during all that time in which the great interest of the church had summoned the multitudes together eight times, according to general councils, and until the interruption of the Greek secession, did they successfully proscribe these systems, these ordinances, and this liberal party.

Yes; it is so. But we return to the disposition of Pharaoh after the tenth plague. It was in connection with that slaying of the first-born that the passover and feast were instituted, and having followed out the inseparable passover and unleavened feast, we are to consider how that Pharaoh followed after the Israelites, thinking to surround them at the Red Sea. After the revealed religion had reached that stage of influence which gave it a popular existence, such as began after the first General Council, there was a dangerous besetment for it in the uniform opinion that was involved. The first great act of its union was to silence disputes, which in other terms, means to dictate a uniform creed. The threatening consequence of the whole people being forced into one channel of thought and belief, regardless of their private convictions, is obvious. Indeed, in a short time the adherents of revelation presented the appearance of a compact, bigoted, and arbitrary force. When the heathen perceived this, their hopes revived, for it seemed that the

existing experiment of revealed religion did not have much advantage of the old and revered forms of Paganism. We find, at least, that selfishness and ambition obtained a hold, in proportion as Christianity became strong and defiant.

As a uniform creed was more and more established, so in proportion did corruption and an intolerant disposition prevail. This was the direct effect of an overwhelming union, which left no place for dissent. So it was that the religion instituted to be the hope and light of the world, promised fair to become fully perverted, and crumble before the uprising of sensual selfishness and corruption. At least such was the appearance, to an extent quite remarkable.

This state of things was reached near the expiration of the time allotted to the seven days feast.

At the seventh General Council held at Nice, about the year 787, they actually decreed the worship of images, which seemed to place them back on a footing with the heathen superstitions they had destroyed.

The sign of Egypt has anticipated this condition of things, under the figure of the Red Sea. The children of Israel had to pass through this in their course. The Red Sea is the emblem of a centralized belief, or uniform opinion, such as was consequent on a hasty and inconsiderate union.* When the Church obtained the upper hand over the world, it had to undergo the dangers of such a position, and, as we have said, it was perilous enough to both darken its own office and give the heathen system a comparative preference. Pharaoh took courage, assembled the multitude, and followed hard after. So says the record; and the truth of the year 787 corresponds to that typical prophecy. But the waters were divided, and made to stand in heaps on each side, so that the people passed safely, which the Egyptians essaying to do, perished.

Now, we emphatically assert that the salvation of the Church has been its splits and separations, which have given an opportunity for the free play of opinion. There were just enough of these divisions permitted in the early time of the Church to enable an authoritative, divinely-appointed religion to exist in connection with an overwhelming union. The waters stood in heaps merely long enough for the Israelites to pass, when it returned again. So it was that such spirits as Origen, Arius, and others furnished the air-current which afterward blew the religious element into divisions, so that it could be a path for real progression as well as a snare to catch the rank follies of the ancients and the selfish, unfriendly element of more modern times, who are made to be overcome and condemned in the

* See page 26.

result. We say that the Almighty has maintained this direct agency in all the fortunes and vicissitudes of the Church, so that even when it had the appearance of being a perverted authority, it still maintained its relationship to its divine origin, and has been the connected medium of moral truth and righteousness. When it wrangled with philosophy and contended against its own wayward but enlightened children, it discovered and deposited the gems which are the inheritance of the saints; but after it had done this, it girded on its armor and assumed a stern attitude, of which the church political supremacy is the best evidence, and which the opposing deistical world has painfully realized. The waters returned again, and the Egyptians perished. In the same manner the great union only resulted disastrously to the unfriendly forces and their attendant pressure of contempt. By the great result the revealed system is both respected and appreciated, and the world, by a series of plagues, consequent on a lack of religious respect, has been brought to reverence the idea and manner of divine communication. But in another sense the command is still in force: "Let my people go." There is an exodus whose object is perfection, and against which the worldly powers still stand opposed. The song of Moses is one of deliverance from worldly oppression, but the song of the Lamb is a triumph over the secret besetments in the path of progress. These besetments lead to perversion, and this perversion is made the center spirit around which gather the deceitful and the depraved, seeking to destroy the healthy sentiment toward the righteous, and ever opposing a negative influence. To all such the command comes: "Let my people go." The main object of the Jewish ceremonial law is to show the means and manner by which the road to perfection is traveled, and to point out the enemies on the route.

After the people were brought safely before Mount Sinai, Moses received instructions for a tabernacle and vessels. From time to time the practical law was given. It commenced with the commandments, usually called the Ten. Of the literal and practical law we have little to say. It commends itself, and is necessarily at the foundation of all civil government. Necessarily, because it covers the whole principle of justice, and particularizes a great number of intricate cases. Much of that law, however, was only adapted to that people and time. We mean much of that which was not intended for any typical purpose. The ceremonial law is different. It was not an absolute necessity for that time, nor any other; but Moses was particularly charged concerning it; and it occupied a great portion of the time and activities of the people. Hence, if not a necessity, it was, still, of special importance. We have said

that one of its objects was to occupy the attention and present an offset to the fascinating ceremonies of the heathen. The people could not abruptly be taken from the prevailing customs without some compromise. The ceremonial law and its sacrifices furnished all that was desired, and to that people it had many attractions. But while the attention was thus held, the weightier and necessary precepts were declared. The prophets and apostles added their knowledge and experience; and so came the guide of the nations and light of the world. But here was a ceremony by divine authority, delivered and enjoined with great precision and special admonition. To Moses it was said, "See that thou make all things according to the pattern shown to thee in the mount." If the only object of these ceremonies was to entertain the people, it was not important to give special charge. On the contrary, there was an exact mode prescribed for the entire ceremony, from beginning to end, which is suggestive of a positive typical nature. In this light we propose to examine it.

The tabernacle is the first object presented. Its outer court was built with sixty upright posts; twenty on the north side, twenty on the south side, ten on the west, and ten in front, or on the east side. Four of those in front were for the door-curtain; but we have first to do with the whole number which made the enclosure of the outer tabernacle. They are to be considered as a whole in a figurative application. The question is before us: To what do these posts have reference? Before answering, it is proper to remember how characteristic of the sacred writings it is to shadow the future developments of our busy world, and anticipate its attainments. We are then prepared to expect that the most appropriate objects that the times reveal, agreeing with the tabernacle, are the ones intended by that divine foreknowledge which dictated to Moses. The figures of the law are there recorded, and have been for ages; but it is only in the most recent times that it is possible to conceive their bearing. It is like two men walking in the dark, the one being gifted to discern objects at a distance, and who declares, while yet afar off, what is ahead. But the other, not so gifted, believes and expects on the evidence of his companion, and advancing, in time comes face to face to the objects described. Who, believing in the Bible, will not give it credit, in all this array of ceremony, of seeing something afar off? With our slow gait and short sight, we have traveled a long way, and come close to the far future, where the prophets of old dimly saw the world's great achievements. It has been a course of travel, because it is a matter of time. We may say that the prophets have no advantage of us now concerning these things, for we

perceive truly that the secrets of nature and life are laid bare. It is the reverse. We are in the position of advantage; for, in removing the intermediate veil, that time opposed to the ancients whereby we may see all objects of revelation and prophecy discovered, developed, and revealed, we are enabled to look back and become the judges and critics of the seers, who presumed to speak by divine authority. They said, Behold, in the future! but we have come to the future, and what? They have referred to the posts of a tabernacle, purporting to be surrounding the dwelling-place of the Creator, and the holy place of the creatures who worship before him. Then, for the posts of this outer tabernacle, seeing that the building itself indicates the dwelling of him whose proper habitation is the great universe, in a general sense, what of all the realities we know shall agree with the posts of so great a court, and with the habitation of so great a being as the Creator of all things. Indeed, it must be readily admitted, that the posts to the outer tabernacle, in which the Deity is presumed to dwell, can refer to nothing else than to the elements of the universe. The investigations of men have revealed the fact that all things in nature consist of about sixty-five simple elements. Of these everything visible or invisible are formed, whether it be earth or air, water or fire, organic or inorganic matter, living or dead. Whether or not the future may not develop other elements besides these, is uncertain; but it is almost certain, considering the facilities at present for such discovery, that if there are others, they are of such a delicate distinction and rare existence, as not to be reasonably classed among the distinct elements. There has been some variation of opinion about a few of those in the present acknowledged number; but it is now generally conceded that there are about sixty-five distinct elements. The outer tabernacle was formed with sixty posts. This leaves a difference of five between the known element and the posts of the outer tabernacle. Now, when we come to observe the nature of them all, we perceive that five of them are of such a gaseous and subtle distinction, as to suggest whether or not they form the connecting link between comparatively lifeless substances and intelligent organism. Be this as it may, they differ from the others to such an extent, as to justify their being placed at the door of the inner tabernacle, whose posts are the faculties of the human mind. It is remarkable of the posts of the outer tabernacle, that they rested on bases of brass, whilst those of the inner tabernacle rested on silver, except the five at the door. We, therefore, say that there were sixty-five posts that rested on bases of brass, and these agree in number with the elements of the natural world.

These five that were at the entrance of the inner tabernacle must be so similar to those of the outer tabernacle, as to be classed among them; and yet so allied to the posts of the inner tabernacle, as to be among them. It is probable that that mysterious operation which manipulates dead matter into organic life, is effected by means of the most subtle and spiritual forms of matter. With this suggestion, we will let those five gaseous elements be an introduction to the inner tabernacle, where faculties of the mind and body are to be considered as pillars of God's tabernacle.

The declarations of the Almighty concerning the true tabernacle and temple, are sufficient authority for believing that the separate faculties of the mind are what was intended by the pillars of the inner tabernacle. As far as the outer court is concerned, we know, in all reason, that God dwells and exercises his power within the range of the natural elements; but he seeks an inner recess, whose construction is mysterious and wonderful. The apostles directly assumed that men were the temple and tabernacle of God; which we understand to mean that the Divinity may find a dwelling in and through the faculties ascribed to intelligent beings. The significance of the tabernacle, as a place where God might be consulted, must be kept in mind. Then for the application, we have only to observe the positive declarations of the apostles, and the continual manifestations of holy attributes through human agency. The tabernacle had a secret recess, where the oracle was placed, and where, under certain conditions, God met the inquirer.

The human mind encloses a broad area, within whose confines everything here is enacted that is independent of things inert. It is also the presumed medium of providential events, and the source from which it is said the likeness of the Creator is reflected. Without this limit of perception and intelligent being, peculiar to the established faculties, there is but an outer court of inanimate matter and vacancy.

Now, the inner court of Moses' tabernacle was formed by fifty-seven posts or upright pillars; twenty on the north side, twenty on the south, eight on the west, four inside, for the holy of holies, and five for the entrance at the east. Philosophers who have made the human mind a study, have defined forty-eight separate faculties belonging to it, and have also attributed certain powers to the lower physical frame, such as the digestive and breathing capacities. These physical endowments, we judge, may be summed up in four primary faculties, viz: Life, Appropriation, Nutrition and Motion, thus making fifty-two proper powers of the physical and mental organism. Then add the five elements which form the connecting link

between inanimate substance and organized life, and which are judged to be the door-posts between the two tabernacles, and we have the fifty-seven pillars agreeing with the inner court, or tabernacle of Moses.

It is not the intention to enter into a discussion of the merits of phrenology, but simply to submit the fact, that the faculties, as defined by the art, agree with the number of the posts of the inner tabernacle. It is, however, proper to consider the authority for summing up the physical system into four faculties, which has not been done by any phrenologist. First, the power of appropriation. This is exercised by germs of seed in the vegetable kingdom, and is the process by which a body absorbs, or gathers to itself, the material of its growth. We say that this faculty, or power, whatever it may be, has its first exercise in primary existence of vegetable and animal life; so that when we look upon an organized body, we must not only acknowledge it to be a prominent stamp of its existence, but a necessary prerequisite. The lofty tree which defies the rage of the storm, has attained its proud position by means of the faculty of appropriation. Nothing less can be said of the physical form of the animal, which, in the beginning of its life, is supplied in the same manner.

We are speaking, of course, of the lowest faculties in man, and which are so apart from his mental powers as not to be classed among them, but which are, nevertheless, at the entrance of that wonderful tabernacle of the human mind.

Nutrition is the next faculty involved. We say involved, because appropriation, as above defined, would be without effect, without some power to second its efforts. Nutrition is that power which seizes upon the material supplied, renders it fit for minute distribution, and carries it to every portion of the body. In the physical system of animals, there are many organs engaged in this one faculty of nutrition, which cannot be called separate faculties. Thus, the mouth, teeth, glands of the mouth, the stomach, bowels, kidneys, liver, and blood, are engaged in the success of this one operation of nutrition.

There is another power whose office is to set the machinery of nutrition and appropriation in motion, and whose existence is acknowledged, but cannot be defined. It is life. We do not mean mental capacity, which is in the province of intelligence, as physically manifest; but we mean that mysterious activity which works out so many curious results in plants and animals. It is life in the tree, which shows no sign of intelligent perception. It is life in the insect, which is scarcely for a moment exercised by an object; and

it is life in the animal that enjoys health and the wild freedom of the forest.

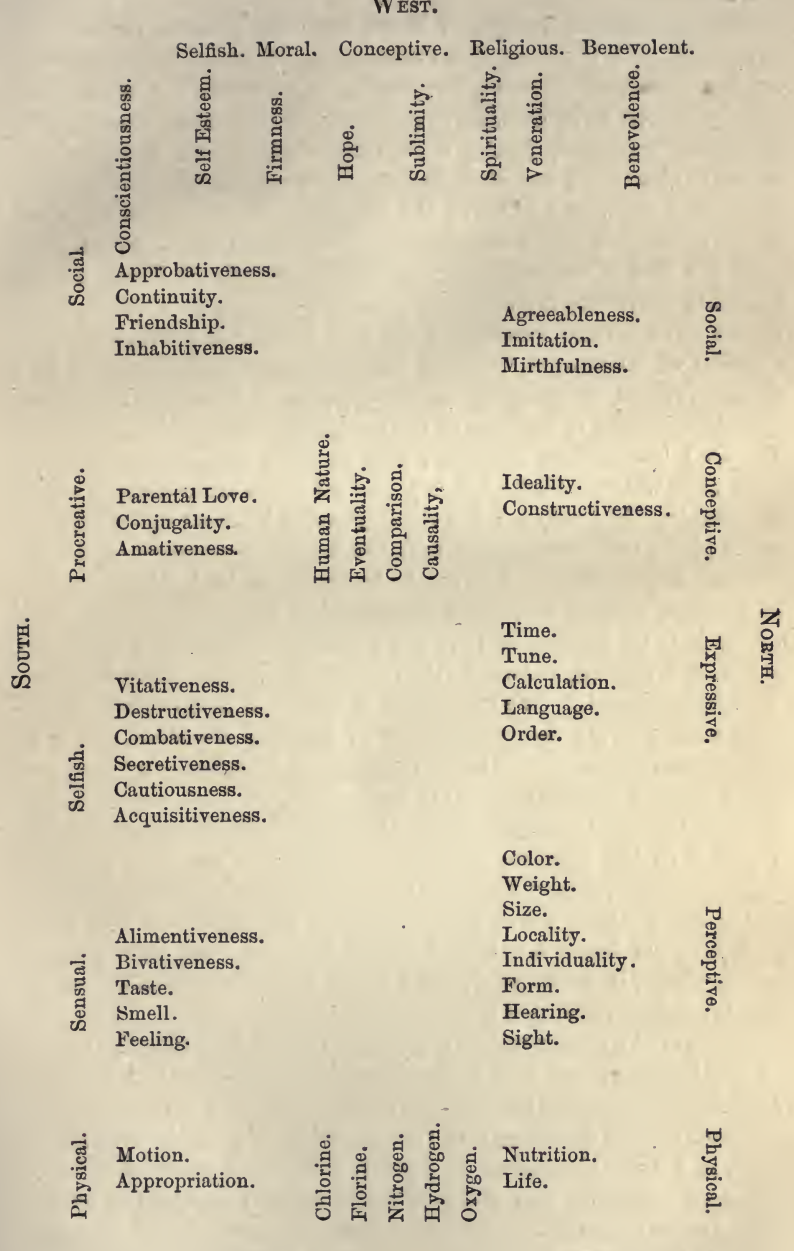
Motion is another power of the physical body, and is known by the action of the muscles and nerves.

If the province of each of these faculties is considered, it will be seen that they include the whole physical powers. Motion is known by the movement of the limbs, and is produced by the muscles and nerves. Appropriation as perceived in plants, and in the first growth of animal bodies, is a mere absorption. When a more perfected degree of the body is attained, it becomes necessary to prepare a new faculty or sense of taste, that the materials to nourish might be more abundant; and hence, we see that when the stomach and other internal organs arrive at the proper stage, the senses respond, and appetite has an existence; but in that case it is a separate faculty, and appropriation remains a power within the system to appropiate and adapt outside substances to the body's use; whereas, the sense of taste is a distinct faculty, created to facilitate appropriation. Therefore, whether it be in the first stage of life, when the growth is maintained by a simple absorption of material, or in the more perfected stage, where provisions are gathered with care and prepared by art, the separate faculty of the physical organism to appropriate outside substances is the same, and must be set down as one of the distinct powers of the physical system.

Nutrition, of itself, calls into exercise almost the entire internal apparatus, as has been enumerated, so that with the two faculties of appropriation and nutrition, operated by the propelling force of life, and the effect, motion, we have the sum and capacity of the physical body proper. When other necessities were called for, another step was taken, and the senses were put in operation; and after that, the more positive mental qualities, as enumerated by the art of phrenology.

We will now submit the name of the organized faculties in the order which we judge them to agree with the tabernacle proper, and then the names of the physical elements assumed to agree with the outer court. We do not claim a perfection in the arrangement, but hold that the faculties of the mind, as physically known to phrenology, are the real objects of Moses' tabernacle, and that the material elements, as known to science, agree with the posts of the outer court.

Whatever discoveries there may yet be in mind or matter, it is believed that they will agree with the foundation herein submitted:


WEST.
Selfish. Moral. Conceptive. Religious. Benevolent.
Conscientiousness.
Self Esteem.
Firmness.
Hope.
Sublimity.
Spirituality.
Veneration.
Benevolence.
Social.
Approbativeness.
Continuity.
Friendship.
Inhabitiveness.
Agreeableness.
Imitation.
Mirthfulness.
Social.
Procreative.
Parental Love.
Conjugality.
Amativeness.
Human Nature.
Eventuality.
Comparison.
Causality,
Ideality.
Constructiveness.
Conceptive.
SOUTH.
NORTH.
Time.
Tune.
Calculation.
Language.
Order.
Expressive.
Selfish.
Vitativeness.
Destructiveness.
Combativeness.
Secretiveness.
Cautiousness.
Acquisitiveness.
Color.
Weight.
Size.
Locality.
Individuality.
Form.
Hearing.
Sight.
Perceptive.
Sensual.
Alimentiveness.
Bivativeness.
Taste.
Smell.
Feeling.
Physical.
Motion.
Appropriation.
Chlorine.
Florine.
Nitrogen.
Hydrogen.
Oxygen.
Nutrition.
Life.
Physical.
EAST.

Those names on the outside, indicate the nature of the faculties, or rather separate groups of them, and are intended to have an agreement with the bars of the tabernacle, of which there were five on the north side, five on the south, and five on the west. The only questions to be decided in reference to them are, do each group as herein arranged, justify a separate designation, because of a separate character; and if so, is the above arrangement in harmony with the locality and order of the organs? We will mention some of the principles which have governed the above classification.

In the first place, assuming that the tabernacle of Moses has an object in universal, mental, and physical faculty, as a whole, it becomes us to inquire whether or not that faculty is susceptible of a division of its powers, because the tabernacle is declared to be a whole, formed of so many separate parts. Those who have given special attention to matters of the mind, declare positively that it is operated by separate faculties; and as their existence and nature have been well established, it is perceived that a more definite accord is possible. Not only so; but the degrees of holiness in the arrangement of the tabernacle agree with the manifest character of the faculties. For instance: it is not to be supposed that the lower order of powers, such as the selfish or sensual, are the surrounding posts of the holy of holies; or that the primitive faculties of mere life, sense, and feeling, belong to that secret apartment where the Deity manifests himself. We are rather to rest on a progressive theory; and, after leaving the outer court of material elements, are to expect a gradual rise from the mere senses to a higher perception and more exalted intelligence. On this principle, then, we should encounter the most primitive signs of life and intelligence at the eastern end of the tabernacle, where the entrance was made; and, on the other hand, expect the most exalted faculties of the human mind at the western end, which was set apart as the secret and holy place.

Again, the terms north and south, east and west, have a significance which, if understood, are a guide to the classification of the mental and physical powers.

The sacred writings make frequent use of the four principal points of the heavens; and this, after all we have discovered of its philosophical intent, must be believed to have reference to some direction of mental vision agreeing with those points. It is not to be supposed that, in a book abounding in figures, the points which directed to different countries and climates could escape; but rather, because they are so important in human experience, they should be appropriated to serve a philosophical sense. Literally speaking, from the stand-point of Palestine, the north is suggestive of fair weather

and pleasant appearance. The south is the opposite of this, as it is the opposite in direction. It is probable that the heated desert of Arabia engendered many a whirlwind of terror, which swept the land of Palestine, and left no favorable impression of the south. We find the ancients speak of "whirlwinds from the south," and "clear weather from the north." That this natural state of things should fix in the mind an idea of good with reference to one, and evil with reference to the other, is very probable; and finally, when, in the survey of life's realities, there were found two opposing points of good and evil, philosophy would scarcely fail to make the connection and designate the direction of good or pleasure the north quarter, and on the other hand associate evil with the south. As soon as man is conscious of being, and is able to look around him, he is made aware of four chief mental directions, viz.: good, evil, cause, and effect. He will get his first experience in reference to these points. This is the fact of real life, which is the scene that philosophy contemplates. Now, we claim that it has, in this natural and suggestive way, appropriated the four principal literal points of the heaven to figure the prominent and indisputable directions of good, evil, cause, and effect.

The ancients seemed to have an idea that progress would be from east to west; that the beginning was at the east, and the end, or consummation of things, would be at the west. This idea was favored by civilization originating in the east, and extending toward the west; also, by the apparent motion of the sun, and by the unchanging climate in that direction. The east, therefore, easily became associated with the beginning, or first cause, and the opposite quarter that of effect.

Independent of all those associations, by which the ancients were helped to other ideas than what would be literally understood by the terms north, south, east, and west, it is natural enough for a system of mental philosophy to adopt those terms; for to note the separate four quarters of the mental outlook. Here so many different objects are visible, and yet are all controlled by these four aspects, that we are really interested, or intently looking in one of these directions by almost every act or thought of our lives. Well, with this explanation of the terms, we are to understand the north side of the tabernacle, as compared with the south, has some advantages; and where the classification of faculties is involved, as in this case, it would follow that the intellectual would mainly occupy the north side; while the south would have an array of the passions and selfish sentiments. It is well understood that the great source of man's perversion and weakness—we may say, evil besetments—

lies in his passional and sensual nature; it, therefore, will be expected that, in classifying his faculties with reference to the terms north and south, in a philosophical sense, that those passions which are, in fact, so associated with evil, will be found in the opposite direction to the more steady, intellectual qualities. The east being indicative of cause or beginning, it must follow that the posts placed there agree with the most simple physical faculties, the mere senses, and even the very simple elements of matter. These elements, however, compared with the others forming the outer court, are of the highest order; and from their ærial and spiritual nature, are well adapted to that handiwork of the Creator, which connects matter with life and motion. With the latter, the five posts at the entrance, that are said to be for the door, are classed; and after them the symptoms of life first manifest by the power of plants to appropriate from the earth. Then, in connection therewith, a power to distribute, and so nicely adjust the particles, as to produce a growth of graceful forms and great variety. Life was next, and then deliberate motion; and then came the senses, sight, feeling, tasting, etc. In this manner the scale of being and faculties rose upward, higher and higher. So, following out the idea attached to east and west, those faculties, which show that they are the beginning and first cause of intellectual development, are placed at the front.

In and across the inside, toward the western end, there were placed five pillars, over which was spread a curious curtain. In this enclosure, to the west, was the holy of holies. The faculties are placed with reference to their high character and office, and we trust in harmony with their relation to each other, as known to the art of phrenology.

We will now return to the outer court, and submit the elements of matter which, it is claimed, agree with the posts of that structure.

WEST.

Indium,
Baron,
Bromine,
Iodine,
Selenium,
Carbon,
Sulphur,
Phosphorus,
Silicon,
Tantalum.

	Coesium,	Lanthanum,
	Rhubidium,	Vanadium,
	Thallium,	Cadmium,
	Norium,	Cerium,
	Terbium,	Osmium,
	Ruthenium,	Iridium,
	Erbium,	Rhodium,
	Didymium,	Palladium,
	Manganesium,	Columbium,
SOUTH.	Thorium,	Titanium, NORTH.
	Yttrium,	Chromium,
	Glucinum,	Uranium,
	Aluminum,	Molybdenum,
	Zirconium,	Tellurium,
	Lithium,	Tungsten,
	Calcium,	Manganese,
	Strontium,	Nickel,
	Barium,	Platinum,
	Sodium,	Cobalt,
	Potassium.	Arsenic.

Mercury,
Bismuth,
Antimony,
Iron,
Zinc,
Tin,
Lead,
Copper,
Silver,
Gold.

EAST.

In the arrangement of the above elements, the same respect to north, south, east, and west has been observed as in that of the inner tabernacle. With respect to the discovery of the physical elements, there is a foundation and beginning in those which were readily perceived to be distinct, by their existing in a pure form, and in comparative abundance. Thus, mercury, bismuth, antimony, iron, tin, zinc, lead, copper, silver, and gold, were known to the ancients; and, therefore, they are at the beginning or door of elementary discovery, and are placed at the east, to agree with that circumstance. Opposed to these, on the west, are the list of the non-metallic elements, with the exception of the five gaseous ones, which are for the door of the inner tabernacle. Physically viewed, the list at the entrance is opposed to that of the west end, because those at the entrance are emphatically mineral, whereas the others are of more rare qualities; and if we except, perhaps, those near the sides, they are so different as not to be classed with minerals, of which those at the entrance are representative. North and south are preserved in this way. The primary philosophical meaning of north being good, and south evil, we are to view the elements from a scientific stand-point; and perceiving that in the list arranged on the south there has been comparatively great difficulty in isolating these elements, so as to demonstrate their separate existence, or to make them available in the arts, they are accordingly set for the south side. Another consideration is, that they are compared with the opposing list, in small quantities; and, therefore, the difficulty of their separation, combined with their scarcity, connects them with the most unfavorable quarter of the scientific heavens. The list on the north is explained by what has already been said, for the abundance, access, and use of these, compared to the others, makes them connected with the most pleasant attainments of chemistry, and justify their position on the north side of the great universal court.

Now, the pillars of the court were of brass; their fillets were of silver, and their bases of brass. In other words, the main pillar was of brass, and pointed on the lower end with silver, and this silver point was inserted into a brass base, fitted to receive it. We have seen that the Bible system of philosophy avails itself of convenient figures, of which the four chief points of the heavens are a sample; and in connection with this court, reference is made to the three precious and current metals, which have been so long known and universally used as a medium of trade and commerce. Gold, silver, and copper are currency in most countries; and brass, which is mainly composed of copper, was of greater account among

the ancients, perhaps, than it is at these times. Be this as it may, gold, silver, and brass have been indisputably under the notice of men for ages as a special value. Their beauty, value, and general use must have attracted the attention of those mystical writers of the Old Testament. They were continually seeking for some natural object to figure the discoveries of their deep mental discernment; or, perhaps, more properly speaking, to represent the facts of their divine revelations. In the case before us, the whole tabernacle is a series of figures, in which natural and familiar objects are used, to indicate the great tabernacle, comprehending all nature and intelligence. The question then arises: To what do gold, silver, and brass relate in the Bible sense, and according to the system peculiar to it?

Gold and silver are current mediums of trade; and gold, as distinguished from silver, can only be said to be a more special medium of value. In the sphere of philosophy, that which is a special medium of intelligence may be said to answer to the type of gold. Silver has such a relation to gold that it must apply only in a lesser degree, but with the same general definition. The circumstances and relation in which the terms are used must govern in every case.

Brass is characterized by combination, susceptibility to polish, and special use. These three characteristics are perceived in the nature, capabilities, and uses of the metal. It is characterized by combination, because it is composed of more than one element. Its capacity for fine luster and smooth surface is obvious, and it is of use where no other metal would serve so well.

Therefore, to denominate the pillars of the outer course brass, seeing that these pillars are elements of nature, suggests, first, the character of combination discovered in the elements; secondly, their use in fine arts, where neatness and beauty are required; and thirdly, a more general use, for any purpose the elements may fill.

A chief feature of the natural elements is a tendency to combine, and so strong is this in some cases that it cannot be entirely overcome. Indeed, the strongest material and greatest skill is necessary, in some instances, in order to isolate the elements, and demonstrate the fact of their distinct existence. It has been one of the triumphs of science to overcome this difficulty, so far as to force back the law of combination, and present us with a glance at the secrets of nature. Right in this fact comes the significance of making a silver point to intervene between these brazen posts and their single socket, simply because it is through a special medium of intelligence that we have these posts reared up and resting on a visible foundation. If, then, we are to allow to the term silver the sim-

ple definition of a chief medium of intelligence, as its use and nature justifies, when applied to philosophical subjects, we are to decide that the scriptures pay compliment to the skill of science by the significant fillet of silver in these foundations. Silver being the representative of a special medium of intelligence, the intervening fillet of silver is just at the place to indicate the triumph of science in overcoming the combining tendency of matter. Even the elements which are often found in a pure state display strong affinities, and are generally hid and blended with others.

This strong grasp of nature's forces is better realized just at the time and point when the individuality of these powers is being reached; for it is then that the resistance is more active and formidable. It is for this reason, then, obviously, that the silver fillet is made to come immediately in contact with the single brazen base, for this base supposes the established individuality of the element. But in proving this fact of distinct elements the special mediumship of science is fully called out and particularly applied, in order to make the test. Therefore, whilst we are ready to assert that there are so many distinct elements of nature, we must acknowledge that we cannot so maintain, except through means of the special medium of art and science which has been applied to the demonstration of these distinct forces.

But the posts of the inner court were of gold, resting on a foundation of silver. If then these posts are to be esteemed the physical and mental faculties as manifest by man, we are to say of those faculties that they are characterized as a special medium of intelligence, according to the defined meaning of gold, and according to the construction of the main post.

All that can be said of the silver foundation or sockets, as they are called, is simply to apply the defined relation between gold and silver. Both relating to special mediums of intelligence, and therefore differing only in degree, the most that can be said of the distinction between human faculties and the organs which manifest those faculties, is, that the latter is less a special medium than the former. This supposes existence and intelligence, independent of these visible organs of the head and body, but at the same time acknowledges the office and importance of the latter. It is remarkable, too, that the sockets of the inner posts were double, that is, two for each post. This agrees with the phrenological assertions respecting the more visible mediums of intelligence in men and animals. They insist that the organs are double. The general belief is, that the faculties are in existence in an invisible and visible medium. This much is certainly indicated by the forms of the posts in the inner tabernacle.

Now, there was a curtain of fine twined linen, of blue, which rested on the posts and completed the arrangement of the outer court. This curtain has to be considered with reference to color and material, and then we will turn to the inner court, or tabernacle proper, again. Linen, blue, purple and scarlet, are all mentioned, and though not all in connection with this court, it is convenient to pursue their import together while ascertaining what is meant by the blue linen curtain of the outer place. These terms relating to color, are another instance of figurative intent, of course, and their object must be sought. We will, however, make this provision preparatory to the search, viz: that the meaning of those colors shall bear a harmonious relation to what has been defined as the posts on which the curtain rested.

We have before spoken of colors as used in sacred writing, and argued that they have a bearing on the different casts of faculties peculiar to man.* The several modes of appeal, agreeing with the figures of horses of different colors, are claimed to have this figurative coloring on account of the distinct class of faculties addressed or called into exercise. The foundation for that application will serve in this case, and we have only to define the additional colors introduced in the figures of the tabernacle. Blue is a mild and pleasant tint, which aptly represents the influence of the intellect. Scarlet is a fiery and boldly-defined quality, which will readily be conceded to answer to the passional. Purple is the result of mingling red and blue; and if blue is defined to relate to the intellect, and red to the passions, it will follow that purple means a quality partaking of both passion and intellect. That class of faculties denominated the sentiments, partake of both passion and intellect, and therefore, appear to govern the purple.

Thus, blue, purple and scarlet, are terms and symbols used to indicate the relations of the organized powers to the tabernacle, and also to distinguish what set of powers are called into exercise in developing its several parts. For instance, the curtain of the outer court was entirely of blue; and it is plain that the intellectual faculties were the ones mainly exercised in developing the knowledge of the elements ascribed to the outer court. Indeed, what could the passions and sentiments have to do, except in a very subordinate capacity, with the experiments and ingenuity which have so perfected the practice of chemistry. The knowledge of the existence of the simple elements, makes the pillars to be erected which tell of the wonders of nature and of nature's God; but the color that surrounds them receives its cast from the intellectual capacity that has been so specially exercised in all the process of that knowledge.

*See pages 79 and 80.

But it is said that the curtain was of linen. Linen is produced from the earth, and is susceptible of great clearness and beauty. When used as a type in relation to the development of physical science and mental philosophy, there is but one possible thing which it properly relates to, and that is the disinterested interest which so characterizes the student of nature. When we look upon any attainment in the province of art, or in the sphere of philosophy, we must acknowledge that it has been reached by this same patient and disinterested application. It is a fine quality in man that makes him interested in the works of the Creator for the sake of the pleasure it affords. Tell us that the Almighty has a satisfaction in the work of his universe, and we will tell you that it must be derived in a great measure from the fact of intelligent beings contemplating the curiosities laid before them. If this be so, he has done honor to that refined inclination which follows up the traces of his power and glory, and is ever reaching after knowledge in time and eternity. In truth, these are very fine curtains that clothe the elementary pillars. How many of those who have given their best talents and very lives to reach the knowledge of our times, have been actuated by pecuniary interest or low motives? Among no class of men is there more self-sacrificing devotion, and humble, patient application, than is found with those who deal with the facts of nature and the great phenomena of existence. Fine twined linen is a beautiful figure, and the only fitting one to designate the interest which propels investigation, and so gracefully clothes the famous pillars of science. Within this court of which we have been speaking, the tabernacle proper was placed. Having touched upon all the features of the court, we have now to do with the inner building again.

The posts of the structure were of wood, overlaid with gold; and as the wood seems to have been used as a matter of economy, to save the necessity of using all gold, we do not esteem it of any significance, but view the tabernacle as built of pillars of gold. Their locality with respect to north, south, east and west, has been treated according to the system of this essay.

The meaning of the term gold, being special medium, the faculties which agree with the golden post of the tabernacle, ought, in fact, to be characterized as such. A close observation of the varied powers of the brain and physical apparatus will show that a positive character and distinction of faculties is admissible, and even naturally visible. But while possessing evidence of the separate character of each, to the extent to justify a numeral distinction, it is perceived that their operation is manifest jointly. This being the case,

the principles of their discovery and their real foundation, differ from those that govern the elements.

If we are to inquire what is a separate mental or physical faculty, we have the answer that it is but a positive quality or reality which is only known as a separate character by the helps of its immediate associates. Phrenology may be able to decipher an irregular character by the irregular form of the head, but the art of doing so has been reached by the excessive prominence of some one or more of the various qualities. Were it not for this occasional overgrowth or excess, the science would not have attained a recognition, so much in union are the manifestations of the mental qualities. Notwithstanding the apt distinctions relating to the faculties of the mind and soul, that were hit upon by the teachings of the scripture, and especially in Greek philosophy, no satisfactory base to make a definite line between them, and to assign each an individual province, would ever have been reached, were it not for some occasional excess or irregularity in physical organism. But having taken a note of these most suggestive signs, they have served to define the faculties visibly, and index their invisible number and existence.

It is said that the sockets or base of the posts were of silver, and two sockets under each board or post. In the outer court there was but one socket to each post. Now, taking the fact of our peculiar system of organs to be a special medium of intelligence, spiritually agreeing with the symbol of silver, we see why the foundations of these posts are of silver; because the visible organs are evidently a special means; and it is in these visible organs that we have been able to establish the fact of so many distinct powers. Also, in the arrangement of the tabernacle, each board has two tenons and two sockets; and it is well established that the operation of the organic powers is not suspended by the injury of one of its double parts; but it seems to have been the intention to provide against accident, and to furnish a substantial framework for that curious design we call the physical and mental system of man. The truth is, that the organs through which the positive and separate character of faculties are operated, are double. In the framework of the tabernacle there were two sockets under each board, and there were bars above on the outside, in order that the whole might stand firm and unshaken. The five pillars at the door of the tabernacle rested on single bases of brass, like those of the court; but they were overlaid with gold, like the staves of the tabernacle.

These five posts have been defined to agree with the five most refined elements of matter, and such as naturally will suggest the connection, or opening door, between inanimate elements and organ-

ized faculties. The fact of their single brazen sockets indicates their foreign character on the one hand, and their golden covering their harmony with the staves of the tabernacle on the other.

Then, it is to be remembered that these five elements differ from the main body in being non-metallic. Again, they differ from the list of non-metallic elements, in being of a more refined and subtle nature, and entering mysteriously into a sphere of spiritual matter. Under certain conditions, they elude the senses, and enter into an aerial form, whose existence might be doubted, were it not for their positive qualities of power remaining. It may be said, in truth, that those elements which are for the most part so diverse from more visible physical matter, as to elude the sight, possess no odor, and scarcely weight, only have their scientific revelation by their distinctive characteristic of power, and are adapted to the curious work of animal origin, as well as spiritual existences unknown. If, indeed, they be such a special medium, they should be placed in the inner tabernacle, and covered with gold, like the posts that were symbolic of the faculties, were also covered with gold, because they represented a special medium of intelligence. As has before been noticed, they are at the door where the lowest order of physical powers begin their course, and where the link between matter and life is formed.

There is another interest attached to these five posts at the door. The pillars of the court were clothed with a linen curtain of blue, which, after explaining the curtain to be the scientific interest that has developed or revealed the existence of those pillars, the blue color has been defined to refer to the special exercise of the intellectual in the investigation. It is thought that the nature of the work did not necessarily call into exercise the passions and sentiments which relate to scarlet and purple; and, therefore, the intellectual gives the proper coloring to the curtain on those pillars. Well, but when it is found that the five at the door of the inner tabernacle, which are also physical elements, are clothed with a curtain of not only blue, but purple and scarlet, it calls for some explanation. At first glance it seems that the same reasons hold good with respect to them that set apart a curtain of blue for the outer court, because it does not appear that the passions and sentiments were any more called into exercise by their discovery, than in the case of those in the outer court. This is true as far as it goes; but we judge there are overruling circumstances affecting these five pillars when placed in the inner court. In the first place, they are set as the connecting link between matter and organic power, and for this reason are so closely related to the whole or-

ganic system as to justify their coloring according to the whole qualities of that system. These qualities are summed up in intellect, passion, and sentiment; or, as we define the distinction figuratively, blue, scarlet, and purple.

In the next place, these posts being in the situation of representative embryo of organic faculty, the curtain that clothes them differs from that on the posts of the outer court, and will not be named, merely, on the principle of what class of faculties were called into exercise in scientifically revealing their existence; but, rather, from the peculiarities that belong to both the inner and outer court, both of which they represent. Those characteristics are the exercise of intellect specially observed in the rearing up the posts of the outer court, and the remarkable existence of intellect, passion, and sentiment as specially belonging to the posts of the inner court. Therefore, the representative of both courts, being in the position of a door leading to one or the other, or both of the courts, should be clothed with a curtain colored with reference to the equal relations.

But it seems that, when the covering was applied to the inner building, the object was extended so as not only to note the natural capacities and character of the faculties, but also the actual attainments as a result of that capacity. Around all the posts there were spread curtains of fine twined linen, of blue, purple, and scarlet. Ten of these were constructed by curious workmanship, and joined together so that the whole ten were called one curtain. But it was susceptible of a division in the middle, where it was coupled together by fifty taches of gold, that were fastened into as many loops of blue in the border of each great half curtain. Other divisions were in these two portions; so that really in the whole covering joined together there were ten curtains.

The material of this curtain has already been noted, and linen, set for the commendable interest that prevails, or is taken, in all knowledge, as the outgrowth of intelligence. In the case before us that interest is made more special or defined, by a fixed number; whereas, on the posts of the outer court there was but one curtain, which, considering the extent and nature of the pillars on which that curtain rested, only referred to a general interest. On the pillars of the tabernacle, where many curtains are spoken of, we must look for a natural division, well and separately defined, because of that definite number; and, on the other hand, because, in a certain sense, it is one curtain, we are to expect a general likeness of the whole ten. The curtains should partake, in material and color, of the nature of the posts, because, if the posts are human faculties, the curtains which clothe them are some outgrowing result of these facul-

ties; otherwise they are not the proper covering of those posts. The material being linen, which, primarily, means the righteous interest taken, the special number of the curtains will indicate special interest, and that special interest as an outgrowth of the physical and mental faculties. The proper result of the existence of mental capacity is the prominent reality of art. It might be called the one resulting covering of organic powers, were it not that art is susceptible of divisions, according to the separate objects it selects. We say that the covering of those pillars of the inner tabernacle is the outgrowth of artistic skill which the interest of art as a whole represents. The colors of blue, purple, and scarlet receive their painting from the three main divisions or character of mental powers peculiar to those pillars, from which the curtain is an outgrowth. These divisions are summed up in intellect, sentiment, and passion, and hence the figurative coloring for that which clothes the posts as an outgrowth from them.

Now, there were ten curtains of this material and appearance, and, according to their apparent import, we submit the ten chief and comprehensive arts of our time. They are arranged in the order we conceive they were typically coupled together, and in harmony with their relation one to the other:

Telegraphing,
Photographing,
Printing,
Music,
Reading,
Writing,
Speaking,
Acting,
Phrenology,
Painting.

The definition of art we conceive to be a skillful reproduction from some form of model or conceived idea. Fine art, as at present understood, relates to productions wherein delicacy and taste are involved. The above list partakes of this character. There are other lesser arts which are called into exercise by the practice of these; and, therefore, may not be properly called separate; or, rather, the above heading includes them. For instance, we may say of dancing, that it is one of the fine arts; but it is so inseparable from music, and identified with the time peculiar to music, that it is properly suggested and included in that interest. In fact, dancing is but an accompaniment of music, or a more emphatic mark of time peculiar to the art of music. These remarks apply to others, which seem to be separate; and we, therefore, think that the above

list is comprehensive, and agrees in number and character with the ten curtains of fine twined linen of blue, purple, and scarlet, that rested on the tabernacle of Moses. Five of these were coupled together, and the other five were joined in the same manner. In order to make it one curtain, loops of blue were placed in the border of each of these two divisions, and they were connected by inserting fifty taches of gold.

Gold has been defined to have relation to a special medium of intelligence; and, therefore, there should be found some harmonious elements, peculiar to writing and reading, which philosophically connect them together. We say the art of writing and reading, because, in the arrangement of the curtains, these are made to join in the centre. The authority for so placing them is simply that they harmonize in character by that arrangement, and bring the only two together of which there can be conceived to be fifty objects in common. There are about twenty-six distinct elementary sounds attached to spoken language. When applied to the art of writing, they are embodied into as many separate characters, having a positive meaning. Then the art of writing has ten numerical figures, which form the foundation of all reckoning of written calculation. Then, again, the art has adopted about fourteen necessary grammatical signs or characters. The twenty-six elementary letters, the ten numerals, and the fourteen grammatical characters, added together, make fifty elements common to writing and the art of reading, and which are as many elements as those arts necessarily require. For instance, if we make an exact enumeration of all grammatical signs in use, there are more, by some six or eight, perhaps, than fourteen; but if we commence with the most important, and count out the number of fourteen, it will be found that the remaining number are not essential to an intelligibly-written language. About the numerals there is no mistake. The elementary characters, or letters, vary in different languages; but the fact that they vary but little, and that the most fluent language finds only twenty-six necessary, is presumptive evidence of that being about the natural number. We shall hence conclude that the fifty enumerated elements common to writing and reading, are the fifty taches of gold indicated by the term, and which were so particularized in the curtains of the tabernacle. Then turn to the figurative definition of the term gold, and it will be seen that these characters are golden in the sense attached to the term, because of their being a special medium of intelligence through which these signs of writing are of current utility.

A curtain of the same appearance with these, was spread over the

four pillars in the inside of the tabernacle, and it was this covering and these four posts which made the division between the holy and the most holy place. That division of the tabernacle, in the light of what the tabernacle really seems to be, is but a shade of mental difference. If those faculties assigned to the particular office of reason, are to be taken as the posts of division, it will harmonize with the principle of graduation believed to be the system of the universal tabernacle. On this principle, we have the most earthy and obviously inanimate element for the outer court; and these two graduating from east to west, by an increasing and upward tendency toward a spiritual form.

Then, at the door of the inner court are elements so subtle as in a great measure to defy the senses. After these, commences the lowest order of organic creation, comprehending the vegetable kingdom and the most simple forms of animal life and motion; then the senses and the necessary perceptives on the one hand, and the selfish passions on the other. But when we come to a tabernacle embracing such a variety and degree of powers, and expect to assign a particular locality therein as a meeting place for divine communication, we are called upon to make a division, and set apart the most noble, most intellectual, and most holy faculties for that department. Nevertheless, whatever selection of the mental qualities is made to draw the line and to bear up the veil, they will partake of the general character of sentiment, passion, and intellect. Even if we select those pre-eminently intellectual, their curtain must be colored with the marks of the general attributes; for, though it is through the highest faculty we may be instructed from above, yet all the communications received are covered and secreted by the passional nature of man. Even if the reasoning faculties alone formed the secret and holy place, how much of divine intuition does the fact of man's humanity conceal? If the positive reasoning powers are erected as a division, and we say within these is the holy of holies, the answer comes, very well; but we see but an array of pillars whose very foundations seem to be laid in a physical nature, and whose whole is the manifestation of intellect, sentiment, and passion together. Then we are to answer that the veil is effectual, and that the appearance constitutes the veil, and because of that appearance, we give it the diverse colors.

But what is the great fact indicated by the sign that within these pillars is the holy of holies? Why, simply, that the progressive scale has carried us upward, until in the secret recesses of this wonderful tabernacle, where the noblest powers encircle the immortal soul, we are adapted to hear the still, small voice that whispers of

truth and righteousness, and realize the existence of Him who fills immensity and comprehends eternity.

The import of this veil is to show the appearances which are against the possibility of communication with the Creator, for whatever men have received from above, we are ready to deny, because of their passional humanity. Whatever they may receive, we are ready to admit must come through the higher faculties; therefore, the reasoning powers are selected to bear up the veil of division; and that veil is colored with the shades of the whole nature of man, in order to show the existing facts. The veil receives its character from the use to which it is applied; and, though resting on purely intellectual posts, which should seem to have colored the veil with blue, if it were to receive shade from the character of the posts merely, it nevertheless partakes of scarlet and purple, in order to typify the appearance of the more animal humanity judged to be so much against the possibility of divine attributes and divine communications. Again, these four pillars were representative of those which were isolated by them for the holy of holies; that is, they should show their character as preponderating over their own in number, so that a true idea of the appearance of the pillars in the whole apartment of the holy of holies, might be manifest. Now, the character of those isolated by the dividing ones is pre-eminently representative of the whole nature of man, and the veil of those at the door or division, being identified with them, ought to show the shade peculiar to the whole. The object of the reasoning faculties being scripturally typified for the entering in of the holy of holies, may be to discourage the disposition in man to seek guidance by unnatural means. He would always know what he must do by some mysterious intimations through dreams or curious arts, and be prompted at every step concerning the course he must take, never once considering that his reason is made the guide in this, his physical condition; nor yet, that the great object of revealed religion is to disentangle man from a perverted state of superstition, whose foundation is the innumerable signs, omens, and burdensome listening, watching, fearing and trembling, which distress the heathen, and gender the follies of false philosophy. We take the ground that any attempt to suspend the reason and seek to be guided by dream, vision, or supernatural intimation is wrong, and contrary to the law of our present existence.

It is a wise provision which veils the future. The power of the reasoning faculty indicates its own proper use. It seems to be adapted to our prevailing wants, and given both for use and a consequent development. At any rate, by a comparison of those who seek un-

usual intimations, and those who, by the medium given them, promptly consider and act, it will be found that the most decided advantage is with the latter. The reason is obvious. The one sees his best course by the natural and ready means which the law of his being has afforded, and which his experience is perfecting to a keener discernment. He acts without further concern; and, being guided by the best rule afforded, is successful. The other, likewise, would do certain things, and reason dictates to him also; but, being a slave to seducing arts, has to go through the uncertain inquiry of future possibility or fate. If he receives a dim hint, in accordance with his judgment, it is well; but if, what is just as likely, to the contrary, he is in a strait between propelling reason and uncertain superstition. The matter being important, he is in distress, but obeys his master, to realize a disaster, perhaps, without learning a lesson.

Also, whatever knowledge may be gained by inquiring into the future by the process of mysterious arts, is obtained at the expense of the physical and practical constitution; and because such a process is contrary to the intention of our being, there are difficulties thrown in the way, to such an extent as, in the first place, to make the information uncertain, and in the next place to add a physical penalty, like as is done in all other violations of the same law. It is indeed possible that, by a course of violence to our natures, we may be so physically unstrung and so far removed from the healthy and natural state, as to be susceptible to the whisperings of beings in a different constitution and sphere; but has not the Creator so arranged and controlled all the possible result as to make it end in dissatisfaction? In all the laws of nature and life he has adjusted them in such a manner as to promptly meet any violations; and will it be allowed that, in the most important one affecting our being, he has not penetrated and anticipated a perversion? The inference is, that there is not a knowledge, attainable by any unnatural process, which is not so confused by the provisions of the All-wise Creator as to make it of much less utility than the ready and natural perceptions of the healthy mind. We say healthy, because all results of extraordinary promptings are the results, generally speaking, of an unhealthy state of physical faculty. An absence from the natural state is a presence in some other sphere and under some other law, and according to the degree of that absence is the influence of that other state. A concentrated effort and a neglect of the physical wants may place one in a mysterious position, wherein the nerves and brain are feverishly possessed with involuntary suggestions and facts. It is possible in such a state to receive information of some

existing fact which defies the ordinary laws of information, but which at the same time would be accompanied with numerous illusions and false impressions.

It is remarkable that insane persons sometimes have sudden flashes of existing or developing facts, supernaturally; but always in company with the usual unmeaning jumble. The inference to be drawn from these considerations is, that, by means of placing ourselves in unnatural conditions, we may indistinctly hear the confused bustle of other states of existence.

When this much is said it is all; because the Almighty has designed that the visible physical powers of man, under most circumstances, can only unsatisfactorily listen through that thick wall which separates our present state from the world of spirits. There have been exceptions. There have been instances when extraordinary requirements admitted of extraordinary measures, and where the two natures of the physical and spiritual worlds assimilated by mutual appointment. Under such circumstances, the information is genuine, because of divine appointment and of divine purpose.

Such instances are those in which the sacred scriptures were imparted. The difference in these cases is apparent, though the means by which the natural powers were assimilated is the same. For instance, it would not serve the purpose for the prophet to fast forty days and nights, if a simultaneous effort in the spiritual sphere was not appointed, whereby, at the proper moment and condition, the spiritual law was enabled to bend itself to a response. The simple explanation of the Lord sending his angel means a great deal. It constitutes the divine authority of a vision, and is the only possible condition of any authentic information of an extraordinary nature. Why so? Simply because the Almighty has timed and appointed the effort in the two separate natures, which are susceptible of a momentary assimilation, and made them to respond to each other at the proper instant. It is plain that the prophets were especially devoted. They shut themselves out from practical pursuits and social enjoyment. They deprived themselves of proper nourishment and shelter, and systematically avoided the requirements of the physical law.

Properly speaking, it was an unnatural condition. But what was the great fact which called out this travail of soul; that ignored the help of reason, and strained so earnestly after a special divine interposition? Surely nothing less than the awful solemnity of the passing ages, wherein the millions separate and go alone to the grave without hope and without promise.

Was it not enough? It is well to talk of the province of the

reason, and its power to perceive the All Wise in the handiwork of nature; but there is a point where it must stand and bow an acknowledgment to the other necessities and individualities of the divine appointments. Under the circumstances, God did not regard the violation of the physical law, but rather had respect to that agonized earnestness which was the cause.

Therefore, the unnatural condition of the organized system was availed of to communicate the basis of hope and immortality. But this could be possible by no other means, or less resort, than a simultaneous adaptation of the physical and spiritual conditions. Now, as we have argued, it is in the power of the unlawful arts to make that adaptation in part; but it is reserved for the All-wise God to make the complete adjustment, which insures an unalloyed knowledge. It is proper to remark that sleep, through which condition many of the sacred writings have been imparted, is not unnatural; but, at the same time, we must remember that the mental powers and senses are so curiously suspended, and yet so passively alive, as to be susceptible of independent suggestions. We may say that, without anything unnatural about it, it still presents the possibility of catching confused impressions from another sphere, where a different law of life prevails.

But this is more emphatically the case in a morbid state of the body and brain, and that sleep immediately following or accompanying it. Therefore, the fact of sacred communications having been received in a state of sleep, does not alter the proposition that an adaptation for supernatural suggestions, is a state removed from the healthy and natural condition, contrary to the law of our present organism, and physically and morally wrong. We think that as long as man is instructed in knowledge, and maintained in a cheerful relation of faith and hope with the great God of the universe, it is as well to fasten this gate and close the avenue of extraordinary promptings. At least, we emphatically assert that our present organism is not adapted, and cannot successfully be adapted, without a divine interposition, to any peering into the future or truths of other spheres, other than is vouschafed by the reason under the laws of cause and effect. Then what shall we say of the great tabernacle which God has set up among men? What shall we say of its divisions, if it is formed of the physical and mental faculties under the existing law of our being? Why, surely, if he is to meet us here, it will be by revealing himself to our most intelligent perceptions; and as our most intelligent perceptions are the reasoning faculties, we say that it is within these, and their governing light to the other and high order of sentiments, that the holy of holies is made known.

Now, under the present law, all things must be judged by the reason, whether it be the prompting of the higher sentiment within, or the objects of nature and revelation without. Hence, the reasoning powers are to be set up as a prominent division, that it may be said: Within these is the holy of holies.

But we will return to the curtains of the tabernacle. After the ten enumerated ones were spread over the posts, there were eleven others made of goat's hair. The material of these curtains was different from the ten of fine twined linen. We have had occasion to say that systems, according to the Bible plan, agree with animals; or rather, that animals or any particular class of them, indicate some particular class of systems.* The ox, sheep, and goat, are prominent in the sacred writing, and considering that they were used as figures of atonement, will be readily judged to refer to such saving provisions as revelation provides, because revelation is presumed to contain the sum total of atoning and saving influence. As those three classes of animals comprised the main sacrifices, it will follow that there are three main departments in religious or divine provisions, which make the real atonement for men, according to the philosophical figures of the Bible. Revelation, in its present appearance, is to be summed up in three departments. First, there are the primary ordinances which it contains, which is each a system in itself; secondly, there are the bases or general systems of faith and belief, growing out of the Bible; and, thirdly, there are particular organizations whose life consists in a system, and which are also a part of the atoning economy of the moral provision.

It is a fact that the ordinances of the sacred writings pervade society; and whatever good there may be derived from our moral institutions in an atoning point of view, is derived from those sacred systems or ordinances of the revealed religion. Hence, it will be seen that whatever ideas men hold about atonement, as a matter of fact, atonement, in the real and proper sense, is effected by means of the sacred ordinances which prevail in society. This is true of the ordinances; but it is pre-eminently true of the established bases of belief, which have obtained in the world, and which are as many as the objects that give them birth, or rather as the whole universal religious aspect presents. But the atonement consists not so much in the mere entertaining of belief, or being governed by a sacred ordinance, as in the process by which an ordinance or system of belief is subjected to a perfect standard. We will speak of this by and by, under the head of sacrifices; but our object now is to show what class of systems agree with goats in the scripture sense. The

*See page 168.

flocks of the sheep were considered of the first importance for sacrifices; and we may, therefore, assign the most positive atoning systems as the objects of the term and figure of sheep. Now, belief is everything to men at first sight; because, by the system of belief they pursue, they are governed in character and conduct. If there is a virtue in their belief, there is a perfection in their conduct. Whatever produces this perfection is emphatically the proper atonement. It is the real atonement the Bible had in view by these figures of beasts. If, therefore, a system of belief, by any means, may be so perfected in itself as to insure a perfection in the one entertaining it, then that system is a saving sacrifice. Belief is of the first importance for this purpose; and, therefore, agrees with that class of animals most prominent in the Bible figures for the purpose of sacrifices.

Sheep, then, may be said to figure systems or general bases of belief. Next in importance are the sacred ordinances, such as are in the Bible, as precedents of social regulation or benefit. The term, however, like all Bible figures, is general, and includes the ordinances or systems of nature. What is meant by sacred ordinances is the indicated or enjoined plan by which the necessities of men are governed. For instance, the ordinance of the sabbath, in some form, is a necessity of society, and the institution itself, subjected to a proper limit, works a good, and checks and remedies many sins and mistakes relating to health and improvement. In a scientific point of view, the ordinance of nature, such as the system of the physical laws, works a virtue under a proper interest and understanding. If a virtue, then an atonement for the ignorance and consequent sin in the violation of natural law.

To make all things effective, there is one other department which, in a great measure, completes the economy of atoning systems. We mean the particular sect, organization, occupation, or system by which good is effected. Here may be found the idea of the term goat, in the mystical sense of the scriptures.

The only question to be asked is: Do those three departments of our natural and revealed means contain the three channels in which persons, examples, and principles operate all their forces to work out a remedy for all follies and mistakes? We say, yes; because they are the foundation-ground in which religion is both placed and perfected.

This explanation of the sacrificial animals will serve, when we come to that class of Jewish ceremonies; but at present the extracted idea, that the term goat implies a particular system or organization, must be further traced. We have said that the pri-

mary meaning of the term goat is particular organization; but as it also implies a system, the figure is complete in a system of practice, an organization, sect, or particular occupation in which system prevails. Goats, as compared to sheep, are hardy and brave. So practical organization, or common occupation, compared to religious belief, maintains an unwavering demeanor, because of the practical, hardening realities with which it has to deal. Particular interests or practical occupation have not, however, that refined value of modifying the character, as is the case with the indwelling plan of belief. Neither has an organization or sect, which properly agrees with the term goat, the same efficiency to take hold of individual character as an entertained and settled mode of faith dwelling in the mind. For this reason it will be seen why goats were less used as types to represent a real benefit through the literal ceremony of the altar.

Well, having a definition of the term goat, as used in a figurative sense, we are enabled to perceive of what material the eleven curtains were made. The idea implied of the goat being one of particular practice, sect, or party, and the curtains being formed of the hair of goats, it follows that the curtains relate to distinct and practical pursuits wherein the idea of a defined mode of operation prevails. It should also be inferred that the figure embraces the general sum of all life's leading pursuits.

These may be numbered under comprehensive heads, as follows:

Moral Philosophy,
Natural Philosophy,
Medicine,
Instruction,
Legislative Law,
Executive Law.
Trade,
Navigation,
Mechanics,
Mining,
Agriculture.

Most of these terms explain the department of occupation to which they apply; but a few need to be noticed further.

Natural Philosophy is that department which embraces the investigation of science in the natural objects and elements.

Moral Philosophy enlists the army of priests, preachers, and philanthropists.

Instruction implies the efforts of the school system.

Executive Law embraces the trial courts, wherein judges and lawyers participate; the executive officers of law in all civil jurisdiction and the army arrangements of national governments.

Legislative Law is the result of local necessity and conflicting interests, and forms a separate occupation.

In this country the senate and representative assembly operate in this sphere. In one view of this busy life this department is a definite occupation merely; but, when considered in the history of results, and in connection with the age of progress, it is suggestive of a finely-wrought curtain, whose extraction is simple, but whose manufacture is beautiful. Now, the curtains of the tabernacle were woven of the fine hair of the Asiatic goats. In connection with each other, they answered the purpose of use and ornament.

Medicine, trade, navigation, mechanics, mining and agriculture, are the other interests which occupy the attention of men, and from which have been developed great and distinct natural attainments, making the similarity of the Mosaical tabernacle more complete, especially as relates to the ten curtains of goat's hair. Under some one of those eleven heads, all the occupations of the world are ranged.

The under curtains of fine twined linen cover the sphere of the fine arts, and are an outgrowth from the posts or foundations of human faculties. Then come, outside of these, the eleven of goat's hair, presumed to indicate the broader field and more general scene and distinctions of employment.

Now, there were five of these coupled together in one part, and six in another; after which, these two parts were coupled together by fifty taches of brass, making one curtain of the whole eleven. It is plain to be seen that the particular interests enumerated are susceptible of a division which will place six of them in one, and five of them in another shade of character. Executive law, trade, navigation, mechanics, mining and agriculture, are occupations which involve in a great measure, the muscular powers. In these then, as a whole, there is much call for muscular labor and physical appliance. In the other list, viz: natural philosophy, moral philosophy, medicine, instruction, and legislative law, there is a more general and active demand for mental exercise, which characterizes it somewhat distinctly from the other.

Therefore, following this principle, and graduating the scale from the positive physical occupation, up to the mental, we have the universal employments, according to the following arrangement :—

Moral Philosophy,
Natural Philosophy,
Medicine,
Instruction,
Legislative Law,
° ° °

breakers of our lives, because he was the first who was endowed with a discriminating interest, and whose labors have resisted the decay of ages.

Commencing at the commandments and ending with the last of the law by Moses, there are fifty main points of action enumerated and provided for. We mean points of practical law—not the ceremonial or typical particulars. Following is a list of them, mainly as touched upon in the order of the several books containing the Mosaical instructions. It is proper to remark that the list embodies all the points considered in all the law of a practical nature; and asking an allowance for the difficulty of making an exact mention under a brief heading, we submit the points:

Parental Authority,
Murder,
Adultery,
Theft,
False Witness,
Relating to Servants,
Betrothal,
Marriage,
Assault,
Manslaughter,
Mantheft,
Accidental Injury to Human Kind,
Excessive Punishment,
Criminal Negligence, human life involved,
Negligence, property involved,
Accidental Injury to Property,
Injury resulting from defense of Life,
Injury resulting from defense of Property,
Trespass,
Accident to Property in trust,
Accident to hired Property.
Seducing Art,
Unnatural Cohabitation,
Oppression of the Weak,
Usury of Money,
Security of Pledges,
Reviling,
Foreigners,
Unhealthy Meats,
Bribery,
Cruelty to Animals,
Profanity,
Contagious Diseases,
Incest,
Cheating,
Robbery,
Whoredom,
Integrity in Weights and Measures,
Distribution of Authority,
Representative Responsibility,
Inheritance of Property,
Contracts,
Witnesses,
Manner of Trial,
Malicious Mischief,
Sexual Distinction,
Rape,
Divorce,
Refugees,
Degrees of Punishment.

These points are the mentioned subjects of the Mosaical teachings and the general headings of all that is contained therein of a practical import.

It is doubtful that any point has been overlooked by the Jewish legislator, so that it may be said that these are the objects of universal law. Yes, much more; they are the elements of all legislation, and therefore common to both departments, like the brazen taches which fastened the curtain together. Their composition

indicates an interest that is affected, wherein two parties are concerned at least. Hence it was proper to typify these points by the symbol of brass, so that the idea of combination might be conveyed, cultivated character hinted, and special utility suggested, according to the idea deducted from the literal fact of brass.* Now, above and on the outside of these eleven curtains of goat's hair were others of rams' skins, dyed red, and others again above of badgers' skins.

Rams' skins, according to this system, imply some form of belief. The sheep kind are set for a system or basis of belief,† but in this case it is the skins which form the curtain. As a matter of truth there are party theories pervading society, which draws its adherents from all the different occupations, trades, and professions. If prophecy makes the attempt to delineate the facts of our time, and the appearance that its various features present, this party interest and covering could not be overlooked. Ram skins represent party belief, but the coloring of red aptly pictures the passional spirit peculiar to party interests. Scarlet, we have said, primarily relates to the passions,‡ and therefore the red coloring denotes that theoretical party opinion, tinctured by the heat of passion and selfish interest.

The outside curtain of badgers' skins are emblematic of still another appearance and truth of modern civilization. The badger is an animal which is remarkable for its defensive qualities. Its habits, or nature, of burrowing in the ground by a circuitous tunnelling, secures it against ordinary attack and danger; but when beseiged in its stronghold, and forced from its den, it resists and combats its enemy with a most ferocious energy. Among the lower animals it is pre-eminently the representative of defense and resistance. It is an inferior animal, whose chief characteristic is that of defense. The skin of the badger, as a figure, is, therefore, applicable to our Christian era, because of the measures protecting local societies and nations.

In these times we have much to boast of the brotherhood of man; of international triumph, and philanthrophic attainments; but there remains the estranging reality which discriminates against the foreigner—the children of other climes and races. In fact, every nation has its protective tariff; and almost every society places its restrictive barriers. Where the lines are drawn, the disposition to local interest increases; and whatever may be the theoretical belief of universal brotherhood, there lacks a consistent practice and application of the principle. Race, language, color, river, and mountain divide the sympathies, and raise the pillars of defensive neces-

* See page 187. † See page 168.
‡ See page 189.

sity. However, it is admissible, on the principle which makes individuals feel that self-protection is the first law of nature, and which divides responsibilities in order that all may be cared for. But, looking down from a high stand-point of human sympathy, it may be seen that the beautiful curtains which clothe the pillars of the tabernacle, are covered by others of more rugged construction. The purpose of the outside curtains was both to be a protection from the weather and to hide the curious beauties of the inner clothing. We are of the opinion that the operations and proximity of the Deity are effectually veiled by these rough appearances and experiences in the present world. Were it not for occasional irregularities, we might perceive angels among men; and were it not for the rough garb in which society is dressed, we might behold the tabernacle of God among men. Still no man should make a stumbling block of existing evils, and, therefore, deny the providence and working of the Almighty. Badgers are a lower order of animals; so the protective and defensive policy of local governments, which may lead to war and bloodshed, seem to us provisions of a sacred tabernacle the most doubtful. A higher state of civilization may present a different picture; but it is our impression that the figures of the tabernacle contemplate the present; and, therefore, to be true to the existing facts, we have such figures represented. Such is the application of the tabernacle of Moses, and next in order are the vessels of the Jewish ceremony.

The brazen altar on which the sacrifices were offered is the most important and prominent emblem of the appointments. It was said to be "most holy," and to sanctify the gift that was placed upon it. An idea of what the altar ought to be, if we have judged rightly of what are the animals offered thereon, is reached by the principle of consistency. What, indeed, furnishes the foundation to agitate the ordinances of nature and revelation; the systems of belief, and the organization of society? Surely there must be some object which keeps up the aggressive movement, which perfects the theories of men, and consumes the superfluities of their notions. Since the Christian era, the times have been remarkable for religious controversy, and the struggles of science opposed to a jealous spiritual power. Science declared the truths of nature, and religion responded with the declarations of revelation. Then they closed upon each other with that determined criticism which destroys the foundation, or perfects and modifies the belief. It will be readily seen that the principle of truth is the one on which the objective system is laid; and it is the great object that answers to the brazen altar. It is truth which agitates the world, and like the altar whose

fire was lit without hands, it furnishes its own propelling force and motive to reach after the systems and organizations of all time. Truth is the object in all the agitations we know; therefore, it has the credit of whatever good results from that agitation. If the result is one of more perfection, then truth sanctifies the system subjected, because it was subjected on grounds of truth. Truth, however, is sought with reference to special utility and perfection, and is acknowledged to be of a nature ready to combine with other elements. Therefore, the spiritual definition of brass applies.

We find, too, that there were sacrifices intended especially for a cleansing of the altar. So that the idea of the altar is better conveyed in truth as an object, than in truth in the abstract. The former admits the combining quality, and therefore agrees with the brass.

The altar, however, was not always of brass, but sometimes of rough stones. In such cases, it undoubtedly refers to other principles, many of which, if made the ground of controversy, have a beneficial result. Before the appointments of the tabernacle, the patriarchs erected altars of stone, but when the ordinances of the law were established, there was an altar of brass of certain dimensions, and evidently designed to be the figure of the one chief, grand controlling idea of truth. There were four horns on the four corners, and hence, if truth is the object of the figure, it ought to be susceptible of four minor and relative assistants. Always, in considering what is true, we are aided by experience; for even what is true is often a matter of speculation. Therefore, we must take into account what we know, viz: Reality, and then probability, and improbability; and lastly, possibility and impossibility. These principles all belong to the one idea of truth, and hence, we have the brazen altar after the following form:

Possibility.	Impossibility.
Truth.	
Probability.	Improbability.

Four of these principles are comprehensive of all that properly surrounds truth as a speculative object; and for this reason confirm the application as being the horns of the altar.

Belonging to the ordinances of the tabernacle was a laver of brass in which the priests were to wash. In Solomon's temple, the same vessel is called a sea, and the ten lavers belonging to the temple, were used for washing the parts of the sacrifice. We shall, therefore, view the laver of the tabernacle and the molten sea of the temple as one and the same vessel. The purpose for which they

were used, in both cases, is the same, viz: for the use of the priests. The ordinances of the temple were more explicitly defined, and therefore, we will seek the meaning of the laver of the tabernacle by means of the description of the molten sea of the temple.

Solomon had this sea supported on twelve brazen oxen. Were it not for this point of description, we might be at a loss to define definitely what is meant by the laver of the tabernacle; but perceiving in the first place, an identity between the vessels, we take the description in the light of the general Bible plan.

Now, it has been argued that oxen symbolically relate to ordinances of revelation and nature; and here is a vessel supported by twelve oxen, whose purpose is one of purification. By turning to the Bible as an acknowledged authority in the world, we perceive that it has fastened twelve principal ordinances firmly in the affections and customs of the nations. Not only so, but we perceive that the twelve ordinances of which we speak are essentially the foundation of the revealed system. In other words, it is evident that revealed instruction addresses itself to establishing twelve sacred customs in a divine authority, and makes them to result in so many systematic modes of society. The following list shows the headings of those ordinances, which may be classed in four classes, according to the oxen under the sea, looking four ways:

Law,	Invocation,
Relationship,	Acknowledgment,
Authority.	Holidays.
Ceremony,	Signs,
Teaching,	Purification,
Singing.	Abstinence.

The conclusion sought is, that the laver and sea relate to revealed instruction, because the latter has its foundation in establishing twelve sacred ordinances for the regulation of society. But it is necessary to make more particular mention of the ordinances, in order to show that they are systematic customs of Bible origin. Law was first taken up and regularly defined by one of the Bible characters; and so the ordinance of law has an origin in the revealed plan of knowledge. Relationship, which defined the limits of marriage, and instituted the sacred ordinance of marriage itself, was also arranged by the same means. Authority was likewise defined and limited by the same standard; and for long ages, when the coarse passions of men ran riot, the precedent of hereditary succession and subordinate power worked order and preserved

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peace. Invocation was a revealed secret that encouraged the soul to vent its sorrows, and to hope for a hearing. The ordinance is now accepted in national form, as well as acknowledgment or thanksgiving, which is also one of the sacred instructions.

Ceremony is a form of expression intended to be an advance warning of the intentions and sentiments. Here, also, the sacred writings set the example. A systematic form of teaching, singing, signs, purification, and abstinence are emphatically of Bible origin; so that in all these general modes, now so universal, we find that revealed instruction has made itself known by appearing in these authorities. Again, let it be considered how exhaustive of the Bible ordinances those twelve are, if we except that of sacrifices, and it will be obvious that revealed instruction is based on these twelve foundations. The exception of the institution of sacrifices is accounted for on the ground that sacrifices were only intended for a temporary shadow; and, therefore, could not be represented in the permanent provisions of a temple typical of modern states and attainments. We, therefore, conclude that the laver and molten sea figuratively mean revealed instruction; and the rough idea of the vessel is here submitted:

REVEALED INSTRUCTION.

Invocation,
Acknowledgment,
Holidays.

Law,
Relationship,
Authority.

Signs,
Purification,
Abstinence.

Ceremony,
Teaching,
Singing.

Whilst treating of the vessels, it is proper to include those of Solomon's temple, even though they do not appear in the appointments of the tabernacle. We shall, therefore, inquire what is the intention of the ten lavers in the temple? They will have to be viewed in the light and relation of what has already been said of sacrifices and vessels of this ceremony. Their purpose was to wash and cleanse the offering, before it was placed on the altar, and after it had been cut in quarters. It has been explained that the performance of sacrifice, as seen in the Jewish ceremony, is typical of a system under the ordeal of a rigid criticism, and even condemnation. In all such cases the utility and truth of the system is questioned; and, therefore, it is on the altar of truth that the sacrifice is made. We assert, too, that in all such cases, after all that a zealous warfare can effect, there is found to remain something that

is vital and true, and which, by this process, has been separated, to remain an atoning help for man's mistakes. The whole progress of the world is conducted on this principle. This, therefore, being the case, and atonements being made in this way, as a matter of course there ought to be some check on the severity of our strictures; because it is the order of things that systems should verge from imperfection by a process of charitable importunity; and even though there exists a necessity of placing them under the heat of refining fire, it must be remembered that they are accepted by the divine order, and that they are held in imperfection by certain weaknesses of nature and circumstances. We judge that this is the proper thought to approach either personal debate or more general forces of opposition. The sum of it is, our condemnation should be modified by a charitable recognition of the existing weaknesses of our nature and surroundings.

Now, the lavers of the temple were to wash the sacrifices; and it is plain that a lively appreciation of the besetments which cause error, should control our notions of a system under the ban of displeasure or condemnation. By taking account of these weaknesses, we are placed in a different attitude of feeling; and instead of pronouncing the objective system hopelessly unclean, we bring it before these lavers, and excuse it from an excessive sentence. In other words, though we perceive the necessity of a sacrifice, we are yet ready to accord the cleanliness of objects assailed, and to admit of an excuse for its lingering imperfection. But it is impossible to do this, except on the grounds of some seductive tendency of which we are aware; and, therefore, a recognition of that tendency is a laver to cleanse the object of judgment, because it works a modification of feeling in favor of the system. It is not a mere modification of feeling, but it is an explanation which excuses its existence, and leaves the hope that, notwithstanding all this, it is fit for an atoning sacrifice, when further subjected to the altar of truth. With these remarks, we are prepared to say that the lavers in Solomon's temple contemplate the charitable recognition of ten liabilities, affecting individuals and organized societies, or systems of belief. The following headings indicate their character, and compose the sum of seductive evils which warp the conduct and belief:

Inclination,	Deception,
Weakness,	Influence,
Delusion,	Custom,
Error,	Ignorance,
Prejudice,	Interests.

Some of these influences are apparent in their operation, but others may need explanation.

Inclination is that constant prompting of the animal nature which acts at an advantage over reason, because it is seated in the flesh and feelings.

Weakness is the lack of moral firmness to follow the dictates of conscience, and stem the tide of popular belief or custom.

Delusion and error are similar; but error differs from delusion in that error may be a mere mistake, from lack of knowledge, or a misunderstanding, whereas delusion is a growth of altogether unfounded excuse of reason, and like a wafted miasm, lodges by chance in some morbid projection of our natures. When once established it may furnish a foundation for a very great growth, and yet bearing no trace of excuse for its existence.

Error, on the other hand, has some record of its origin, which it reiterates for its password, and by which it may be combated. Delusion is, however, a fact of human experience, and the world has learned to look charitably on its freaks.

Prejudice is a notion of self-perfection within itself which disparages outside institutions by habit, and without any interest or trouble of their worth or comparative superiority; in fact, is blind and deaf, reasonably.

Deception, influence, and custom are all similar, but deception implies a direct intention to influence in a wrong way, when it is known that that way is wrong; while influence means that tide of honest persuasion which leads in a wrong way, though the persuader is not aware of it. Custom still differs, because it is a popular act which appeals to the imitation of our constitution, and is supported by fear of popular disfavor.

Ignorance excuses much. Interest is very deceitful. It desires a certain thing, and would fain enlist both belief and practice in the furtherance of its object. It hinders a candid expression and even a correct view. Suspicion is aroused by its very existence, and statements under oath are received with reference to its proportions.

All these liabilities and weaknesses of human nature, however much lamented, have yet to be acknowledged, and systems and individual conduct judged with reference to their reality. Hence it is that we sympathize while we seek to correct, and do make these seductive tendencies a cause of excuse, whereby a charitable cloak is thrown over the object of censure. Not, however, to the extent of entirely excusing the victim; but to such an extent as to agree with the typical significance of cleansing the parts of the sacrifice in the ten lavers near the altar.

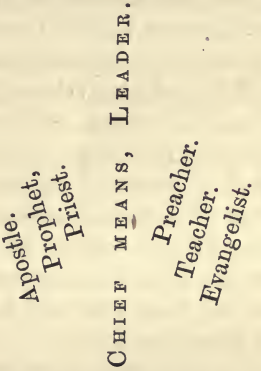
The bases of these lavers were ornamented by the figures of oxen, lions, and cherubims. The cherubims relate to high orders of qualities; the lions to superior strength, and the oxen to some sort of ordinance. Thus it seems that the intention is to give prominence to these weaknesses only because of showing their existence, for they are made to be connected with superior strength and overruling qualities. This is a true picture of the truth concerning men; and whilst we admit weaknesses we must remember that it is the divine ordinance that the better nature should predominate, and in this case the base of the lavers are made more glorious than the lavers themselves; but all to show that our weaknesses are founded in the very constitution of our strength, and in connection with the angelic qualities of our better conduct and abilities. The whole is stamped with the character of the divine ordinances in the plan of our powers and capacities, and hints of the propriety of according a virtue even to an imperfect system, whose faults should be cleansed away by the modifying recognition of seductive besetments. None the less shall the warfare of truth go on; but the order is to wash the sacrifice in the lavers appointed, and still subject it to the fire of the altar.

We shall next treat of the golden candlestick. In the tabernacle there was but one; in the temple, ten. In the former case, the type is more restricted, evidently. We will first consider the candlestick of the tabernacle; and then, why there were ten in the temple. The object of a candlestick is to be a stand for a light. Taking this in connection with the explanation that gold means a special medium of intelligence, this golden candlestick must mean a special means of conveying knowledge.* Still there is another point about this figure which will serve to fix its application. It is said to have been of one piece, of beaten-work, and made to terminate in seven branches. Here, then, we deduct, first, the idea of a peculiar means; secondly, that this means is a whole; and thirdly, that though a whole in origin and nature, it is susceptible of seven divisions. Now, corresponding to these points, we invite attention to the peculiar agency of religion as manifest in an official manner to the world. Let us say that all moral teaching has a divine origin. At least let us admit the fact that the most effectual, moral, and religious instruction the world has had fastened upon it, has come through a special form of office, and that that instruction has been impelled through these efficient channels by divine authority. If you will admit this much, then we have only to specify the authoritative form in which this teaching has come, in order to show you

*See page 187.

the most probable object of the golden candlestick. Certainly so, because these types have no other place to apply except to the realities developing among men. Now, this authoritative form commenced with a leadership professing to be of God, and is illustrated by the acts and expressions of Moses in presenting himself to an oppressed people and saying, the Lord hath sent me to lead you out of bondage.

This was the commencement of the remarkable agency, special medium, and authoritative office, by which we have had the peculiar teachings of religion, that claims to be the light of the world. But, observe that this special medium of intelligence, though one in the sense of an authoritative agency from heaven, has, nevertheless, branched into several heads. In the course of revelation and sacred means from Moses to Paul, there have been defined seven heads of office in this one claim of divine authority to teach and enlighten. Say that the claim has been asserted by the leader, the priest, the prophet, the apostle, the preacher, the teacher, and the evangelist. In order to get the application in the compass it belongs, we will here place the spiritual candlestick in form:



What can be claimed for this cluster of offices growing out of the one authority to teach, is, that they are a select means of conveying knowledge and truth; that they comprehend the official channel of the ancient church; and that they have been the most authoritative medium of the divine command. Therefore, as a whole, this medium of office is the golden candlestick; and as it is susceptible of divisions, it only the more confirms the application. But though these offices, as enumerated in the seven distinctions, are so divided in the system of religion as a matter of fact, yet by criticising them closely, it will be perceived that any one of them may be exercised

under the name of any of the others of the same list; so that really it is difficult to dissect the figurative candlestick, because it is indivisible, corresponding with the one "beaten-work of gold," of which the type declares.

Now, in Solomon's temple there were ten of these candlesticks; that is, ten after this form. The figure of the temple, of course, being more comprehensive of special agencies in all the world, has embraced a semblance of other great facts relating to all nations. It is to be noticed that five of those stands were placed on the north side of the temple, and five on the south; so that there were evidently a distinction in the typical character of them, if not in the composition. But we shall not claim a different character of office from that above presented, whilst we attempt to show that the figure of ten candlesticks in Solomon's temple relates to the sacred and special means of many religions and nations. Indeed, if there are to be found many of these metaphysical candlesticks, because several distinct systems of religion are in the world, it yet does not argue that there is any other composition implied than that above; for all religions and all nations that claim any sacred or special instruction are found to present it in these very forms of office. Even the rankest heathen has his leader, priest, prophet, teacher, preacher, chief, evangelist, and apostle; so that if we may argue that there are ten of these spiritual candlesticks, by reason of distinct religious claims, it is yet plain that their composition is the same as that above, both by reason of their sacred instructions being a special medium of intelligence to many people, and by the curious fact that all philosophies and religions that claim to teach by the authority of truth or divinity, have put forward their sentiments in much the same form of office. So it is that all religions have either copied from a standard manner of office, or those offices, as above distinguished, naturally take this form whenever anything is to be systematically promulgated.

It is immaterial which is the cause, and immaterial if the statement holds good in neither case; for it is in the fact of special mediumship, corresponding to the religious means, that we are justified in saying that this type of so many candlesticks in the temple, of the same material and form as that in the tabernacle, agrees with great and distinct religions and philosophies in all the world. Whether propelled by the claims of revelation or by reason, these are all pronounced to be recognized, because indirectly operated by Him who has a care over all nations. Now, to come to the point, we ask, for the sake of illustration, does Christianity claim a special medium of intelligence and spiritual light? If so, it does not mat-

ter that it may not show all the forms of office peculiar to the strict religious agency, according to the stand of the tabernacle; but it does matter that it show a utility, in order to distinguish it one of the golden candlesticks in the temple. But perceiving this utility, we may so distinguish it. Then it is to be noticed that the Jewish system, which has also exercised the peculiar offices agreeing with the golden candlestick, can neither be identified with Christianity nor excluded from the claims of divine agency and special mediumship. Hence, here is a reason for another candlestick to be represented. As we mean to speak of, and only of, great institutions of morals, philosophy, or religion, which have actually had an extended influence, that will justify their being typified as candlesticks, on which to place light, we next invite attention to the ancient religion of Zoroaster, which obtained in Persia, and which did so great a good in its day. For this same reason, Mohammedanism will next take place as the object of one of these stands of spiritual light. Then we may not be unmindful of the universal institution of Freemasonry, for it completes a list of five great institutions in the world, which, from whatever origin they may be derived, have in effect sympathized together on main points of morals, and many points of revelation, and extended their influence for good in the dark scenes where human passions and folly struggle for the mastery over the moral and religious sentiments.

On the other hand, we may enumerate five other great philosophies of a more natural and political character, which have also effected great results, by either instituting the religious grade and manner of office, or leaguing with some form of it in existence, where they had their origin; and thereby diffusing light and knowledge in the ancient and distant parts of the world.

We refer first to the system of Buddhism, which, though having a somewhat atheistical origin, succeeded in adopting a fair model of morals, and extending a chain of restraint over the millions of Asia. Secondly, in another quarter of the world, the original Greek philosophy, of which Socrates was the advocate, but not the originator, rose like a strong light to the nations, and eventually reflected back on the more ancient seat of civilization. Apparently copied from this standard, there then obtained the respective systems of Plato and Aristotle, which not only exerted a great influence for good when being established, but were passed down through the eventful periods of Greek and Roman dominion, to be seized upon by more modern nations, and to give cast to the more religious interests of the world.

In the meantime, that no portion might be neglected, the philos-

ophy of Confucius impregnated the political and religious system of China, and originated a new character and standard of intelligence, to which millions look and seek to be measurably and morally saved. Now, if the situation and history of the world confirm the above suggestions, we have a reason for the ten candlesticks in Solomon's temple, instead of one only as pertains to the tabernacle. The figure means simply that, as God's special agency has been manifest through a sacred office peculiar to religion, and typified by the figure of the candlestick in the tabernacle, so may the more extended type of the temple and the significance of Solomon's liberal wisdom include all the great and special mediums of light and intelligence in all the world.

Therefore, we present the names of the following religions and philosophies, to suggest the existing reason of the number and distinctions of the candlesticks in the temple. These are placed in two divisions, according to the five stands on either side of the temple:

TEN CANDLESTICKS IN SOLOMON'S TEMPLE.

Buddhist cast of Philosophy.	Jewish Distinction, Faith.
Original Greek cast of Philosophy.	Zoroaster " "
Confucian " "	Christian " "
Platonic " "	Mohammedan " "
Aristotelic " "	Freemason " "

The table of shew-bread is the next vessel to be noticed.

The purpose of this vessel is a means to arrive at its meaning. It was to hold the unleavened bread that was placed upon it weekly. Now, unleavened bread, as has been noticed, is of a comparative indigestible nature, and has been applied to doctrine of an unexplained character; or rather to that which does not readily recommend itself to the reason. There were twelve loaves of this bread placed upon this table; one for every one of the tribes. In applying the type of the tribes, we have enumerated twelve comprehensive doctrines which prevail in the church and world, and which are particularly borne upon the constitution of all churches, as well as agreeing with the spiritual bread of the scriptures.* If, therefore, those doctrines, in addition to being the object of the twelve tribes, are also made to reasonably and consistently agree with the figurative leavened bread in an unexplained doctrine, then Church constitution, which bears those doctrines, is the table of shew-bread typified by that vessel. We shall have occasion to speak more fully of the unleavened character of Church doctrine, but for the present assume that

*See pages 110 to 121, first; then page 167.

the twelve loaves of unleavened bread relate to the main doctrines, and that the constitution, which is formed for the upholding and dissemination of these doctrines, constitutes the table of shew-bread. Thus, we have the table to mean simply Church constitution.

In the tabernacle there was but one table of shew-bread, but in the temple there were ten. It evidently was the intention of Solomon's temple to more fully particularize than had been done in the case of the tabernacle and its vessels. For instance: We have enumerated ten departments of universal agency and instruction, judged to be typified by Solomon's system, which all come under the one head by the arrangement of the tabernacle. Now, here also the figures of the temple would show the character and constitution of all these same departments. In fact the twelve chief doctrines of special religion are likewise made the object of government and universal philosophy, as well as the interest of all outside systems, sacred or profane. Therefore, if the doctrines are essentially unleavened themselves, then the constitutions of the great religious and philosophical systems of the world, which are founded in the interest and practical operation of those doctrines, are so many tables for unleavened bread. Hence, the ten tables in Solomon's temple mean the constitution of the following universal ancient and modern divisions of religion and philosophy:

Buddhist,	Jewish,
Original Greek,	Zoroaster,
Confucian,	Christian,
Platonic,	Mohammedan,
Aristotelic,	Freemason.

It will be seen that these are the same divisions which furnished the basis for the ten candlesticks of the temple; but it must be remembered that the speciality of means is what is touched upon in the former case, whilst in this case revelation would oppose a comparative disparagement to these same institutions which it has justified, by according an acknowledgment of special agency. This disparagement comes by typifying the general constitutions of these systems, as tables of unleavened bread, which, if it means anything reasonable, must mean that the plans and purposes of these great systems have been to maintain and disseminate an indigestible or imperfect, mental food.

There was also a golden altar made, on which was offered a refined incense. The offering upon this altar, and its position and composition, imply a sacred character. None but the high-priest was allowed to make this sacrifice.

The gold indicates a special medium of intelligence, a reality among the numerous experiences of our existence. The fine quality of the incense offered, and the restrictions against any manufacture of the kind, shows that the vessel in which it was offered typified a rare and peculiar-natured object. Besides, it was only the particular person, who, by a course of purifications and official fitness, was allowed to minister on this altar. We infer, therefore, that it is some principle of rare application to human affairs, and one especially governed by many conditions; and if, without these conditions, of an unsatisfactory and forbidden nature. According to the tenor of the Jewish law and prophets, it was an abomination for every man to have a censor, and be sending up a cloud of incense. The altar on which it was offered was placed directly before the entrance of the holy of holies, thus showing that it was necessary to sacrifice thereon as a proper preparation in entering that secluded apartment. When all the conditions were arranged, the cloud of incense was accepted as a proper offering, and made a key of privilege to enter the holy place.

From all these laws and instructions of the golden altar, we are ready to conclude that the figure is typical of some principle exceedingly liable to perversion, not applicable to common affairs, and only exercised as a matter of necessity. We, also, judge that, because the offering was made thereon before, and immediately before, entering the holy of holies, that it is a something necessary to men for the high attainment of which the holy of holies is typical. Now, there has been a great deal thought and said of inspiration, and its necessity in human progress. Some say that nature and reason are the proper and only guide. Some think otherwise, and very earnestly contend for both the necessity and reality of extraordinary prompting. For our own part, we are constrained to look well to the facts which our curious life presents. We feel assured that, by means of inspiration, the millions have been calmed and steadied in hope and cheerfulness; and that an existence, fearful in its uncertainties, has been made a regulated system of progress; that where sensualism struggled to grasp the fleeting opportunity of enjoyment, there reigns the quiet and patience which result from seeing afar off and beyond the vale of tears.

Now, whence comes this knowledge, so powerful in effect, so beneficial in result? Not alone from the natural religion; not from the deductions of reason unassisted; and not from the chain which logic creates, by grappling with the stern appearances of nature. It is from the principle that has opened the clouds, that were like brass overhead, that spake with a voice from heaven, and illustrated

future life and immortality, with a power that set the natural law at defiance, and triumphantly led both reason and natural appearances captive. We believe that if there could be summoned a force to undo the work of inspiration, we should quickly see the order of society disturbed. Its renowned institutions would relax their moral hold, and fall to decay.

The spirit of benevolence would not quiet the feelings of war in the international council, nor yet push its enterprise to the suffering at home and abroad. Peace, which furnishes the opportunity for the exercise of the arts, would no longer be assured, and those gigantic projects, such as top the lofty mountains with the heaviest engines, and sweep over the great continent in a single week, would become less and less, or be witnessed as the whim or self-protection of despotism, and not as resulting from the association of a happy country, and the interests of commercial intercourse. We think that if God had not spoken peace to the nations in the most remarkable and emphatic manner, our occupation would we war and base enjoyment, rather than good-will, scientific pursuit, and social order. As it is, we have good-will to man, and peace on earth, whether it be in private intercourse or in national interests. We have an educated sentiment, wonderful attainments in art, and facilities of communication, which are attested by a daily record of the world's events through a system of electric nerves over land and under ocean, which brings the ends of the earth together in an instantaneous sympathy, annihilating the difficulties of time and space, and suggesting the possible accomplishment of all religious and extraordinary expectations. It is further reasonable to say, that we could not reach that high standard of moral and intellectual excellence which agrees with the holy of holies, without the most favorable circumstances. But those circumstances are furnished by the peaceful attitude in which inspiration and its teaching has placed the nations. Therefore, the fact of sacrificing on the golden altar preparatory to entering the secret place, in connection with the nature and effect of inspiration, justifies us in drawing the inference that inspiration as a special means is the object of the golden altar. This altar had four horns; one on each corner, and there are four means or channels of inspiration which belong to the reality as manifest.

These are instinct, intuition, influence, and communication. Instinct is a set impulse operating without any apparent dictation of the senses or intellect. It is, however, mainly confined to the lower animals, but it is a species or form of inspiration. Its existence among the unreasoning animals, confirms the belief that the prin-

ciple of inspiration is not exercised except in case of absolute necessity; and so, animals being deprived of the higher faculties, are allotted an extraordinary prompting.

Intuition is a sudden impulse of feeling relating to any subject, without any special dictation of evidence. It differs from instinct by its acting irregularly, and by being manifest by the human class of creation. Many of the prophetic events of a general nature, and relating to short periods of time, and perhaps to minor objects, seem to have been covered by this class of inspiration. It is, however, only an influence acting in concert with a free exercise of the mind and will, and may be said to be a subtle flash, or shadow of truth, not fully perceptible to either the senses or reason.

Influence, as relating to inspiration, is that class of the means which takes decided control of the acts and words of the individual, and dictates, independent of his own will and purpose.

Communication is the fourth class of inspiration which by dreams, visions, signs, and philosophical and ceremonial institutions, may convey truths of the present and future. This manner is addressed to the reason, through well understood signs and significant figures of the natural world. The most of the books of revelation come through this division.

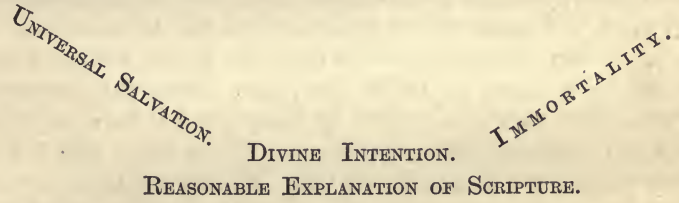
It is through these four channels that inspiration is chiefly, if not wholly made operative; so that we may say that they are the four horns of the golden altar. Therefore, the following form is submitted as agreeing with the altar of incense:

Instinct,		Influence,
	Inspiration.	
Intuition,		Communication.

In the holy of holies there was the ark of the testimony and the mercy-seat. The name of the ark is indicative of its object. The tables of testimony were placed in it, and it was called the ark of the testimony. The testimony as known to us, is contained in revelation, and therefore, the ark of the testimony is closely related to it. It will more fully meet the case to say, that it is a reasonable explanation of the revealed scriptures in the spirit of their intention. The appropriateness of the above definition is apparent, because the ark belonged to the holy of holies, where reason in a perfected stage and situation of advantage, is typified by the arrangement of the tabernacle.* But the other vessel called the mercy-seat, looked to be, as it were, a part of the ark, from being placed immediately upon that vessel. It was of the same material and dimensions, and

*See pages 178 to 182.

as placed in position, seemed only to extend the size of the ark, rather than appear as a distinct vessel. Then the wings on either side stretched out and reached the whole space of the room. The ready conclusion concerning the mercy-seat, seeing that it is in connection with a reasonable explanation of revelation, is, that it is simply the divine intention relating to men. According to the name, that intention should be one of mercy, and the wings should be principles, the most suggestive of merciful provision. The principles most suggestive of merciful provision, according to the view of humanity, and relating to the divine intentions, are, immortality and universal salvation; and with this rapid sketch of the vessels in the most holy place, we advance the following form of the ark and the mercy-seat thereon.



It was said to Moses that between the wings of the mercy-seat God would meet the inquirer. All the anxieties of men concerning their nature and destiny center here. Let us live and be saved, is the natural prayer of man, and all this interest and earnestness of feeling is directed to Him who rules all things, and who has subjected us to the control of his will and purpose.

It is the secret of the most holy place, in that the mercy-seat is named the divine intention. At least there was a secrecy about it which, as a typical showing, was true to the existing state of belief, for, as far as the majority are concerned, it has not been and is not the belief that the divine intention is one of successful mercy. Seeing that this is the state of faith so long existing, it was proper to make a corresponding secret of the typical character of the mercy-seat. None but the high-priest was allowed to enter the place, and that only yearly, and under a certain preparatory ceremony. This was a provision true to the general fact of church theory, which has been restrained that the principle and terror of Mount Sinai may have full course. A common access to the apartment whose chief vessel typified the most extended knowledge and favorable estimate of the Creator's character and purpose, would not accord with the long night of gloomy foreboding, wherein man looked narrowly on his brother in ignorance of the merciful provision and the glorious

destiny vouchsafed. No; it was proper to bar out the multitude, shut the door, and veil the ark, so that its true character could not be seen. It is remarkable that even the yearly visit of the high-priest was prepared by certain sacrifices and burning of incense, thus showing that the clash of systems in the long struggle after truth, and the consequent perfection of sentiment and doctrine, is the means to prepare the mind to appreciate the Almighty; and that inspiration, with its declarations of God and his attributes, is essential to that consummation of knowledge which accords mercy to all men in the light of the Creator's absolute, benevolent purpose.

In the ark there were two tables, on which the ten commandments were written. Now it will be remembered that when Moses received the commandments, written by the finger of God on two tables of stone, that the people sinned by reason of his absence in Mount Sinai, and made them a golden calf to fall down before, and worship. When Moses came down from the mount and perceived what had been done, he broke the tables before the mountain. Afterward there were others made by Moses, and there was written thereon the commandments, as before. These latter tables were the ones which were placed in the ark. In order to arrive at what is meant by these figures, we have to seek the significance of that whole event.

The commandments are the sum vital of religious law; but that law is impressed on our attention by means of miracle and prophecy. These two features of sacred writ particularly show the handwriting of God, and furnish the first foundation for scriptural authority. Moses is the figure of God's agency, and that agency proclaims the handwriting of the Holy One, by means of the groundwork of miracle and prophecy. Those two principles were made the tables of authority on which we were to receive the divine law. As a former and conditional provision, they answer that purpose; but as the pre-eminent everlasting tables of moral commandments, they are virtually broken, and others supplied in their place.

We are safe in asserting that but little appeal is now made by signs and wonders, for the law of God is written on tables of knowledge and reason. The typical application of the event is thus explained: Previous to the fourth century, the exercise of miracle and prophecy was esteemed to be the visible sign of the divine mission of teaching; and the appeals to insure conformity to sacred commandment were made on the ground of some marvellous manifestation, either by pointing to the wonder of prophecy and miracle in the primary foundation of religion, or attempting the exercise of the same principles in order to carry conviction. Soon, however,

the impression prevailed that the marvellous should be the leading feature in the promulgation of morals, as appointed by the order of Heaven. The early records of the Church bear traces of a perverted strain after extraordinary representations; and so great was the pressure from within and from without, that required the sign of the marvellous as a test of religious authority, that the Church was forced to adopt a semblance of the extraordinary, even after the divine power had withdrawn its support and approval. So it became the policy to institute a new order of miracles, on a very doubtful foundation, and to insist upon its being a special medium of conversion, with all its attendant benefits. Thus a superficial ordinance obtained which spiritually corresponds to the golden calf. The supernatural even in ordinary affairs became popular. The current was already a perverted one, and a superstitious and morbid inclination led either to delusion or downright fabrication. The heads of the Church allowed that it was the order and institution of Christ and the apostles, and said: This is the groundwork of your faith, O Israel, and this the power which brought you out of bondage.

The candid requirements of truth, which were the ornaments of the converts, were sacrificed to the superstitious desire for the marvellous, and the slightest appearance or phenomena were seized upon with avidity, and magnified into a ten-fold wonder. The assent of the Church authority, which accepted this state of things as the proper ordinance belonging thereto, fixed the climax, and made the golden calf a reality. Here was a state of things of recent origin accepted as an ordinance, and which, by reason of being so considered, agreed with a calf, according to this system of interpretation, which makes ordinances agree with the ox kind.* The recent origin of which we speak bears on the character, because a calf is young of age. The calf formed by Aaron was a mere image; and, also, in the case before us, it was the likeness merely of a sacred ordinance, which had been formed by a morbid copying after extraordinary manifestations.

Now, the Almighty, contemplating this state of things, quickly instituted a check; and it has been the history of the world and Church from about the twelfth century, that there has been a growing warfare against this perverted state, until to-day we have a most severe sentiment against any presumptions of the marvellous. This is the feeling peculiar to the Church, generally speaking, and to the outside world.

The change was typified by Moses dashing down the tables writ-

* See pages 201 to 203.

ten by the finger of God, so that they were broken; and then himself hewing out others, on which were written the same words of the law. Moses, we have said, is the figure of God's agency;* and agreeing with the conduct of Moses, the agency of God, by many circumstances and causes, has quickly arrested the popular folly, and at the same time, made miracle and prophecy to cease as a groundwork of conviction. Also, the perverted system of morals, which was so special a medium formerly, has been condemned and hunted; or, by the severity of the opposing sentiment, forced home to its worshippers in all its evil tendency and seducing absurdity, like the zeal of Moses, made the children of Israel to eat the dust, and realize their folly. Now, the other two tables were manufactured by Moses, though also touched with the finger of divine authority. Hence, they are of a different nature, though made to bear the same impress of divine commandment. The workmanship of man implies a more natural character, and the shaping by the agent, rather than by God himself, is indicative of a result wrought out by natural means. Well, there are two tables presumed to be in the ark, in the secret place, and whose writing and workmanship, though of the agency of God, are yet of a natural character. Turning, then, to the requirements of the present age, we find that knowledge and reason are the proper groundwork of appeal, and that the requirements of the Great Jehovah can be traced on these foundations indelibly written. In the age when fact is the touchstone of conviction, what else should we have in the place of the highest attainment, when, in our glory and joy, the Most High will meet with us, according to his covenant of grace. It is through these principles we may know of righteousness and truth, of a right interpretation of scripture, and of the real spirit of the Ten Commandments. Consequently, they are the newly-manufactured tables in the most select apartment where mental faculties surround and embrace our means of progress, and dictate to us the source from which we should expect a delineation of divine law and purpose, agreeing with the commandments, written on the tables of stone, in the ark of the testimony of God.

Such is the character of the sacred vessels that figured in the tabernacle and temple, and such their application in the spirit of their purpose. But the types of the law do not end here. There were garments made for the high-priest that were excellent, curious, and dazzling, by reason of gold, precious stones, fine-wrought linen, and bright, interspersed colors. The high-priest officiating in a capacity of special appointment, was particularly warned against

* See pages 133 to 137.

appearing in the ceremonial performance without these garments. The high-priest has been explained to mean God's special agency; and if we accept this as a base of reasoning, the garments must agree with the appearance of that agency, as presented to us connected with the present institutions of the world.

In speaking of the four cherubs, or beasts of revelation, we have ascribed to them a comprehensive character, and at the same time, identified them as the general operation of the divine system through the medium of religion, civil government, morality and science.* Now, the garments of the high-priest ought to more particularly define those same systems of God's agency in this life, because the priest who wore those garments, was a more particular emblem of sacred means than the beasts or cherubs. But seeing that both necessarily relate to God's agency in a general sense, they must, therefore, cover the same ground and objects, or at least, be typically identified together.

For instance, a cherub supposes an important character in an active capacity of office. A high-priest also is suggestive of a mission from above. In the case of the cherubs, they are described as resting not day nor night, crying, "holy, holy, holy, Lord God Almighty."

The high-priest also maintains the dignity and superior holiness of the Creator. In the former case, when explaining the beasts to mean the chief systems of our time, we perceive that they work out the general sentiment and cry of holy, holy, by the natural means of progress and great attainment. In the latter case, the high-priest's garments, though evidently typical of that same means of progress, are divided into many parts, and therefore, accepting the type of the priest's garments as denoting the systemized form of the universal agency of God, it devolves upon us to distinguish the variety in the appearance of that agency.

Well, there was the breastplate, the ephod, with its two shoulder pieces, the curious girdle, the miter, the robe, and the embroidered coat. All these wrought in a variety of colors and form, intermingled with gold and precious stones, gave to the appearance of the high official an enchanting splendor. As a literal means of attraction to the Jewish Church and tenets, these dazzling ordinances may have had an effect. Doubtless they did. Outside of that system the same array of gaudy ceremony, with less of moral obligation, secures converts, whilst subverting the vital objects of religious association.

However, on this principle of attraction, the Jewish ceremony

*See page 8.

presented an effectual offset to the bewitching display of the heathen customs. It was a provision somewhat necessary temporarily, and perhaps still excusable under like circumstances. But what were those circumstances? They were barbarous times, when a strong tide of Pagan superstition swept the world; when the uncultivated taste delighted in the slaying of animals, contests of the battle, gorgeous colors, pompous parades, and all sorts of strong appeals to the muscles and senses. This was the state and stage of the nations; and the Jews on account of the disadvantages of their bondage were no exception.

We have assumed that the Creator availed himself of this opportunity when a conditional necessity existed, for instituting a counter ceremony to declare himself in his character of prescience, subordinate agency, and universal benevolence. Now, those garments, so many in number and character, constituted the divinely appointed appearance of the high-priest in his official capacity. If then that appearance is typical of the divine order of things in this world, and the appearance which that order presents, we are to turn to the systems of our times for the counterpart. This is a period when desirable objects are reached by enlightened associations of sentiment and action; when the separate influences of the world define themselves, struggling to the front with great interests, and visibly molding as great and distinct characters of means and results. The question to be answered is: Has Providence a hand in the efforts and effect of the world's active institutions? Let it be admitted that it has, and we will point out the following chief distinctions of that divine agency which effects these results. Let it be borne in mind that they are comprehensive of the world's associated forces, the only visible operation of Providence in the great scene of human life, and hence, the only general appearance of the divine agency, and the clothing in which it is presented among men. These are the departments of Civil Government, Religion, Philosophy, Benevolent System, Education, Morals, Science, and Social Plans. These departments, systems, or associated interests, it is true, are very comprehensive; but we judge it is the design to show the universality of that anointing which would make all men and systems responsible.

Following this idea, each one of these interests should agree with one, or a part of each garment of the high-priest. Each part of that dress is sufficiently described, and ought to have a philosophical agreement with the nature of the interest it is assumed to represent.

The "Breastplate of Judgment" implies government, oversight or legislation. Its name indicates its character and bearing. Among

the list of institutions enumerated agreeing with those sacred garments, civil government is eminently fitted to take precedence as an interest of judging office and purpose.

Civil government is the breastplate of judgment, according to the order of things. It is its special province to decide matters of dispute and punish offenses against moral law and society. Government, general and local, is charged with the oversight and regulation of all matters involving the peace, order, and general good of all. In order to fill this office it has to make a speciality of judgment. For this reason its courts fill the land, and respond to every contingency.

In this breastplate there was placed the urim and thummim. This is thought to be a precious stone of certain brilliant quality. Different opinions prevail as to what it was, and perhaps no definite description is authorized by any remaining knowledge of its form and material. For our own part we have only to do with the fact of its being a something placed in the breastplate whose office was to assist a decision of intricate and doubtful cases.

When we consider the solicitous responsibility resting on the judges and those whose decision involves the interest and lives of men, it may easily be seen that it is an office of peculiar care, bearing the burden of complicated cases, where conflicting testimony leaves doubt and anxiety, a sure inheritance of judicial office. Not only do interest and dishonesty combine to hide or misrepresent the truth, but the system of defense and advocacy which gives every case a skillful coloring calls for a superior discernment on the part of the judge. If we have any absolute need of inspiration at the present time, it is applicable to this department of the executive machinery of government.

We do not conceive, however, that the figure has reference to extraordinary dictation, but rather to that particular quality to judge of human nature so essential to the office of a judge. In addition to this there is a requirement of a well-earned experience. With this and the fitting natural discernment there seems to be the assurance that was vouchsafed by the figure of the urim and thummim. If we may decide, then we will say that it is but the natural and acquired fitness becoming a judge, and which is so often met with in the courts of the civilized world. An application of the principle, agreeing with a use of the urim and thummim, is but a falling back on the inward resources of the judicial office. The assurance vouchsafed by a resort to the urim and thummim is in keeping with the general decision of the court system, and the ready acquiescence therein.

To sum up that something corresponding with the figure, it is the special provision of the Creator, the most natural, which we will call Fitness.

In the breastplate there were also the names of the twelve tribes, so that the general character of the governmental system is further particularized. The following principles are the object and realities to which the twelve tribes typically relate, as has been explained already:*

Savior, faith, atonement, heaven, judgment, God, angels, Holy Ghost, punishment, reward, progression, and grace. Seven of these have been considered under the head of "seven spirits of God," or "seven lamps of fire before the throne."† They not only have a universal application, but they are essentially the objects of governmental authority. They are, faith, atonement, judgment, punishment, reward, progression, and grace. The others, viz., Savior, heaven, God, angels, Holy Ghost, are likewise involved in the belief and practice which operates the courts of justice and the national administration. It follows, then, that these names are all engraved in this governmental breastplate, because they are common to it in its office and purpose, being the vital spirits of its whole operation. It is proper, however, to observe that the notions of the Savior, heaven, God, angels, and the Holy Ghost, are not specially applicable to the governmental system in the general; but to that particular department which the figure covers, viz., the judicial reality of the court, they do remarkably apply. These five principles are invoked as a foundation of court proceedings, by the solemn committal of the witness to truth before God, by the hopes of help from the Savior and desire of heaven, of which it is understood, of course, that the angels, agency, and authority of God, must take note, in order to insure the sense of responsibility and religious fear that will constitute a reliable oath. Therefore, for the sake of illustration, we will suppose the breastplate to be in a certain form, and insert the names as they belong:

BREASTPLATE—Governmental Department.

Faith,		Savior,
Judgment,		Atonement,
Punishment,	FITNESS.	Heaven,
Reward,		God,
Progression,		Angels,
Grace,		Holy Ghost.

*See pages 109 to 121. †See pages 9 and 10.

Those names on the left are essentially the objects and means which operate the governmental system, and may be said to be as common to it as to religion itself. The others are indirectly received in the governmental department, chiefly by the influence of religion, which is continually reiterating the principles. Atonement, however, is one of the chief principles in the adjustment of court troubles; but it there assumes the most practical form, in the way of imprisonment, a note of mitigating circumstances, prescriptions of stern discipline, or admitting of a price for ransom. It will be noticed that the spiritual tribe of Benjamin is left out, and that of Ephraim supplied. This we do in respect to the true nature of government, for the principle of grace is more common to government than the doctrine of Satan. We are justified in this course by the fact that there were fourteen tribes, Ephraim and Manasseh having been exalted to the honor of the sons of Jacob by special favor. Though the record says that they were arranged according to the twelve tribes, it is still possible that the most appropriate selection was made from the fourteen; and that, instead of the name of Benjamin, there was placed that of Ephraim. A sample of this optional variation is given in the Book of Revelations, in the seventh chapter, where it is said, there were sealed so many of all the tribes of Israel; but in enumerating in detail, the tribe of Dan is left out, and that of Manasseh supplied. Doubtless, in that case, it was the most appropriate arrangement, according with the meaning of sealing; but it shows, at least, what latitude of selection is allowable from the fourteen sacred names, when twelve only are mentioned. The blue, purple, and scarlet colors of the breastplate denote the exercise of the three primary divisions of mental power, which are called into exercise by the judicial and executive nature of government. Blue has been explained to intimate the intellect; purple, the sentiments; and scarlet, the passions.*

The ephod was made of the same material and colored with like colors. The inference should be that it also relates to a department which calls up the whole nature of man. This garment was conspicuous, and chief of the sacred robes of the high-priest. Of the enumerated divisions whose character and calling relate to God's agency in this life, religion claims a like prominence, and will readily take part with the description of the ephod. It may be noticed that in a general sense, it has two chief characters in the visible cast and history properly belonging to it. These are designated, first on the one hand by religious philosophy, and then on the other by benevolent system; which two interests, from similarity of purpose and in-

*See page 189.

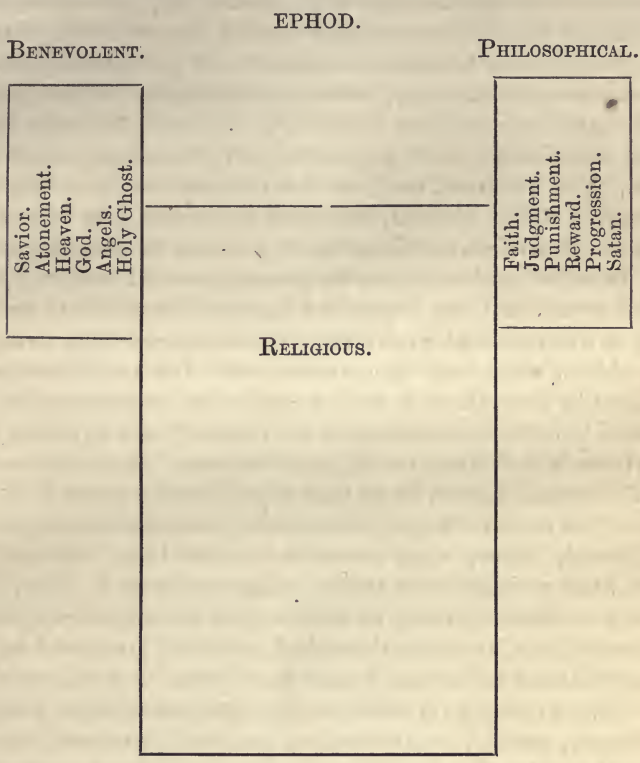
herent character, are a part of religion in one sense, but not to such an extent as to be entirely so classed by any true picture of the world's history and agency of progress. Yet the similarity is so great, though the distinction is well marked, that they form a relation precisely like the ephod, with the two shoulder-pieces attached to it. One of the main features of religion is benevolence; but we find by turning to the present state of society, that benevolence has branched off into separate enterprises, which involves a character distinct from the general nature of religious organization. Especially of late years there has been a great awakening of systematic benevolence, so that organizations are formed with the leading purpose of ameliorating the condition of certain classes and divisions. So much special interest is manifest in this way, that notwithstanding religion is benevolent in its object, we find that the proper personification of the principle is found in these systems, which, possessing no decided religious creed or faith, nevertheless are engaged in a work of religious province. Now, the deduction to be made is, that religion takes precedence of the great institutions by which God effects his purpose, for which reason it corresponds to the prominent ephod of the sacred dress. But, because that same religion is susceptible of branch divisions operating in the same object, it is not sufficiently comprehensive when particularizing the entire agency of divine providence, without naming these also.

Benevolent system, then, being a branch of religion, is properly presented by the shoulder-piece of the ephod. The other shoulder-piece must likewise denote an apartment actually connected with, or properly related to, general religion; but which at the same time, has distinguished itself in a separate character. This division may be introduced by the term religious philosophy. Philosophy, as here intended, is embraced both in natural religion and in the natural view of the revealed system.

And so it is that there has been a branch of religious interest that has had an origin from a sympathy with both the great guides, and which is of so decided mental and speculative cast, as to overstep the prescribed limits of religion as generally manifest, and to become a distinct feature of that great department. This we call mental and religious philosophy, which gives interpretation of doctrine peculiar to itself.

However, the object represented by the figure of this other shoulder-piece, seems to relate to general philosophy, whilst the more particular engraving in this shoulder, seems to come from the revealed distinction of that philosophy. The engraving was with six names of the tribes of Israel set in precious stones. In order to

illustrate the application of these types, we will suppose the following figure to represent the three sections of the ephod, viz, the ephod and the shoulder-pieces:



In this case, the names most suggestive of God's merciful provision and the means of dispensing and applying that mercy, are placed in the benevolent department. On the other hand, the remaining names of the twelve tribes are placed in the philosophical division. Taking these both together, they bear the impress of the principles which are made so prominent by the figure of the tribes of Israel. The reason of these six principles being placed for the philosophical side, is not at first apparent; for we are ready to say, what has faith, judgment, punishment, reward, progression, and the doctrine of Satan, to do with philosophy? Well, we will see. In the first place, it must be borne in mind that, as one of the shoulder-pieces is to be interpreted to mean philosophy, the engraving that is set therein may relate to both the character of the shoulder-piece and to the main body of the ephod. If so, that

main body being the department of religion, and the shoulder-piece, philosophy, the engraving will naturally relate to religious philosophy, because the two parts were of the same garment.

Now the next thing in order is to inquire what principles are involved in the Creator's design of religion; for, whatever they are, are the principles of religious philosophy. It is impossible to ascertain what ones are involved, unless we know what is the object the Creator has in our religious discipline. Will any one take issue if we say that the object is progression, or perfection, which is the same thing? We think not; for it is indisputable that that is the great end in view. If, then, this much is admitted, we have a foundation to judge of what principles are involved in attaining that object. In order to illustrate as we proceed, we will turn to the most familiar scenes of life. Suppose a just and sensible man to have a family of children whose healthy activities prompt them to any and every object, regardless of consequences. We are all aware that the object in such cases is one of perfection or progression. But how does the sensible man attain his object? His children are as ready to rush to evil as to good; are impatient of discipline, careless of instruction, even when their intelligence is equal to the lesson, and are rebellious against the most benevolent intentions of a fond parent. Now, what recourse is there left? We will ask, rather, what principles are always brought to bear? Why, simply to judge of their conduct, to punish their disobedience, to reward their best efforts, to secure their confidence and faith, and to point out the evil tendencies which beset their lives. All this cannot be done without directly referring to the principles of faith, judgment, punishment, reward, progression, and that of perversion, which we philosophically call Satan. And, with respect to the latter, we say that it is as important to enlighten the minds of children to the evils and seductions of perversion, as they pursue their troubled pathway of progress, as it is to teach them of righteousness. Hence, we have the reality or doctrine of Satan involved, in the scripture sense. Now this supposed case is but a true copy of universal belief and practice. The greater the responsibility, the stronger the affection, the more rigorous the application of these means. In the family circle, where the most positive affection weaves its net-work of pure designs, zealously watching the best interest of its little band, is to be found the best illustration of the use of these principles for the purpose of perfection; yet they are not confined to this sacred circle, but everywhere, where the young, the ignorant, the inexperienced or imperfect are struggling with life's difficulties, and under the oversight of any responsible instructor, social order, or governmental authority,

there the same law prevails, the same means are applied, accepted, as a matter of course, and believed to be the divine order of the universal world. This being the indisputable reality, we will say in the next place that a thorough knowledge of the best means for a certain end, constitutes the philosophy of an object. Yes, more than that, we will say that the means that may be used to accomplish an object, whether understood or not, constitutes the true philosophy of attaining that object.

Religion being admitted to be engrossed in the one great purpose of perfection, it is next in order to inquire what is the philosophy of its intention? In other words, what are the means by which its designs may be effected? Aside from the exercise of direct benevolence, as indicated by the figurative engraving of the other shoulder-piece, there is certainly no other manner than that belonging to common observation, and which avowedly has a foundation in the divine plan. But to us, who may be in doubt concerning the principles which are to be used on the road of progress, what can be said of our uncertainty? Why, that our doubt or error makes no difference as to the true philosophy of religion; for even if it be hid from our belief, it is yet a living truth, exercised by God, the founder and first cause of all visible means. But it is legitimate to watch the intimations of the Creator's purpose, through all the channels of common experience, and in the numerous suggestions of the ceremonial law; for even untimely curiosity is better, and less condemned, than unleavened belief and indifference.

Now, the facts of real life press the conviction that all progress is effected by those principles which check, encourage, inspire confidence, and regulate our inexperienced race. Reason seconds the observation of our senses, and declares that it cannot conceive of any other means than those so generally adopted, so practically effectual, and so apparently the order of the divine law. It only remains to apply this same help in attaining the great object of religion, and we have reached the point where we may say, that a lively appreciation of the facts of faith, judgment, punishment, reward, progression, and the doctrine of Satan, constitute the main forces of religious inducement. From the long history of the past, from the whole appearance of the present, and from all reasonable conceptions of the future, there can be no other means to train the human will, and fit the children of men to take place with the sons of the morning and the angels of light. What then? Why, that these names should be upon that shoulder-piece whose distinction is one, figurative of philosophy, in connection with general religion. Next comes the curious girdle; and what of it? There are yet the miter,

the girdle, the robe, and the embroidered coat; and still there are four divisions of the world's associated means, which are presumed to agree with these separate vestments of the chief-priest. They are the departments of science, morality, and the social and educational interests. The latter is of such a nature as to correspond with the purpose of a girdle. The girdle in question appears to have belonged to the ephod, and the ephod was connected with shoulder-pieces, which, with the ephod itself, seems to cover broad ground in our present systems. In short, the girdle belonging to a garment that may imply all of religion, benevolence, and philosophy, could not mean anything short of the comprehensive system of education so prominent in our time, and which is of such decided benevolent, religious, and philosophical origin. How so? Why, the law came by Moses, and has impressed its provisions upon all nations, founded social ordinances and moral laws, on which the educational interest relies, and from which it derives its successful increase. The adherents of the religious system have been, from time to time, the zealous advocates of learning, not to speak of the broad foundation laid by its benevolent provision of peace and good will. When Christianity lacked, Mohammedanism supplied.

When science was in the background, a learned priesthood was continually leading out suggestions which finally called science and art to the front, and though a mistaken jealous zeal turned the religious ranks in antagonism, the question is still pertinent: What prepared the way? Who led in the dark ages when nations only delighted in war, and education was limited to military tactics? Then, too, we may speak of the educational interest as being advanced and perfected by both a systemized benevolence and general philosophy.

These have often reached out independent of the revealed system, inspiring the great leaders in all ages. To these we are indebted beyond measure. Whether directed to human associations, to the order of the heavens, the laws of nature, or to deductions of divine existence and attributes, they have left a bright record in all times, outweighing considerations of attending superstition, and handing down to us models of belief and practice, from which we do well to copy. The theories and inferences of ancient philosophy come to us like rough diamonds. Though it is our office to trim and brighten them, they have their own inherent quality. Samples of their thoughts and theories put in practice also reach us, resisting the revolution of nations and the wreck of ages by their compact system and high quality of benevolent purpose. Some such systems have effected a more extended and positive brotherhood than

even religion itself. Again; half of the world at one time and in one locality has been quieted in patience, civil pursuit and educational interest by this same natural, inductive, and religious philosophy. Seeing, therefore, that religion, benevolence and philosophy have so much to do with the origin and maintainance of the educational interest, and that they are the objects of the ephod and shoulder-pieces, we may conclude that the educational department is intended by the curious girdle belonging to the ephod.

Its purpose was evidently to bind on the ephod and hold it in place. Such is the office of education, as related to religion. Relax that discipline which commences at the family hearth, extending up through district, city, county, state and national provisions of moral training, and that ephod of religion that so pointedly represents the divine agency of God in the world, would change character, becoming so corrupt as no longer to be a fair representative; which would be equal to the robe falling from the sacred personification of God's agency. Yes; cut off these, and all those little streams, flowing from the private channels of thought, discovery and invention into the great river of systematic education, working out the curious influence which stay the passions, check the appetite, and maintain the proprieties of life, and where would be the boast of civilization, the glory of religion? Left without support and recourse, it would leave all to relapse back to that barbarism that scarce communicates thought, is indifferent to the appearance of nature or the existence of God, regardless of the course of conduct; and being deprived of that instinct that steadies lower animal nature, and yet exercised by the tincture of intelligence which subjects to preversion, would be beset by base passion, subjected to folly and madness, and rushed to consequent ruin.

The miter was a cap, on which was written, "Holiness to the Lord." This inscription characterizes it, so that we may assume it denoted morality. Holiness implies correct conduct, and morality is a control of the actions without the aid of extraordinary means, but rather from believing that right action is comely, for its own sake. It may be thought that religion is the most appropriate object on which to inscribe these characters. But we think not, because religion is an extraordinary provision, with strong measures and strong appeals; whereas morality flows a pure, voluntary offering. If not in faith, in the religious sense, it is yet in sympathy with right principle and with the design of the great Author, which, after all, is the most practical and acceptable holiness becoming man. But, says one, how is religion a provision of strong measures and strong appeals? Why, because, like a restless, dissatisfied child,

it impatiently beseeches of the future, as a stimulant to its conduct; whereas morality patiently accepts the situation, observes its duties for their own sake and the law of the parent.

Religion anticipates and threatens, entreats in tears, falling on its knees, expects and requires the visits of angels, and to be advised of the Creator's power by signs and miracles, in order to engage its attention and secure an interest in the moral law; whereas morality sends up offerings of assent to social order from very nature. Religion is a desperate child, which will see of immortality and future happiness everlasting, or become reckless of common obligation, despising the present and sinking in despair; whereas, morality is a steady light, that ever shines evenly under the discouraging aspects and uncertainties surrounding us. These are the children and agency of the Almighty. Which should have the honor of the inscription, "Holiness to the Lord?" We think the one who practices it the most naturally. Another characteristic of religion is, that it seems to require an organized system of teaching and priestly oversight; otherwise, it does not fill the common measure of proper conduct. We are speaking of individual cases, but generally applying to the system. With them it is either a special devotion, which the influence of the organization secures, or it is a backsliding condition that admits of recklessness from pure despair. Believing that church connection is essential to spiritual membership above, and the undefined salvation of the belief, it makes its exclusion, or lack of membership, a pretense to enter into the spirit of fallen angels. Being out of a state of grace and under the condemnation of the law, according to the interpretation of the Church, the individual is a transgressor in any degree of offense, and therefore not particular as to the degree of that offense, provided he is not molested by the civil authorities. Morality is not subject to this straightened belief, and without any reference to outside circumstances always accepts the responsibility of every act, and restrains itself accordingly. Hence, holiness or right action is a feature of its character. The high-priests put on this cap before the Lord as a figure true to the fact and history of the world, where, in all violent revolutions that have destroyed men or depopulated the earth, the moral and just have been respected—true to the general satisfaction with which right conduct is accepted by men, to the voluntary, unconditional nature of moral principle, and to the estimate that the All-wise accords of its value. Again: If it is only accepted as one of the departments of God's agency, it is thereby constituted holiness unto the Lord, and the figure seems a pointed rebuke to the disparagements religion is inclined to allot to moral influence.

In conclusion, we will suppose the following figure to be the miter, and so writing upon it its philosophical object, we turn to other parts of the sacred dress.

MITER.

Moral Department.

There was a robe all of blue, with a hem of blue, purple, and scarlet, varied with golden bells. All the other parts of these vestments were colored with blue, purple, and scarlet, which, as we have explained in treating of the tabernacle, are intended to show the exercise of the intellect, sentiment, and passion, respectively.* All those forces enumerated are operated by almost an equal enlistment of the various faculties. For instance, morality has an existence by an enlightened contest with the passional nature, which also involves the sentimental. Then the intellect is enlisted, also, and the coloring is figuratively blue, purple, and scarlet. The same may be said of philosophy of a mental cast, directed principally to the existence and the nature of God, in connection with the promptings and destiny of man.

Religion, also, is an appeal to the sentiment and passions, but also operated by the intellect. The same is true of the governmental and social systems; and, therefore, the blue, purple, and scarlet in the garments pointing particularly to these departments.

Now, science is the only division that can agree with the description of the robe all of blue; because it is the only department operated almost wholly by the exercise of the intellect. We may say wholly, with the exception of what it has to do with sentiment and passion, as mere objects of its critical examination; and this much is explained by the hem of the garment being of blue, purple, and scarlet. On the hem there were the forms of pomegranates and golden bells alternating around the entire hem. Besides these two features, there were the three mentioned colors in the work of the pomegranates. Well, then, beginning with the gold, we may say that it is the most select emblem of the elementary and mineral kingdom, and was in the hem of the garment to represent one of the three grand objects of science. These three objects are the mineral, vegetable, and animal spheres of interest. The animal is properly presented by the colors of blue, purple, and scarlet, because intellect, sentiment, and passion are its characteristics. The

* See page 189.

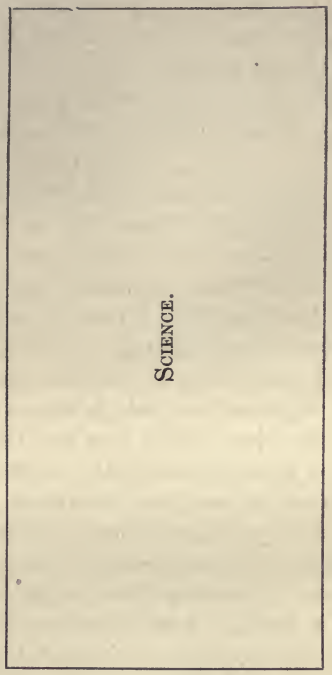
pomegranate is a fruit of very choice quality; and believing that the term vegetable will be understood to include all things growing out of the earth, we may say that it is a choice emblem of the vegetable kingdom, as gold is of the mineral. As for the main pursuit of science, engaged with the cold facts of nature, there is little call for the exercise of the sentiments and passions; but when it arrives at its higher objects, and analyzes the nature of animals and men, we have the coloring of the faculties peculiar to men and animals. Besides, too, the pomegranates themselves bore the same variegated appearance, thus showing the extent of that penetrating search, which has not only reached the properties of all matter, but also the relation they may bear to the organized faculties themselves. The vegetable form of matter is the one which is chiefly appropriated to the use of men and animals. The idea, therefore, of varying the emblem of the vegetable kingdom with the colors of the intellect, sentiment, and passion, seems to bear on the adaptibility of food, and its result in the production of visible faculties.

With this long blue robe, and the arrangement of its border, the high-priest came before the Lord with the sound of bells giving notice of his approach, and attracting attention by the glory of his whole apparel. He was particularly enjoined about the noise or sound of these bells, which suggests the propriety of noticing them further.

Gold has, by this system, been explained to be emblematic of a special medium of intelligence, and there is something exceptional to science when compared to other departments of this life. It has its foundation in the indisputable facts of the observation and senses, and therefore, appeals to men with great force. From time to time it has entered the arena, bearing triumphantly a great discovery; creating general attention, and often religious alarm. It has a positive quality about it, undoubtedly derived from the nature of the objects with which it deals, and a weight in its arguments that will secure general attention, like the philosophical meaning indicated by gold, and the sound enjoined upon the chief-priest from the border of this robe.

Still, for the sake of illustration, the form of the department is submitted, agreeing with the robe of blue, and marked with its corresponding object:

ROBE OF BLUE.



The embroidered coat is left to the other remaining division known and denominated as the social.

Embroidery supposes a ground-work on which is wrought various figures and fillings. Such a cloak as this is a true type of the social agency outside of those divisions already enumerated and applied. The ground-work is suggested in the term social apartment, consisting chiefly in organizations of a purpose of mutual benefit and improvement. But, when observing this character of God's agency in the earth, it is perceived that there are many and various institutions of this cast. Not only so, but the term social covers a ground which admits of the purposes and interests of other organizations of religious, governmental, and perhaps benevolent character. Whatever, then, may be wrought in this ground-work of a foreign nature, presents this aspect of varied figures and appearance.

The social department embraces the family ordinance, which is also a governmental provision. The variety is, however, accounted for by the problem that society presents. The divers theories of its true philosophy lead to curious experiments and even doubtful institutions. All this works out that experience that leads to prog-

ress, and as an existing state of facts in our times, ought to have been represented. Indeed, we suppose that the Creator is not so severe and unmindful of the means by which men are perfected, as either utterly to condemn an erroneous system, or to ignore its existence; because, if such a course were pursued as to individuals or organization, all would either be cut off or not vouchsafed a notice.

Therefore, under the uncertainty that surrounds the social problem, if we find a system operates with bad effect and poor success, it is better to treat it with a charity that shows sympathy in the distress of error and misfortune, than to make bitter and sweeping condemnations. It is remarkable of the offerings of the Jewish law, that they were to be without blemish, and yet there is no conceivable and satisfactory application of sacrifices, unless it is to systems, which, in the light of perfection, have blemishes of error. Not only so, but it is the very object of the sacrifice itself that the system subjected should be cleansed from all superfluities, and its real essence of truth remain an atonement for men.

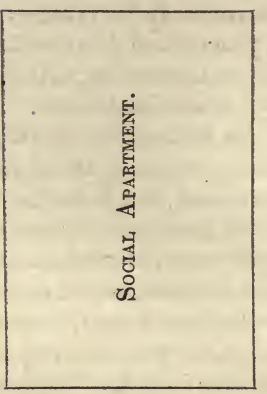
Now, how is it that it is pronounced without blemish, unless God accepts it under the circumstance of its existence and in the stage of its progress. The warning not to call common what God has accepted has a particular application here. We infer that there is no blemish in the character that is the best that the surrounding circumstances and the stage of progress affords; that condemnation is not appropriate in the severe sense, and that it is the order of the divine law that perfection is moved from stage to stage. Even an error, if it be a means of attack whereby a true foundation is purged, may be identified with a clean offering without blemish.

We firmly believe that there are bases of belief and doctrine pervading the church that are erroneous in the extreme, and yet they have served the purpose, by their aggressive nature, to thoroughly sift the foundation of others which are right, so as to leave them what they ought to be, the light of men and a guide to the inexperienced.

Now, what of these erroneous systems? Why, in the light of their purpose, according to the order of this life, they also may, temporarily, be pronounced without blemish and be a clean offering. At least as much may be said of those systems which, laboring in error, feel the pressure of progress, and responding to outside attack, turn on the foundation of their opponents like a refining fire. This, however, places them in the position of those who officiate in the sacrifice agreeing with an agency pronounced clean, if not holy, because

it is part of the great means of perfection. Independent of this view, the fact is that most of those systems we condemn still have some qualities, which, when sifted down and properly separated, become an important part in the atoning principle. Such is even true of many whose general foundation is false. These remarks, though having a bearing on the application of sacrifice, also explain the subject before us. The inference to be made is, not that what is is right and altogether accepted, but it should be that what is, ought to be represented by the prophetic picture of society; and, inasmuch as much that is erroneous is used as a means to work out the end of God's benevolent purpose, it will account for the variegated appearance of the embroidered coat, that admits of a place for typifying all the theories, diverse systems, and, perhaps, blundering experiments of modern society. Suppose the following figure to represent the embroidered coat, then let truth and charity select from varied forms the characters to be wrought in the groundwork. If you will be too fastidious, you must deny the application here submitted, because it presupposes a diversity of theory and practice in the same agency and purpose. If you are liberal, there are flowers of curious bud and leaf on every stream; there are fruits of fine quality, as well as of bitter taste; plants that spring fresh and perish not with the heat of the sun, but, withstanding cold, storm, and drouth, mature in season; whilst all trees beside the great rivers yield fruit, pleasant and comely, like that of Paradise, adapted to wisdom. All these are gathered, prepared, brought to the stand, and cried in the market. But it is a confused scene, where diverse tastes and interests strive with each other; where the noise and bustle is not favorable to calm judgment and importunity in the spirit of the gathering.

EMBROIDERED COAT.



But that agency of God in this earth, which it is the design of the chief-priest's garments to prefigure, is taken up again in another form, by the plan and pattern of the temple. The appointed dress shows merely the divisions and character of the institutions, and their connection with the designs and operation of Providence; but the temple shows the graduated process, step by step, that attains the object wrought out by the Almighty through means of these agents. For instance, the appointment of the temple shows several courts and corresponding gates of entry. In order to enter the temple proper, they had to pass through these. The temple itself is presumed to be the highest attainment, resulting from the exercise and improvement of the highest faculty. For this reason, it includes the physical and mental faculties, as typified by the tabernacle, and also those glorious achievements in art, science, and religion, that the covering of the tabernacle illustrated.

Now, seeing that those forces, identified with the agency of God, are the means to carry forward the progress of life, we may presume on their also being identified with the gates of entry, and that the several stages of government, science, and religion, presenting different states of those institutions, account for the several courts surrounding the temple. Indeed, if we find these departments embracing the whole means of progress, it is impossible to conceive of a gate of entry except through them, especially if we conceive that the temple is a state of attainment which those agencies have been reaching after. Again, if the temple is a state of scientific, governmental, and religious attainment, it is impossible to conceive of a consistent court to that temple, except in the several stages through which these institutions have to pass in reaching that pinnacle of

attainment, agreeing with the temple proper. We shall, therefore, conclude, in the first place, that the gates of the courts relate to the chief agency of progress, such as government, science, and religion; and in the second place, that the several distinct stages of those agencies constitute the several courts surrounding the temple. This will be better explained as we proceed to consider the pattern of the temple and its application to the institutions of this world.

Concerning the exact form of this building, there are various opinions, and it seems that there has been a variation in the form itself. Though a sacred institution, and one thought necessary to the existence of the Jewish nation, it seems to have suffered a change from original pattern even in their hands. However, the change is not material, and is accounted for by the temporary convenience of carrying on the laborious ceremony of the altar, or, perhaps, by the outside influence of invading nations, and the interfering presumptions of the conquerors. It matters not what now is the existing pattern, what was the form of Herod's temple, or what the variation that long periods of time and the exigencies of circumstances have produced.

The only proper course to pursue, in order to arrive at the form of the original structure, so far as to serve the typical purpose, is in a critical study of the recorded description as found in the sacred scriptures. True it is, that with the exception of the book of the Prophet Ezekiel, there is no particular description of the temple and its courts to be found in the Bible. Even this, though apparently an exact one, leaves much to be gathered by inference. The account which the books of Kings and Chronicles present, is quite brief, and relates mostly to the inner building or temple proper, and not to the courts and their entrance. By their showing, there were two courts outside the temple, and a great court still outward. Ezekiel particularizes the measurement of these two inner courts, and also makes mention of the great space without. He does not declare positively of the existence of one of the inner courts at all, but he makes particular measurement of the gates of two courts, and by making the comparative mention of the inner court, leaves the matter plain that there were two apartments outside of the temple proper, of marked importance. Though he does not give the measurement of the outer court, he yet gives the distance from gate of the inner to that of the outer, thereby furnishing an index to the dimensions of the outside court. We mean the second court from immediately outside of the temple.

The other great space seems to be intended for that primitive state of society wherein the conditions and circumstances are unfavorable,

and, therefore, we shall take no further notice of it, according to the mere mention that is made in the descriptions of the temple. When, therefore, speaking of the inner and outer court, it will be understood to mean the two immediately adjoining the temple. It is proper, also, to mention that there is a great diversity of opinion as to the form and arrangements of the temple, even when taking the scriptural account as the authority.

This is accounted for by the imperfect manner of description which prevailed both at the time of the originally recorded measurements, and at the time of the English translation. We doubt not, that with the facilities our present improved language affords, that any man of ordinary ability, and with a clear idea of what the form of the temple really was, can describe it so that it will be understood at the reading; but Ezekiel, under more unfavorable circumstances, presents us with an account over which a sensible man might indeed become mad, and a skilled architect come short of understanding; we mean, in case an exact idea and form of that sacred structure were required, and the wise man and the architect were held responsible to reproduce all that belonged to the ancient temple, from the mere description of Ezekiel. Even in an imperfect state of language, we can find no excuse for violating the common principles of order, which under any circumstances, is not natural. It is not natural except in case of individual defect and lack of descriptive ability.

But so great is the want of a systematic plan of description, and proper selection of terms in the writing of Ezekiel, in relation to the temple, that it is suggestive of either defective peculiarities of the person, or a positive intention to hide the form of a building it was the professed object to describe. In the latter view, seeing that it is a prophetic form of information, it undoubtedly partakes of the reserve so remarkable in the writings of all the prophets. But the chief defect in them all, is a lack of system, which accounts for the disconnected assertions, the sudden interruptions, the general flighty style, and the consequent uncertainty.

This deficiency is seen all the way through the Old Testament, and is an index to both the general state of knowledge then prevailing, and the half expressed character or reserved policy of the scripture writings. Several sources of defective expressions combine against the writings of Ezekiel, so that if it were the intention that an exact picture of the temple was to be preserved, founded on the description of that prophet, we may well question its utility, and the connection of divine authority.

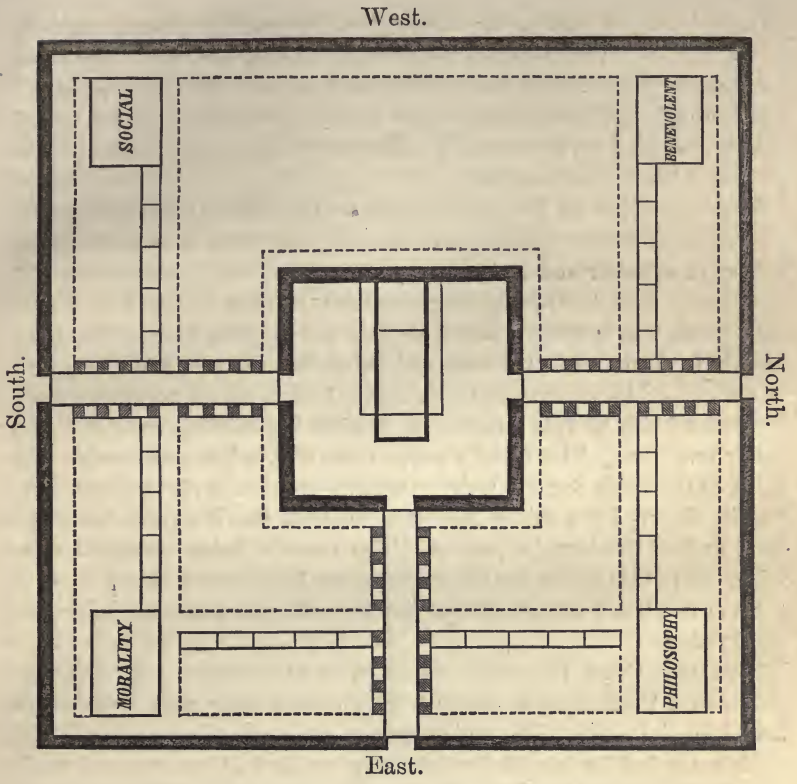
But we do not see the necessity of preserving the exact appear-

ance or measurement, even for the purposes of a typical character, providing the general divisions and the way of approaching them and entering through the gates is preserved. So far as the design is concerned, by the showing of the temple and courts, if there is a general form and division ascribed to the temple that has withstood all coloring of circumstance, and which, on the authority of all that is written of the temple is undoubted, the requirement of the case is met and the particulars preserved equal to the discernible facts and appearance of this world, for we may not judge that all the minor details of the Jewish ceremonies have a direct bearing on the facts of life, because many of them were instituted as secondary to the system of types, and were involved as a matter of convenience, beauty, or necessity.

While we do not believe that the account of the temple and courts as found in Kings and Chronicles reach to the extent which it was the divine purpose to represent in typical character, and hence, accept the necessity of Ezekiel's efforts, we cannot maintain that the exact measurements and ideal form presented to the vision of that prophet are material. For instance, the books of Kings and Chronicles give us the divisions of the temple and the number of the courts, the same as the prophetical writings of Ezekiel, but they do not mention the order of entering the gates, the number of rooms met with in entering the courts and around the walks—scarcely mention the gates themselves. For the purpose of typical showing, the descriptions of the temple and courts, outside of the book of Ezekiel, can only present a general picture of the states and divisions of society, not more remarkable than what the high-priest's garments furnish; so general, in fact, that the application of the temple to existing institutions of life might only be made as a subordinate and confirmatory evidence of God's agency in events through great institutions. But we have said that the design of the temple, though involving the same objects as the chief-priest's robes, is to show the graduated nature of those objects, the principles with which they operate, and the stages through which they pass. The books of Kings and Chronicles not furnishing this typical definition, the prophet Ezekiel is authorized to fill the vacancy, and present us with the inner objects and principles of the world's progress. His being an office of particularizing, he has observed his charge, and submitted an exact measurement, exceeding even the apparent necessities of the case. It may, indeed, be a satisfaction to know the precise form and appearance of that sacred temple figuring so prominently in the Jewish ceremonies; but whatever Ezekiel may have seen or seems to describe, it is doubtful whether a building can be

erected by the aid of that description, and indisputably claimed to be the exact counterpart of the Jewish temple and courts belonging. What then? Perhaps it was the design that there should not be, so that those temporary types, when effecting their purpose, might pass from memory and sight forever, and no likeness or similitude of anything in heaven or earth remain to be an idolatrous stumbling block. However, there must have been a design in the vision of the temple by Ezekiel, which is fully met according to the efficiency of divine intention.

Therefore, the inquiry arises, what has Ezekiel added of a definite character that may be accepted, and enter into the list of typical intimation? In one sense, we may answer the question by saying that all he has added may be accepted and enter the list, because he has made a specialty of particularizing the gates of admission. In another sense, so far as it bears on the attempt to preserve the exact idea, or even general building of the temple, there is but little additional information, so that the office of Ezekiel's vision is rather to specify the order of passing through the courts and entering the temple within. In the light of this one object, the mission of that prophet rises to an importance equal to that of any of the inspired agents, because the facts and objects belonging to the entrance of the gates, as well as the number of the gates themselves, are definitely and intelligibly described. True, some things are gathered by inference rather than positive declaration, but it is inference of such a nature as to insure the acquiescence of the critic. Believing that the arrangement of these courts and the entering of these gates, as delineated by Ezekiel, have a bearing on the religious, governmental, and scientific departments of society, and the stages and states through which they may be traced, we will submit a drawing of the two courts, with their gates, inside chambers, and the temple within. What is needed by way of explanation will be added as we proceed, and can be compared with the drawing and with Ezekiel's description itself. We shall avoid all theory, except in immaterial points, and confine ourselves to the intelligible facts of the description. What is meant by immaterial points, is the exact form of a chamber or arch, and the general architectural appearance, etc., etc.



The drawing is on the scale of about 22 cubits to the quarter inch. Every object presented in the two courts, as well as the courts themselves, is in the proportionate dimensions to each other, which the measurement in cubits describes, so that the drawing shows the comparative size of the courts and the chambers within. There is some doubt about the size of the thirty chambers which are said to be on the pavement which are not described by measurement nor located on the pavement in any particular place by Ezekiel's vision. These are, therefore, given a size agreeing with the dimensions of the court in which they were placed, and are assigned a position in a theoretical relation to the gates. They show on the chart immediately adjoining the arched gateway, and five on each side of each gate.

The outer court, whose wall was six cubits thick, has its outlines marked on the chart by the dark space, representing six cubits, according to the scale. The space included by this wall was square, and measured three hundred cubits on each of the four sides. One

hundred cubits inside, or directly in the middle of this outside court, was the inner court, which was also square, and measured one hundred cubits on each of the four sides. Within this inner court, the temple proper was placed. Its foundation, or the space that it occupied on the ground is shown by the heavy line there enclosing a long narrrow space.

The lesser line on the two sides shows the foundations of the side chambers that were built against the temple, but which, from being ninety in number and in three stories, cannot be represented in the drawing. The temple proper, marked by the heavy line above spoken of, was twenty cubits wide and sixty cubits long; and immediately in front, or to the east, adjoining this temple, was the porch of twenty cubits long and eleven cubits broad. This porch is shown in front of the temple proper, projecting beyond the space for the side chambers. The temple proper was divided so as to assign one third of its space for the holy of holies, which was on the west end, and is shown by a cross line one third of the distance from the west end of the temple proper. The temple being twenty cubits wide, made this space for the secret place just twenty cubits square.

Such is a brief sketch of the courts, and the temple proper and its divisions.

The next thing in order is the gates of entrance. In the outside court there was a gate of fifty cubits long and twenty-five broad on the north side, which, commencing at the opening in the wall, extended its length inward by some sort of constructed archway, that admitted of little chambers on each side of the entrance, or open passage of the gate. Immediately opposite this gate of the outer court, there was a gate in the inner court of the same length and breadth; but its extending length from the opening in the wall was the reverse of that of the outer gate; so that it reached fifty cubits outward, by the construction of its arches, and joined the end of the gate of the outer court. In other words, the gate of the outer court extended its length inward, whilst the gate of the inner court extended its length outward, so that they joined together occupying the whole distance from the outside to the inside court, which was one hundred cubits by measurement.

On the east side of the outer court, the gate was arranged in the same way, was of the same dimensions, and connected with the gate in the inner court in the same manner. The same is true of the south sides of the outer and inner courts. In fact, the description of the north gates of the inner and outer courts will serve for the other two sides, south and east, where gates were placed and arranged in the same manner.

On each side of each gate, both in the inside and outside courts, there were little chambers of six cubits square, three on each side of each gate, that were somehow formed in the archway, or by vacancies in the archway. It is said that "between every little chamber there was five cubits," so that it is probable that the little chambers were between the columns of the arches, and that the space occupied by these columns were five cubits. This is one of the immaterial points of which we have spoken; but in order to show the design of the court, we have allotted the little open spaces to the chambers of the gate, and the dark squares to the intervening columns of the archway. By casting a glance at the drawing, it will be seen that there were thirty-six of these little chambers attached to the gates, six to each gate, three on each side.

Just on the inside of the wall of the outer court, where the gate entered the wall, and in the open passage of the gate, there was a porch of eight cubits long, and probably as much narrower than the rest of the gate as the distance that the side chambers extended on each side from the open passage. So we have judged it to be constructed according to the description; and even if the porches were flush with the line of the side chambers, the setting in of the space of the porches will serve to illustrate their place at the beginning and end of the gates. Just outside of the wall of the inner court, the same sized porches were formed and attached to the archway of the gate.

Directly at the point where the gate of the outside court and the gate of the inside court came together, there must have been a porch of eight cubits, half of which properly belonged to the inside gate, and half to the outside gate; but which together, formed a porch of eight cubits long, common to both gates. This conclusion is arrived at by the detailed descriptions of each gate, especially relating to its length. For instance: the whole gate is fifty cubits long; but in detailing the length, it gives the chambers to extend six cubits each, so that that would make eighteen cubits; then the spaces of five cubits between for the arches or columns of the arches. If a column began and ended the general archway of the gate, (which is probable), there would be four columns to occupy, at five cubits each, a space of twenty cubits. Then add the eight cubits for the porch immediately inside or outside the wall, according as the gate of the inner or outer court may be taken as a sample, and there are the forty-six cubits in all, so far. This leaves a lack of four cubits to complete the length of the gate. Taking this in connection with the fact that there ought to be a walk from the junction of the inner and outer gates, extending from gate to gate around the court, it is

probable that a porch was erected at this point for the purpose of a continuous walk around the court. A walk was called a pavement, and it does speak of the lower pavement in the outside court, thus showing that there was more than one walk. Then, according to the arrangement of the gates which extended, the inner one out, and the outer one in, filling the whole space, there were but three places where a pathway or walk could diverge from the gates. One of those places was at the porch of the outside gate immediately inside the wall; another was directly on the outside of the wall of the gate of the inner court, where a corresponding porch is described. The remaining place could only be at the junction of the gates, where, in the space common to both gates, the convenience of the court required a cross pavement to reach the entrance of the inner gate, to go into the inner court, or to take the outer gate to go outside of the outer court. The space of four cubits, therefore, being necessary to complete the length of the gates, and the requirement of a cross-walk being apparent at this point, we conclude that a porch was formed of the eight cubits belonging to each gate, and that the pavement passed through this porch at right angles.

In each corner of the outside court, there was a court of forty cubits long and thirty broad, connected to the chambers on the pavement. The account says, simply "connected," but it is plain that there was no place for them to connect unless it was to chambers extending from the archway of the gate on the pavement above explained.

It is said positively that "thirty chambers were upon the pavement," and if so, they must have been equally divided to each gate, according to the exact system of the courts. Supposing then that ten were allotted to each gate, the same measure-principle would again divide them and place five on each side of the gate. Again, the chambers in the arches of the gate were denominated "little;" this must have been by comparison with the other chambers on the pavement, and therefore the latter were, perhaps, many times larger than the former. The little chambers being six cubits, and the greater ones many times larger, would make five of the chambers on the pavement extend a considerable distance from the gate, so that they would reach and form a junction with the court in the corner. Hence, the extending of the great chambers to connect with the court in the corners of the great court, as seen in the chart. Now, supposing that the pavement crossed the junction of the gates as above argued, it would then extend out from the gate on each side until it came on a line with the junction of the next gate; and then it would make a square turn in order to make square work,

and so extend from gate to gate. But in making the turn at the corners, it would either open on the pavement before the little courts in the corners, or extend along before the court in the corner and connect with the pavement running around, just inside of the outside court, which also has a crossing-place in the outer porch of the outer gate near the wall. Thus, it is seen that the pavement that is supposed to cross the junction of the gates in the porch common to both the gates, has a continuous circuit from gate to gate, along before the little courts in the corners, and connecting with the walk near the wall of the outside court, forms, of the whole, one joint pavement. The dotted line on the chart, shows the space and connection of the walk, and how that it extends all around the gates of the outer court, and around the outer end of the gates of the inner court. By an examination of the chart, it will be seen that the pavement surrounding the inner court at the inner end of the inner gate, may receive a distinct name on account of surrounding the inside court, whilst other parts of the pavement, at the junction of the gates, for instance, may be designated differently, whilst really there is but one that circuits all about the various parts of the two courts. Hence the distinction, of the "upper" and "lower" pavements.

As the ascent to the temple was made by means of steps, it will readily be inferred that the lower pavement is the one at the junction of the gates, and the one on which the thirty chambers were located. With this explanation, and the chart for an illustration, it is hoped that the reader will be enabled to judge of the correctness of the drawing as compared with the description of Ezekiel.

There were steps to the gates, vessels in the inside court, and other minor belongings, which are not represented on the chart, because it is thought that too many objects will tend to confuse, and prevent a clear illustration of the main points in the structure. These non-represented objects will be considered in their order, and the imagination will supply their place.

Now it is proper to remark, in conclusion, that every object, including the two courts, the three gates in each court, the thirty chambers of the pavement, the two pavements, the courts in the corners, and the little chambers by the sides of the gates, are all particularized in some form by Ezekiel's vision. In fact, the whole form of the drawing agrees with the exact measurements of the account, showing the comparative size of the courts and temple within, as well as the gates and chambers. Some exceptions have been noted; but even then the controlling relations have fixed the dimensions in the most probable shape.

What of uncertainty remains will attach itself to the form of the arches, the size and locality of the chambers on the pavement, and to other described chambers of the spectators. What we mean by the chambers of the spectators is, the imperfectly described galleries, which may have surrounded the walls on the inside of the courts, that furnished the people an opportunity to witness the ceremonies of the sacrifice. In relation to these galleries, the description of Ezekiel fails to convey an intelligible idea of the position and form. We shall conclude that it is not material, because it evidently was not the intention to be explicit about those galleries. They undoubtedly indicate the relative position of universal thought and criticism, that judges of the operation of divine agency in this world. However, the drawing submitted is the full extent of form and measurement, which the description of the prophet will justify, and we must merely accept the fact, that that account mentions other chambers, but not attempt their description or locality on so vague a base as Ezekiel furnishes. Seeing that it was his office to show the entrance of the gates and the chambers adjoining, we shall believe that the mention of other chambers is incidental, and not within the province of Ezekiel's mission. Therefore, if he failed to place those chambers in their relation to other parts of the temple, it is immaterial, so long as we have a general idea of their nature and purpose.

Now, we reiterate the proposition, that the object of the courts and gates, as particularized by Ezekiel, is to show how the governmental, scientific, religious, and other departments of this life, are operated in the means of progress, as well as the stages through which they have passed. Having done with the form of the temple and its courts, so far as presenting the facts of its form and divisions, we will proceed, by the lead of the above propositions, to apply the appointment of the courts and temple to the institutions of the universal world. The entrance into the courts was made on three sides only, and a position at these points has been assigned to government, science, and religion, respectively. Now, the question arises: If the departments of this world's institutions may be accounted gates through the several states of progress, why should not each of all those departments of life, that constitute the embodied agency of God in the earth, be represented as a gate, through means of which we reach that high attainment ascribed to the temple proper? In one view of the subject, and in a general sense, there is no reason why each of those departments enumerated, in treating of the chief-priest's garments, should not be represented as a separate gate. In fact, the courts surrounding Solomon's temple

appear to have had more gates than is presented in Ezekiel's temple. In the former case, there is a mere intimation of how many gates; but in the latter case there is a particularization that leaves no doubt that it was the intention to present the figure of the temple in three main channels of access. Besides, the gates were to be of one measure, have the same number of rooms, and, when figuratively applied, were intended to carry their representative principles into the inside court, in thirty chambers each, against the temple proper. In order to attain this uniformity of measurement and appearance, when these symbols were expected to be applied to certain divisions of agencies, it became necessary to limit the number of these typical gates to such as would be found operating with about the same number of principles; for all the departments before mentioned, when analyzed with reference to the objects that engage them, do not reveal such a multitude of distinct motives so equal in number as pertains to religion, government, and science.

Again; there was a purpose for each room, or set of rooms, and they were classed in groups according to that purpose. Now, in the economy of this life, these other institutions may be more remarkable in another figure and sense than in that of gates, and hence be assigned to other parts of the courts. Well, with this idea, observe that in each corner of the court there was a court; that is, in the greater or outer court, where the arrangements of the three gates in the inner court, as well as the three in the outer court was such that they occupied their place entirely in this outer court, was also the place of the corner courts. Therefore, whatever of graduation and progress the gates may typify by their rooms and steps, will also apply to those other rooms that are ascribed to the same great scene where progress is made. If, then, the gates represent science, religion, and government in almost the whole history of their struggles, the rooms that are in the same locality as those gates, viz., in the outer court, partake of the progressive character ascribed to the gates and to the whole court along which they extend. If, therefore, there are considerations which will not admit of the other institutions being represented as gates, but which assign them a place in the corners of the great court, it does not thereby deprive them of the progressive character as God's means in this earth, but rather from the reasons that assigned them these corners, reveal them in equally important positions. Now, the purpose of the courts in the corner of the great court was that buildings might be erected round about in them, that they might there boil the sacrifice. The philosophical sense of boiling, according to the interpretation of sacrifices is, to be brought under condi-

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tions and circumstances to appreciate and accept parts of a condemned system. The priests were allowed certain parts of the offering. In order to render them palatable and digestible, they were subjected to the process of boiling. The corners of the court were allotted for this purpose, and four apartments constructed there for boiling places. In the nature of our institutions, it is obvious that there are some of them adapted by either circumstance or occupation to test the practicability of agitated questions, and which by so doing render them of a digestible aspect, philosophically speaking. Of these institutions we may enumerate the social, moral, benevolent, and philosophical spheres of interest. Beginning with the social, we may ask whether or not important faith has been insinuated into the affections of men by the adaptability of divine ordinance and system in the social machinery of life. Persons who directly reject the ordinances of scripture and condemn the systematic efforts of religion, are often modified to an indirect acceptance of those same interests when the points at issue have been dissected and prepared by the common requirements, affecting all. For instance, they declare that the Bible is a humbug and religion a sham; but when the ordinary course of life throws them into the current of social circumstances, they are found to be zealous of some one or more of religious ordinances. How is this, unless there is an adaptability about the social department to preparing condemned systems and doctrines a rehearing and presenting them in a more favorable aspect.

As for morality, what may be condemned as a religious system, or because it forms a part of religious system, may yet be accepted, on moral grounds. The interests of many countries and nations have often introduced religion, because of the moral suasion attached to it. It does not matter whether it is produced by a sense of consistency with a professed belief, or by the fears of eternal punishment; inasmuch as it is a restraint on the actions, it is an effectual force recommending itself in some form, sooner or later, to moral object. Some have said that the whole utility of religion, and the various ordinances and systems it involves, is to be found in its moral tendency. If this disposition to appreciate parts of the belief and objects of systems, which are otherwise condemned by wholesale, arises from moral considerations, then the latter department of life furnishes another place where the spiritual sacrifice is prepared for food, and where the demand and fact of morality effect a reconsideration of the question and system previously disposed of by sweeping condemnations, discovering a virtue, and admitting and advocating the utility of things refused and contemned, but now

rendered mentally palatable and digestible. Thus it prepares the sacrifice by this manner of boiling, so that it may be practically received like food for nourishment.

Benevolence operates on the same principle. It sees a necessity for human effort. Without any special sympathy for religion; perhaps with an antagonistic disposition against its general manner of belief, it surveys the field where human suffering cries aloud; perceives the requirements, and, when about to adopt its plain and prominent sign of action, turns to see the same motto on the religious banner. It then discovers and salutes an accompanying force, from pure sympathy of purpose; and, holding an interview, it arranges the programme of concerted action, accepting a field outside of religious organization, where, becoming conversant with the wants of the body and soul, it gradually indorses and recommends the principles of religion.

For the remaining object of other corner court, we will say of philosophy that it is prone to that patient analysis of existing systems which enables it to discover their virtues; it is interested enough to undertake the investigated, and magnanimous enough to acknowledge and advocate a right principle, regardless of prejudice or popular sentiment. It operates continually to modify the feelings and antagonisms of men, judging of their disputes, and making them alive to their indebtedness to each other.

It is the object of the other boiling-place, where, in the sense belonging to this system, the mass of doctrinal matter once agitated, condemned and disposed of, is reproduced to a more favorable hearing and appreciation.

In this light these four departments have as important an office as the others represented by the gates.

There is yet another agency that has been noticed in treating of the chief-priest's robes. It is the educational. In that case it was argued to agree with the curious girdle. In this case it aptly corresponds to the great pavement that circuits about the gates and along the chambers, supplying a ready means of access to all parts of the court. From the nature of education it is proper that it should be represented by some such figure as a walk, which should be directed in type along all avenues of life, and turn and circuit about before all the departments. It should do so because it is an institution belonging to all these, applying to them all, furnishing the facility of their intercourse, and bearing to them the benefits of its provisions.

The "upper pavement" is merely implied. It must also be remembered that the gates around which it courses, just outside of

the inner court, are gates of the same general character as those of the outer court, around which the lower pavement connects. The gates in the outer court being found to agree with stages of science, religion, and government, and those of the inner court being esteemed to figure only another stage of those same institutions, it leaves the character of the inner pavement to be similar to that of the outer one. It only denotes a distinct degree, or state, which the different set of gates of the inner court imply; and, therefore, if it is an educational pavement connected to the departments of religion, science, government, and those other institutions in the outer court, a new stage of those institutions distinguishes the new walk surrounding them in that new state merely, as an educational pavement peculiar to the new condition. Seeing that both were in the outer court, they may be denominated one in one sense; and from all that is in the description, together with the evident connection in all parts of the building, they may be so considered. However, a new system of education prevails under the advance of modern ideas, which applies to science, government, and religion, at least since the seventeenth century. As far as applying to science, it is the circumstances of liberty and freedom from religious prejudice, or pressure, that leaves it a free exercise of inference, and such an independent position, as to enable it to surmount those barriers of error which the imperfect instruction of former ages has erected.

Applying to religion, it is a new state where independent organizations exercise a more perfect liberty of conscience. To government, it is the practical demonstration of a new theory, wherein old principles are ignored and a more liberal policy pursued. Hence the upper pavement; for in one sense it is indeed a new educational system surrounding the modern state.

Having now accounted for all the parts of the courts, including the gates, and thereby involved all systematic visible departments in the means of progress, according to the theory of God's agency in the world, the next thing in order is to define their position with respect to the philosophical points of the compass.

East has been defined to relate to cause, or beginning; north, to good; and south, to evil.* These are three of the principal directions to which the mental vision is naturally directed, as has been explained.

The three principal departments of the world, viz., religion, science, and government, are identified with the gates on the three sides of the courts. The gates in the inner court are only another stage of entrance; so that these three influences give character to

*See pages 182 to 186.

the gates from the entrance in the outside wall, in the outside court, all the way through into the inside court, and to the galleries surrounding the temple proper.

Now, science accords with the spirit and meaning of the term East, as used in the sacred writings. It carries with it an idea of knowledge, derived from the simple beginning of observation, where, in fact, all intelligence takes its starting point. It also bears with it a presumptive relation to cause, which is not fully brought out until its store of facts lead it back to the geological periods, suggesting a wondrous antiquity and an eternity of matter. Science will take position on the east side naturally enough, according to this system of interpretation, but chiefly on account of being operated by that observational faculty which collects the facts that furnish the foundation for investigation, being at the beginning of intelligence, not only relating to science, but to the very nature of man.

Religion has position on the north side; because the principle of good is the object of its existence and the feature of its practice.

Government has to do with the irregularities which we call the evils of society, and has a pretense of authority, chiefly on account of the necessity of restraining those outbreaks and difficulties. It will, then, follow that it belongs to the south side.

This fixes the three main departments according to the principle of the Bible system. The other four, viz., benevolent, philosophical, social, and moral divisions, are governed in position by the same rule. The north-west is between religion and the western side, where there was no gate. The west indicates effect, end, or object, as being the opposite of the east, which has been interpreted cause or beginning. The department, therefore, that is closely related to religion, and equally suggestive of the culminating effect of universal cause, as operated by the hand of Providence, is the one to assign to the north-west corner. This division is the benevolent, which, though intimately related to religion, is equally so to that appreciation of effect that encourages the benevolent organizations. Benevolence attempts the same objects of religion; but it does so with an eye single to the object to be effected, without regard to those peculiar attachments of faith and profession which characterize religion. It is, therefore, related to the principle of effect, that so absorbs its attention, that it may be said that it is an institution begotten by a certain object whose machinery of operations has no attachments which do not bear directly on the effect to be produced and the object to be attained.

The social system has the same relation to the mystical west that

benevolence has; while, at the same time, it bears an equal relation to the governmental. Hence, the south-west ought to be its location.

The north-east calls for a distinction that is governed by a relation to both religion and science, and this properly belongs to philosophy. The other corner to the south-east remains for the moral division. Morality is well entertained and received in the atmosphere of scientific pursuit, and equally so in the governmental system. Between these two forces, it has it own province. On the one side, the object of the governmental system justifies and protects it, while on the other, the happy circumstances in which science exists and flourishes, as well as the nature of its passionless pursuits, and the elevating tendency of its exercise, offers it a ready sympathy and encouragement. Though there is nothing said about these corner courts, except their general dimensions and purpose, yet these are sufficient to suggest their importance. They were thirty cubits wide and forty long, which makes them occupy a large portion of the great court, thereby rendering the application consistent with the influence of morality, benevolence, social system, and philosophy, as presented to our observation in these times, and as compared with the other three influences appropriated to indicate the course of progress by the significant figure of the gates. Having proceeded thus far, it now devolves upon us to particularize the gates, as Ezekiel has done. In order to do this, it is proper to again bring the leading propositions into notice. First, as relates to the vision of Ezekiel in the pattern of the temple and courts, it is evidently the design to show the means by which the highest attainment is reached, as well as the several stages the institution, identified with that means, has passed in reaching that attainment.

Secondly; as relates to the whole Jewish ceremonial law of types and shadows, its object is to reveal the means and principles of progress, and to point out the enemies on the road.

Now, the first set of gates belonging to the outer court, though not intended to cover the most primitive state of society, nor yet, perhaps, the more organized, though turbulent age, when appetite and passion left no visible appearance of governmental justice, religious truth, or scientific interest; yet, nevertheless begin with the primitive principles peculiar to science, religion, and government. These three respectively represent the gates, and, therefore, the first principles of which we speak are such as are the real objects of these forces as first exercised in an important degree. If then the gates relate as a whole to those interests, then those divisions of chambers, steps, and adjoining rooms, that belonged to each gate must denote the principal objects revealed by an analysis of

the three departments, as step by step they have struggled up to great attainments. If the object is one to show the manner of progress, then that analysis ought to reveal not only the objects of those three departments, but the order in which they are presented in the several degrees of progress. In order to do this, it will be necessary to take each gate separately, as presented in the outer court, in the first stage, and after that to continue the application as typified in the inner court. It will be the most convenient to take one gate and follow it through. That is, pursue one department, science, for instance, through all its stages, reaching to the temple proper, or to that particular climax of knowledge agreeing with that inner sacred edifice.

Before proceeding, it is well to observe that the gate in the inner court, directly opposite and joining that in the outer court, is one and the same in character with the outer one. For instance: if the east entrance begins with the department of science, it bears the scientific cast all the way through to the temple proper, and there also appropriating one of the galleries of thirty chambers in the same distinction.

The inner and outer gates of any one side are the same in nature and interest, and only distinguished as two because they relate to different stages of progress in the history of the particular division itself. This is another reason why each gate should be treated through all its typical stages and steps, passing through both courts and arriving at the temple. This plan will, therefore, be pursued.

A reference to the chart will illustrate the form of the gate, and assist the application; and we will submit the similitude of the gates in another form, corresponding to their arrangements with their steps, side chamber, and side rooms. Believing that these objects in the building of the gate relate to the corresponding subjects peculiar to the department, the form will be presented by the mere array of the objects belonging to science, religion, and government in the order in which they have been developed by the real nature of things. For instance: if there are so many steps said to belong to each gate, those principles most appropriate in the sense and purpose of a step will be placed for the steps. The same of the side chambers and the rooms generally. After having submitted a pattern derived from a close observation of what really are the objects of religion, science and government, arranged in a form according to the description of Ezekiel, the nature of the principles themselves in relation to each other, and the form of the chart referred to, we will make such remarks and explanations as seem to be required.

Science denotes the east gate. The following form is an array of its objects, in the order in which they are judged to have been developed, and according to the arrangement of the gate, steps, and side rooms:

Scientific Gate.

Form,
Color, Planets,
Texture, Sun,
Weight, Stars,
Taste,
Quantity,

Stone, Precious Stone, Minerals, Earth, Fire, Odor, Air, Liquids, Gases, Clouds, Water.

Rain,
Snow, Diversity,
Wind, Combinations,
Lightning, Problems,
Cold,
Heat,
Darkness,
Light,

Earth,
Sea,
Atmosphere,

Extent,
Qualities,
Conditions,

Fish, Animals, Fowls, Insects, Men, Trees, Grasses, Vegetables, Fruits, Grains, Decomposition, Propagation, Growth, Decay, Disease, Sickness, Health, Strength, Weakness, Sleep, Rest, Motion, Thought, Life, Death, Pleasure, Pain, Passion, Sentiment, Intellect.

It is evident that science has its beginning in the exercise of the observation. Supposing the objects to be the visible forms of matter, then the separate peculiarities that they present form so many stepping-stones to a more intimate knowledge of nature. Thus, form, color, texture, weight, taste, quantity, and odor, are the most apparent properties of matter; and, therefore, the ones first to be seized upon by the observation. Hence, they are the first steps to a more developed state of science than the mere observational stage

represents. This accounts for the seven steps leading up to the entrance of the gate of the outside court. They are not marked on the chart, because it is thought that too many characters will tend to confuse. If we are to judge where those steps were located along the entrance of the gate, we would say immediately inside the porch of the entrance, and extending through the entire length of the gate.

The record says: "They went up to it by seven steps." This description of going up to the gate is not inconsistent with the idea of the steps extending all through the gate, because they could not go up to all the gates without going up all the steps; that is, if they extended all the way through.

The reason of those steps being there was, that the temple was located on an elevation, to which there was a gradual ascent. Any steps, therefore, that approached the inside enclosure, where the temple proper was situated, must have gradually overcome the elevation, and not been suddenly intruded, to mar the grade and prevent an easy ascent.

The idea is sustained by the nature of the objects agreeing with the steps, and the relation they bear to those ascribed to the side chambers. For instance, in the skeleton form of the gate submitted, the steps are enumerated as form, color, texture, weight, taste, quantity, and odor, the most apparent properties of matter; and the little side chambers are the planets, sun, and stars on the one side, and earth, sea, and atmosphere on the other. Just at the end of the steps again, the chambers purported to be upon the pavement extended out on each side, showing a more analyzed form of nature's objects. Now, we do not deem it possible for the observation to be exercised by the principles of form, color, texture, weight, quantity, taste, and odor, without coming in contact with the objects unto which those properties apply. They apply to those set for the side chambers, viz., earth, sea, and atmosphere, on the one side, and planets, sun, and stars on the other, as well as to stones, precious stones, minerals, earth, fire, air, liquids, gases, clouds, and water, which are placed for chambers on the pavement.

If, therefore, those properties, agreeing with the steps, cannot be known except by the other objects enumerated as the side chambers and chambers on the pavement, it follows that the steps, if these properties are to be taken as the steps, extend past those side chambers, and up before the chambers on the pavement. In order to do this, they would have to commence at least near the porch of the entrance of the outside gate, and continue all the way through the gate, to where the chambers on the pavement are placed, on either side, at right angles.

It may seem inconsistent that such objects as the earth, sea, atmosphere, planets, sun and stars should be called little chambers, when compared with the objects, stone, precious stones, minerals, earth, fire, air, liquids, gases, clouds, and water, which are placed for the larger chambers on the pavement. But a moment's thought is sufficient to explain it. The earth, sea, atmosphere, planets, sun, and stars, are particular objects presented to our observation; whereas, when the investigation of science was directed to those other objects, it was with a result of revealing them as so many kinds or powers of matter pervading all created worlds. The first were only particular objects to be discovered within the reach of the senses, whilst this stage of knowledge that considered these more closely, discovered them susceptible of a division, that revealed a new and definite character of objects pervading all the dark, blue space, where worlds innumerable revolve in harmony. Hence it is that this earth, the sun, the planets we discern in the solar system, the atmosphere surrounding our earth, and the stars that appear nightly in their places, are but little chambers compared with those other objects, which, though all found on this earth, have furnished a base to inductively conceive of all universal substance in the unlimitable stretch of the heavens.

However, the great objects of sea and land, sun and stars, atmosphere and planets, by their fixed nature and prominent appearance, served to both attract the attention and suggest a division of nature's subjects. And whilst the steps are but the most apparent properties of matter, the side chambers, on the same principle, are the most visible objects presented to the observation. The steps are steps in the scientific point of view, because they are properties of matter; and it is by observing and studying the properties of matter that science makes its advance toward that high state of attainment agreeing with the temple proper, which is the reality of our times.

From the nature and relation of those objects assigned for the steps, side chambers, and chambers on the pavement, it is perceived that they are in a measure inseparable; that when the attention of science was directed to the one, the others were also reached; for when to the right or left the great objects of nature fixed the attention, it was but to perceive, at least, some of those properties common to matter in general. Therefore, if a side chamber was passed, a step was made. There could be no full test of the properties of matter without a more critical division of the great mass, involving an intimacy with nature that would reveal the primary objects, air, stone, fire, earth, minerals, water, gases, liquids, precious stones, and clouds. Therefore, when the steps were taken, and the most

apparent properties of matter were discovered, these detailed objects of nature must have been in full view. The inference is, that the steps, side chambers, and the ten chambers on the pavement, belonging to each outside gate, must have had a common locality in the figure of the gate. In order to be so related, the steps must have passed between the side chambers, and extended to where the chambers on the pavement diverged from the side rooms. By referring to the skeleton of the gate, and to the chart of the court, where the outside gate on the east side is marked, it is trusted that the application will be explained.

Now, when science reached a stage when the most prominent objects in nature were discovered, and their most obvious properties perceived, it immediately entered on a new state, where the vegetable and animal kingdoms furnish the objects of its interest. But in order to understand the divisions therein presented, as a scientific interest supposes, it has to pass through the connecting link between the two great divisions of nature. For instance, after we leave the most positive forms of inanimate substance, and before we reach the stage where vegetable and animal life appropriate the elements, and display the phenomena of circulation and growth, there is a stage where matter assumes a more mysterious shape, and where science follows hard after, by taking the most easily explained condition of matter, and advancing step by step into that curious apartment where animal life is maintained by earthly matter and minerals.

We have explained that this outside gate is connected with the gate of the inner court, at the porch common to both, as the chart will show.*

After leaving those objects formed by the combination of elements, science has an experience of individualizing substances that tends to a closer analysis; and thus leading on to another field of investigation wherein the diversity, combinations, problems, extent, qualities, and conditions of matter are the side chambers of another gate.

It will be seen in the sketch of the gate that rain, snow, wind, lightning, cold, heat, darkness, and light, are placed for the steps of the inner gate, and that extent, qualities, and conditions of matter are for the chambers of one side, and diversity, combinations and problems are placed for the side chambers of the other side. This is true to the history of science, which, aided by the suggestions afforded in the objects ascribed to the outer gate, declared a great extent, diverse quality, various conditions, distinct character,

*See page 249.

and endless combinations of matter, which, taken together, accounted for various phenomena of the earth and heavens. Though this stand was reached by the light of previous discoveries, as shown in the objects of the outer gate, yet the positive knowledge that constitutes science was attained in that experimental stage which resolved everything into primary elements. During this stage, the leading propositions of science were, extent, quality, and conditions of matter on the one hand, and then diversity, combinations, and problems on the other. The extent is declared to be as great as the universe of creation; the quality, as defined by experiment the most wonderful and curious; the condition as varied as the mysteries of nature; the diversity as great as the properties of the sixty-five elements are distinctive; the combinations as numerous as the multitude of chemical objects, and the problems as many and interesting as the works of nature are diverse and inimitably perfect. Notwithstanding the evidence with which science maintained its position, its propositions would not be fully received and illustrated, unless it lay hold of the conditions and phenomena that matter presents, and through this means confirm the correctness of its foundation. For instance, if its observation and experience lead to positive declaration concerning the extent, qualities, conditions, diversity, combinations, and problems of matter, that declaration can be best maintained by analyzing the appearances most assuredly known to be the result of a mere condition of matter itself. Thus, we have rain, snow, and wind, as the result of a condition of elements. These objects furnish the most familiar illustrations, and are so obviously an evidence of the extent, combinations, and conditions of matter that they may be appealed to, to prove the leading propositions of science, and suggest a further explanation for other problems and appearances of nature. So, having availed of this means the natural objects of rain, snow, wind, lightning, cold, heat, darkness and light, are taken in the order of their nature or possibility of explanation, and serve as stepping-stones up to that wonderful apartment where quality, extent, diversity, combinations, and conditions of earthy substance culminate in the organized system of vegetable and animal life.

These eight conditions are judged to be the steps of the inside gate. They are certainly the most mysterious forms of inanimate elements, the least understood; that is, if we except the first three, and belong in close proximity to that stage of science which the present presents, and which is in full view of the more spiritual objects of this great interest. The steps on this gate are not represented on the chart, but show in the worded form in the skeleton

plan. The object of these mystical figures seems not only to show the history of science, religion and government in the graduated steps of their progress, but there is evidently an intention to indicate the natural order of things. For instance: science has not paused to fully explain the objects ascribed to the inner gate before it directed its attention to the thirty objects belonging to the vegetable and animal kingdom; but inasmuch as the most inexplicable conditions of matter are appropriately connected with that wonderful adjustment of the same which we call vegetable and animal organism, it is therefore proper to represent the true natural condition of things by placing all the objects of the latter system immediately after the last sight of inanimate subjects. That last sight is a condition of matter not even yet understood, but is one of the problems of the present day and age.

Therefore, according with the history of science and the essential nature and relation of the two great departments of inert and living forces, we judge the arrangement of the gates is correct. Now, by turning to the chart there will be noticed a space around the temple proper, which represents the foundation of the side chambers. They were in three galleries, and each gallery contained thirty chambers. Supposing, therefore, that there are three entrances to the temple, and those three entrances are in the form of gates with chambers, it will therefore be inferred that if ninety chambers are against the temple unto which the three gates lead, that those ninety chambers partake of the three separate characters ascribed to each gate. If the character ascribed to those three are scientific, religious, and governmental, then the chambers against the temple to which these gates lead are scientific, religious, and governmental chambers.

Seeing that there is a uniform system applying to these gates, it follows that the ninety chambers are divided into three equal divisions, partaking of the character of each department. The description says they were in three galleries; hence, it is obvious that one gallery belongs to each department. Therefore, now that we are treating of the east, or scientific gate, we should find thirty objects peculiar to science in the vegetable and animal kingdoms. The animal kingdom, in this instance, will be understood to include man. Not only ought we to find this many objects peculiar to science in that stage, but in finding them, it ought to reveal the fact that those thirty objects cover the whole ground of the scientific interest in that stage; at least so generally and completely as to be an accepted fact in the main estimate. We will, therefore, enumerate the objects of scientific interest in this stage of its progress, and as connected with the vegetable and animal kingdoms:

Fishes, animals, fowls, insects, men, trees, grasses, vegetables, fruits, grains, decomposition, propagation, growth, decay, disease, sickness, health, strength, weakness, sleep, rest, motion, thought, life, death, pleasure, pain, passion, sentiment, and intellect. By turning to the skeleton of the gate, where these same principles are enumerated in a more systematic form, and to the chart of the temple and courts, as dictated by Ezekiel, the application of the eastern gate to the scientific department of this life will be better understood, and serve to bear out the proposition of God's agency and providence in the institutions of our times.

We will now seek the significance of the north gate in the same mystical relation.

North has been interpreted to mean good in a primary philosophical sense.* On this principle, religion is denoted by the north gate. Much that has been said of the east gate will serve to explain the north one; that is, so far as the number and form of the chambers and steps are concerned. Religion being a separate department, of course most of its steps and objects are different.

Now, the first stage of religion is the natural one. It is an inductive foundation of belief in the existence of God and his attributes. It is philosophical in its nature, because the facts and appearances of nature furnish the main authority of its inference from which it reasons out its conclusions. The great facts on which natural religion relies to build its groundwork of belief, are found in the magnitude, order, wisdom, power, beauty, permanency, and variety of the works of nature. It, therefore, may be said that these facts furnish the steps for the first stage of religion. In connection with these, there are the principles of circumstance, relation, and evidence, on the one hand, and comparison, analogy, and reason on the other. These are the inseparable side chambers of inductive religion. But the principles that are inferred from this state of facts and connected circumstances, are separate attributes of the Deity, viz., authorship, superintendency, pre-eminence, perfection, preservation, beneficence, protectorship, instruction, correction, and parentage. Natural religion rests in these conclusions of the existence and nature of God.

But in order to illustrate the north gate from beginning to end, we will present a skeleton form, as in treating of the east side. Whatever explanation seems necessary will be added, referring back to the form:

*See pages 182 to 184.

RELIGIOUS GATE.

Magnitude,
Comparison, Order, Circumstance,
Analogy, Wisdom, Relation,
Reason, Power, Evidence,
Beauty,
Permanency,

Author, Superintendent, Chief, Perfector, Corrector, Variety, Preserver, Instructor, Protector, Parent, Benefactor.

Truth,
Death, Honesty, Relation,
Accident, Justice, Friendship,
Disease, Mercy, Acquaintance,
Charity,
Virtue,
Fellowship,
Love.

Origin, Nature, Belief, Conduct, Aspirations, Fears, Fellowship, Relations, Sex, Age, Conditions, Dealings, Destinies, Examples, Motives, Customs, Teachings, Happiness, Misery, Sin, Righteousness, Truth, Error, Good, Evil, Agents, Spirits, Deities, Miracles, Prophecy.

After the first stage of religion as presented in the form and principles of the outside gate, there is another intermediate state between that and that of the revealed system. By turning to the chart, it will show that the inside gate extends outward to meet the outside gate that extends inward. Thus, the whole length of both gates is in the

outside court. Hence it follows that the principles of the inner gate are similar to those of the outer one. Now, the intermediate state between the natural and revealed systems is a moral, social one that bears a close relation to the natural religion. It commences by appreciating the common principles of truth, honesty, justice, mercy, charity, virtue, fellowship and love, in the order of their applicability to society. This state is attained, not so much by any induction of the existence and attributes of God as from the necessities that society presents. Neither does it come from the authoritative requirement of the revealed system, but rather from what is comely and acceptable among men. But there are some side objects which give a detailed force to those principles. For instance, truth, honesty, justice, mercy, charity, virtue, fellowship, and love, are good in themselves, but on account of the selfish and reserved tendencies of men, there is need of some strong sympathetic influence, in order that they may have an application. This is supplied by the natural circumstances of this life affecting men in general. Thus, disease, accident, and death are circumstances affecting men which always call out a strong sympathetic response. There are three other circumstances that also operate to draw men together in mutual good-will and interest. These are the natural principles of relationship, friendship, and acquaintance. We do not particularly mean that relationship defined by the sacred law, but that which is the same in kind, and is an outgrowth of all animal nature. For instance, two of the same species, prompted by their dispositions, form an alliance of close intimacy and strong attachment. Their offspring are also under their special care and provision. In this manner there is formed a family circle, where the coarser demonstrations and instincts are restrained, and a comparative love or attachment prevails. Now, when this principle is operated among men, it goes further, and associates generation after generation in the same circle of intimacy. It is the order of life that when this bond reaches as far as it will, then friendship takes the lead, and still draws men together. After that, still another, which acquaintance supplies, and which goes for a strong influence, and works a good social effect.

On the other hand, disease, accident, and death, arrest the attention of all. It matters not what family, tribe or nation is stricken, all remember with sadness the same circumstance which beset them, and accord a fellow-feeling and effort that only these stronger circumstances could have called out.

For these reasons these six realities are set for the side chambers of a state of religion that is essentially a moral and social one, and

where the steps that pass that state are the positive requirements of the moral and social interest.

After passing this stage the chambers surrounding the temple are in view, displaying a list of objects on which the restless, longing aspirations of man have rested, and which indicate the points where religious interest centers. It is not necessary to enumerate them, as a glance at the form that represents the north gate will serve the purpose.

There are thirty in order. The steps of the inner north gate are eight, corresponding to the inner gate on the east side. In fact, the uniform system applying to all three of these gates renders it unnecessary to particularize, after having explained one of the gates. The only thing that seems required, is to answer the natural inquiry: why these three departments should have such an exact uniformity of objects. In answering this, we will say that, properly speaking, they have not the same number of objects. In the course of the religious gate there are principles of a social and moral nature introduced that do not properly belong to it as a separate institution, but are justifiable and necessary in showing the stages of religious progress and the means by which it has been produced. As far as science is concerned, we may say that it has taken the lead, by displaying its own absolute number of objects. Religion, in order to be uniform, has drawn on other departments; but governed by a principle of consistency with its great object, and the means by which it is effected.

Now, the moral department, for controlling reasons, has been assigned a place in the corner of the great court. Were it not for the reasons that assigned it that place, we should expect it also should represent an entrance to the inner temple. In that case the gates would not be of a uniform pattern, for we cannot conceive how morality can be susceptible of the detail of objects ascribed to the other three departments. In order to make good its representation it would at least have to call in the principles that properly belong to it, which religion has appropriated to complete its uniform character. Then the latter would lack, so that the three would differ.

The only uniformity, therefore, that would be remarkable, is in the scientific and governmental detail of objects. But in the latter case it must be remembered that there are many other departments that also might be represented as gates, but which, for the reason that their office assigned them a place in the corners of the court and elsewhere, leaves the entire representation, as a means of entrance, in the three main influences. It therefore, devolving upon these three to represent the whole agency of means, as operated in

this life, they must necessarily appropriate the principles and objects of the other departments. We may say, then, that science, establishing the number of objects to represent the gates, by asserting its own absolute interests, left religion and government to draw on the other departments, and to select such principles as to be in harmony with the purpose of the gate, steps and side chambers. By this means it meets the uniform requirement, without anything remarkable about this uniformity.

Again, we do not claim a perfection in designating the objects of these departments, especially in the religious and governmental divisions. However, each term does cover just so much space in the religious and governmental province, like so many separate rooms in a building; and what lack or imperfection there may be, probably lies in not selecting the proper terms to indicate the real indisputable and separate objects which engage the religious and governmental attention. That there are just so many separate characters of interest that engage these departments, and which may be indicated by as many single headings, there is no doubt. That they have exercised themselves in just so many separate provinces of object essentially their own, and common to others also, in their march of progress, is equally true. The question of doubt, therefore, does not arise from whether or not each agency has a definite number of objects that may be designated and understood by a brief heading, but whether or not, in summing up the objects of each department, we have failed to mention all the distinct characters of its interests. The doubt will not be as to whether a principle enumerated belongs to the department to which it is ascribed, for that will be apparent at a glance, but rather on the point that other principles of the department, in its object of progress, are left out, which may be equally applicable as an object of interest and means of that division of agency. The test will rest on the following point: If the plan applies the divisions and chambers of the gate to so many objects of a system engaged in a certain purpose; and if, on turning to the history and nature of that system, it is found that it contains numerous other objects and interests that have been equally instrumental in the primary object, and represented character of a gate of entrance, and which are not covered by the terms relating to these figurative gates, steps, divisions, and chambers, it will be evidence that the plan is wrong, and that the application is not appropriate. If, on the other hand, when, having made the application in this manner, other objects are sought and thrust into position that are found inappropriate, according to the description of the type, and according to the facts and history of the depart-

ment assumed as the object of the type, it still will not be evidence that the foundation is incorrect, but leaves it possible that keener discernment and a more proper classification of the mental forces and characters will correct the defects, rather than disprove this manner of application.

With these remarks, we turn to consider the south gate. Government takes its first step in union. In its history it shows stern, unpleasant facts in connection with its progress. After taking the first preparatory step, there was involved the reality of taxes, currency, and riches; and then again, as a secondary consequence, splendor, royalty, and title. At least this is the history of government in its first stage, whether it is legitimate or essentially the nature of government or not. It has begun with a theory of union that was tinctured so much with forcible means, and was so treacherous in its first stages of power, that it introduces itself in all its first history as presumptious and selfish; and in this false notion and selfish aim, has adopted, for the motto of its action, the expressed sentiment of the ancient heroes, interested aggressors, and savage usurpers. To be true to this fact, we must say that that motto was, that a race of gods were appointed to rule the earth, and in this idea all its first progress has only been in great selfish designs.

In making these steps it has had side objects corresponding to the side chambers of the south gate.

Nationality, armies, and navies were involved on the one hand, and centralization, war, and conquest on the other. In connection with these are the objects that control government, and increase or limit its local authority, viz., race, color, language, locality, climate, occupation, teaching, habits, numbers, and territory.

But for the purpose of illustration, the same plan that has been pursued in treating the other gates will be availed of. The following form presents the objects peculiar to government, as an institution of this life, as observed in its history, nature, and present object. The form shows the gate from end to end, both on the outside and inside gates:

Those chambers at right angles with the length of the gate were the ones that were upon the pavement, and ten to each outside gate. Their corresponding objects in the case of the south gate, or governmental division, are shown on this figure of the gate. These are the principles on which nationality extends or limits itself. Hence, governmental interest centres toward these. If, therefore, we are to divide the province of that element, it must be by indicating the principles that divide its responsibilities and

govern its limits. In that primitive stage, where the steps of government have been from mere union, up to notions of royalty and title, and where the side chambers of its character have been centralization, war, and conquest, these principles overreach other considerations, even those of right and justice, and are made the chief influences of sympathy among the nations.

In the outside court of government, they also dictate the pretense of war and conquest; so that they are pre-eminently the chambers belonging to this governmental gate.

But there is a stage of this department that is founded on different principles, where the steps leading to it are but the increasing requirements of progress, and where the side chambers are not the mere pretense of authority, but the absolute demand and necessity of society.

This stage commences with the family ordinance, which is a form of government the most primitive, the most correct in principle and application, and therefore the proper stepping-stone to a new theory of government which is not controlled by mere natural conditions.

Now, in a highly enlightened community, where the spirit of liberty prevails, there are six considerations that tolerate the assumptions of government. These are, order, judgment, and penalty, on the one hand, and supervision, protection, and instruction on the other. Supervision means the special devotion that makes conversant with the general wants. Instruction means the great undertakings involving symtematic effort and capital in the interest of general knowledge.

Order, judgment, protection and penalty, are terms that fully explain themselves, and are especially illustrated in national government. Not only will an enlightened community tolerate, even a bad government, because of the demands of society involved in these principles, but when lacking the public interest that attaches to governmental authority, it will take the most thorough and active measures to draw around it the purple curtain, and secure a charge of the general welfare.

However far this kind of public interest may reach, it is nevertheless the same in kind as that beginning with a well ordered family, because it springs from natural necessities, and not from mere race, language, color, numerical force, or love of splendor and authority.

Hence it is that this state of government commences with the family, and, advancing in broader fields of oversight, passes through the institutions of schools, city, district, county, state, national,

and international government, always acknowledging on the right hand and on the left, that the only excuse for its existence lies in the requirement of order, judgment, penalty, and in supervision, protection, and instruction.

Thus it is that these steps and side chambers lead up to the temple proper, where the governmental department has its thirty apartments of interest in such objects as are enumerated in the skeleton form of the south gate. It will be noticed that the thirty divisions are comprehensive of authoritative oversight. They are the principal points on which all possible legislation is called out, and to which the eyes of all superintending forces are directed.

Now, the cherubs that cry "Holy, holy, holy," as represented in Revelation, the high-priest's garments that were remarkable for glory and beauty, and the sacred temple of the Jews that was mounted on a hill and entered by a curious system of gates and courts, all have a direct bearing on the department of this busy life where the agency and providence of God operates through visible means, and where all the forces are enlisted to work that high attainment which the ancients saw in vision and dreams, but never realized.

Ezekiel was admonished to show the rebellious house of Israel the pattern of the temple. This was significant, as bearing on the universal agency that the Almighty has employed, especially when compared with the narrow and selfish notion then attaching to the chosen people.

They believed by virtue of the promise made to Abraham and their fathers, that all blessings and means centered in themselves; and that if the Almighty accomplished anything in the earth that the future ages could contemplate with pleasure, that they must necessarily be the agents. They conducted carelessly before the nations whose conduct was intended to be influenced by their example, but never lacked faith in their own happy destiny, nor doubted the necessity of their national existence to consummate the blessing of all nations.

But now that the march of religious progress has left the Jews clinging to the types and shadows of the law, while the heathen nations have been made to recruit the church forces, what has the pattern of the house to do with us? Just this much, we think: That no department, however much devoted, should over-estimate their calling, to the disparagement of other means of moral progress.

In the porches of the north gate there were eight tables, on which the sacrifices were slain. Four of these seemed to have been in the inside porch of the outside gate and four of them in the inside porch

of the inside gate. At each place where these four tables were placed there were two on each side.

Now the north implies the religious gate, and in the light of what pertains to it, and in that of the explanation already given of the purpose of sacrifice,* we will see how they apply.

The offerings mean some form of system, or organization; the table, therefore, on which it is slain, seeing that the officiating priest is but the course of events wherein God's agency operates, is a ground of different opinion and dispute. These are many, it is true, if we were called upon to particularize; but, after all, if we follow them up we will find that they all relate either to the Creator or to the creature. As relating to the Creator there are four divisions, each presenting a ground of different opinion.

They are the existence and the nature of God on the one hand, and his agency and communication on the other. The first, relating to the existence of God, was used as a table on which to slay sacrifices, in the philosophical sense, more in former times than at present, when a general belief in the existence of God prevails. The notion that the nations at large entertained on this subject did not constitute a belief in the positive sense, or rather in the affirmative. True, they had gods many, that were all believed to have come down from heaven, though formed of earth and stone.

They did not rest on a belief concerning this subject that could place them in accord with the Christian and Mohammedan elements, but rather so diverse as to arouse that antagonism which searches each other's foundation with the keenest severity, and which constitutes the slaying of the sacrifice. We may say that the whole host of systems pervading the world at the era of Christianity either took the negative or were indifferent to the existence of God. Therefore, when the religious influence entered the scene, they were subjected to a test of truth being slain on the question of God's existence.

Even in these times the atheist makes a terrible attack, by arraying the worst features of the natural world on the one side, and the weak or misunderstood point of the revealed system on the other. Marching up with that pride of attack which is the impulse of vanity, strengthened by the custom of dealing with cold facts and reckless inference, and perhaps embittered by being denied some fond or selfish wish, it pushes desperately at the vitals of religion and makes havoc among its institutions. By one cruel thrust it would finish the work, but is parried by the opposing forces, and retires satisfied with having put them thoroughly on the guard. The effect is to turn the thoughts more critically inward; to drop those super-

*See pages 161, 201, 208, 241.

fluities that are a reproach, and to reconsider the foundation of belief. Many such storms and whirlwinds have swept the Church, only hurling away the rubbish and exposing the groundwork firm and impregnable.

But, as bearing on the subject, this only shows that the existence of God is one of the chief tables on which the sacrifices are slain. Then, when the existence of God is established, comes the question of his nature. This point is prominent in all the agitations of the Church, and is still one of the chief grounds of difference. Like the question of God's existence, it is broad, and extends beyond all Church boundaries, and as far as thought and intelligent expression are manifest. These two objects are the tables in the outside porch, on the one side, and the questions of God's agency and communications are the two tables on the other side. The agency of God involves the doctrines of Christ, Holy Ghost, angels, and many others, so that it covers much of the grounds of dispute, church division, and more positive differences. The communications of God affect the authority of the sacred scriptures. On this point the sharpest contest is kept up. On the result a host of doctrines depend. The din and smoke of battle fill the air with discordant sounds and clouds of darkness. The past is full of the record of battles; the present realizes it none the less. But from out the heaven of heavens the Almighty calmly contemplates the scene, esteeming it but a little family quarrel, where the very intensity of feeling and interest will eventually ferret out the truth, so that only good will be the result.

These four tables, two on each side, belong to the outside porch; and to give them due prominence, we will place them together in form:

Existence of God,	Agency of God,
Nature of God,	Communications of God.

As relates to man, the other four tables that belong to the inside porch of the inner gate are in the following form:

Character,	Nature,
Requirement,	Destiny.

It is on the grounds of what is required of men, in connection with what their conduct is, that they feel the point of condemnation. When applying to systems, the principle is the same. Most all sacrifices, in the philosophical sense, are at least a severe criticism, preceded, accompanied, or followed by condemnation. It may be condemned in part or whole, but in either case it answers to the killing of the sacrifice, as prefigured in the Jewish ceremony.

The nature and destiny of man are the great problems of the day. All that we feel or believe about them has been reviewed and agitated from time to time. Nevertheless, a wide difference of opinion prevails. It is proper to remember that the opinions of men have not been of a very passive nature; and now that we are considering the tables on which the sacrifices were slain, let us ask how many systems are to be yet called into account on these two great questions? We can only answer by pointing to the history of the past, to the blind selfishness that prescribes an unequal allotment to the race, and to the aggressive character of truth, which searches all the corners and systems of the world.

These eight tables belong to the north gate, the same as these eight points of difference arise from the religious division. That is, they are more properly located there, considering the whole, than in any of the others, because it has been the office of religion to be particularly exercised on these points, and to take a zealous leadership in their interest. Besides, it has received a charge to set the world on fire, which only means that it instituted a system of morals and belief, that came in contact with the popular notion, and resulted in both real and philosophical war.

Such is the ordinance of this life, and the means of approaching that grand achievement in all departments that we ascribe to the temple proper.

This temple, as described by Ezekiel, does not seem to contemplate the primary faculties of man, as in case of the tabernacle, but rather the great result of that faculty. The chief point of difference between the tabernacle and temple is, that one intimated the primary elements of nature and faculties of man, while the other indicated stages and states of progress wherein all the forces of life participated.

However, each had its holy and most holy place, wherein the same character of vessels were placed. And after all, when it comes to the inner apartments of both these buildings, as applied in this system, there is but little difference. The one is a state attained by the faculties, and the other is the faculties themselves, enclosing all the triumphs and possibilities of which they are capable.

With what has been said of the courts and temple, we will rest the proposition that the object of the courts, gates, and chambers leading to the sacred house, are to imply the states and stages of progress, and show the agencies employed.

Now, the altar was set in the inner court. If it was the figure of truth,* it was proper that it should be located there; because the

* See page 208.

nearest point to the most advanced state of society is its proper habitation. Under the circumstances, the altar could not be taken any nearer to the temple, for it would soil the building by the smoke of the sacrifices. Otherwise, it would have taken place with the most holy vessels in the temple. The record seems to leave the impression that the altar did not have quite the locality to accord with its sacred character, and this was made up by declaring it "Most Holy."

The subject of sacrifices is next in order. A good deal has already been said of sacrifices. An explanation of these is involved in treating of the vessels.*

There were, however, certain regulations and laws attached to this ceremony which have a typical bearing. First, we notice that the north side of the altar was where the most of the sacrifices were slain. This would indicate the influence of religion, and agrees with the statement that the tables on which they slew the sacrifices were in the north gate. This law was given in connection with the tabernacle, so that to designate the north side of the altar for the slaying of the sacrifice, is the same as to fix the north gate for the same purpose in the arrangement of the temple.

Secondly. All sacrifices were to be offered at the door of the tabernacle. The tabernacle was placed in a court, and the altar was before this tabernacle, so that to bring the sacrifice there to be offered was indicative of another operating cause in all agitations, reforms, and necessary condemnations; for, if the tabernacle is representative of natural faculties, of which the reason is chief, then to present the offering there to be accepted, shows how that the co-operation and assent of all reasonable creatures are invited in all the providential changes, restraints, and strictures directed against the imperfect systems of the world. The mode of offering before the tabernacle was somewhat changed by the more extended convenience of the temple; but in the former manner this offering before the door of that building also hints of the oversight and indorsements of all changes and events affecting all the forces of this life; for, if the human tabernacle is the assumed dwelling-place of the Most High, to offer the proposed sacrifice before the door of a place that typified that dwelling-place was an intimation of the acquiescence of the Creator in all objects that reason shall endorse as the proper and necessary means of atonement.

Therefore, whilst it is the order here that the secrecy of the divine working consists in the general enlistment of natural means and human agencies, we cannot readily distinguish all providential

* See pages 241 and 208.

events; but, nevertheless, becoming enlightened to the manner of that working, we are modified to an attentive and respectful attitude toward all existing institutions. Another law was concerning fowls. It provided that their feathers and crop should be cast on the east side of the altar, and that they should not be divided. Fowls have been applied to traditionary notions.* They brought fowls for sacrifice when they were too poor to offer cattle and sheep. This undoubtedly was a typical provision, made to cover the case of a great many people and tribes of the earth, who have not been favorably connected with religious teaching, and who, at the same time, have extant among them some moral or religious traditions which have served a beneficial purpose. From what source they were derived is not known, but the fact remains; and these tribes and people, though too poor in religious wealth to present offering on the basis of belief and ordinances of the sacred writings, nevertheless are accepted on a faith begotten by a mere tradition.

But if these traditions have been subjected to the divine law, which has accepted the offerings of this life, as implied by their being presented before the door of the tabernacle, we should accord them a virtue. Hence, the notions that have prevailed among uncivilized tribes, of the Great Spirit and of the happy land beyond, cannot be estimated except by Him who has all races of men under a course of discipline. Doves seem to relate to traditionary subjects of a positive and practical nature. Pigeons imply traditionary notions of a mild aspect of faith.

A pigeon would imply a tradition of a pacific character, relating to providence and futurity; whereas a dove, one pertaining more to practical life. The latter may be established by the mere example of a successful and respected chief, and maintain its position by an indistinct remembrance of that respect.

When fowls were offered they were not to be divided asunder. We judge that this provision bears upon the indivisible nature of a tradition itself. It is a mere story, which is essentially connected in all its parts. If we are to criticise and condemn it, we must do so as a whole. The case is different with a system of belief. That may be taken in its separate parts and treated in detail, and be partly received and partly rejected. If, therefore, the figurative objects of doves and pigeons are religious and moral traditions, the Bible system ought to note the indivisible nature of tradition, in its law of sacrificing fowls; hence, the exceptional law in this class of sacrifices.

The feathers and crop being placed temporarily on the east side

*See page 46.

of the altar when the sacrifice of fowls was made, shadows the havoc that science makes with traditionary notions. The feathers were the ornament and covering; the crop the necessary apparatus of food; the wings the means of motion and effect. Therefore, to lay all these together, dismembered, presented a sight of wreck and ruin; but to heap up these remains, with their significant appearance, on the side of the altar, that represented the scientific direction, seems to be a recognition of the uncompromising nature of science, which, by reason of its demand for living facts or well authenticated evidence, is the consequent enemy of unfounded notions and floating traditions.

A fourth law was, that the blood of all sacrifices was sprinkled on the altar. The blood is said to be the life, and is reserved to make an atonement. If, therefore, the typical description be such, the quality to which it has reference can be nothing less than the most vital essence of which a given tradition, ordinance, system or sect is possessed, and which, by reason of being something of vital virtue, works an atonement, or beneficial influence. The significance, therefore, of sprinkling the blood of all sacrifices on the altar, shows that both the object and effect of these philosophical sacrifices is to serve the purpose of truth. Why so? Why, the altar itself, being a figure of the principle of truth, to sprinkle the blood on it, means, philosophically, the process and effect of ferreting out the virtue of systems, and according it an identity with the spiritual altar of truth. This is the effect in the scene, and among the objects where these ceremonies are applied.

A fifth law provided that the blood and fat were not to be eaten.

At first sight it seems that the significance of the typical nature of the blood would have been better served if only the blood had been eaten, and the rest consumed by fire; because the blood, being the most vital essence, would present the most proper substance to appropriate. Besides, the process of eating involves digestion, which is aptly representative of a proper selection from all sects and systems. Christ evidently took this view of the subject, when he said: Except ye eat my flesh and drink my blood, ye have no life in you; or words to that effect. Now, Christ must have meant the system of doctrine which he taught, and not his real flesh. He must have meant, to be partakers of the vital principle of virtue; that is, the essence of that doctrine, and not his blood literally. The eating of blood was an abomination to the Jews, and contrary to the law of sacrifices; yet the appropriateness of eating the flesh and blood as a figure of the manner of obtaining virtue from condemned systems, forced itself upon the Savior—so much so, that he broke out

with this astounding declaration. It must be remembered, too, that he was remarkable for parables and figurative language, which supposes not only a lively imagination, but also a correct view of the appropriateness of types and figures of expression.

Now, as opposed to this appearance, we are called upon to account for the circumstances that have framed the law of sacrifices in direct opposition to what seems appropriate.

In the first place, it may be physiologically wrong to eat blood, and, therefore, it could not be taken as a type in that manner. Independent of all Jewish prejudices, it may well be doubted that it is proper to make blood a common article of diet. How much of fever, humor, and disease are concentrated in the blood, is for science to determine and declare. It already begins to appreciate the reasons for denominating animals clean or unclean, as is distinguished in the Jewish law. Supposing that we allow that it may not be proper to eat blood; if so, it would render it necessary for the law to resort to some other mode to use the life principle in blood for a figure of the concentrated good qualities of a system. Indeed, a closer view of the process and nature of digestion really shows an impropriety in eating blood to figure the beneficial operation and effect of a real extracted virtue, as derived from selecting from the condemned ruins of a rejected system. If we are right in saying that the blood of the sacrifices refers to the vital quality of good that there may be in a system, it becomes evident that it is a highly concentrated principle of life in the philosophical sense. Now, in the mass of substance taken into the stomach, on which the process of digestion is operated, there is a grossness of material which it is the main object of digestion to overcome; so that when that much is effected, and a concentrated substance is centerd in the blood, the main object of digestion is accomplished. In other words, and in a modified sense, we would say that the object of digestion is to form the vital principle of blood; therefore, when blood is drawn away it presents the work of digestion in a nearly perfected form. Then, to take this same concentrated material and force it upon an organism that was made to be exercised in producing that substance, seems a violation of the law of nature. A system of organs, formed and adjusted to subjecting coarse material, should not be either unhinged in its object by feeding it with the same objects it is intended to produce, nor outraged by being forced to act upon a concentrated substance to which it is not adapted. What would we think of a manufactory which, for every object it produced, destroyed one of like character in order to obtain the material? We would think simply the whole institution to be useless. So, on the same prin-

ciple, if so concentrated a food as that of blood is the proper diet for man, his digestive apparatus is of a wrong construction.

Finally, the significance of the virtue of blood to work an atonement, in the philosophical sense, could be provided for in other ways. All that was wanted was to secure some figure that would aptly represent the virtue there is even in condemned systems, when fully subjected to that aggressive process that searches all the faults to destruction, ferrets out the good to serve the purpose of truth, and still declare the exact justice and discrimination of the Great Ruler.

Now, in the very sacrifice itself, this proper figure was to be found, providing it could be attended with absolute laws to fix its character. The blood was, therefore, declared to be an atonement, and to have a cleansing influence. This declaration was in part absolute, without strict reference to its cleansing qualities, to the objects on which it was sprinkled, but rather with reference to the typical application intended. For instance, we do not judge that the sprinkling of blood on Aaron and his garments had the effect to cleanse either, but quite the contrary; but when this was done it was declared to have that effect. So that that declaration was not in strict reference to the literal fact, but rather to the typical application intended. Nevertheless, there is a cleansing property in blood, literally speaking, that is extensively availed of, and which is one good reason why this object should be taken as a figure of purifying, moral principle. Again, the blood is esteemed to be the medium of the life; and for this reason, also, it was a proper figure of that vital essence which is so true that it cannot be destroyed, let it be in connection with whatever system it may, and however severely beset by opposing forces. So far, then, as the blood is essentially connected with the life, and also possesses literal cleansing qualities, it is both the proper figure for the purpose in view, and justifies the declarations concerning it on literal grounds. But when thus establishing its office as an appropriate figure of purification and atonement, there was attached some incidentals of an arbitrary nature, in order to fully cover the ground it had assumed to typify. Hence, it was said that the sprinkling of the blood of the sacrifice on the vessels and tabernacle, was to cleanse withal, whereas, particularly and literally, it was not the case.

We say, then, that the blood furnished an available figure, which, by a few attachments of absolute declaration, served the purpose without the resort of eating the blood; which also could have filled the typical character intended, if applied to less gross material than most systems of this world have presented. Even then there would

have had to be many absolute provisions. For instance, the fact of those principles ascribed to the different vessels of the temple, being effected by the cleansing influence of select truth, could not be typified, but by some such means as sprinkling the blood on the literal objects, and declaring them thereby atoned for.

There was also a law against eating the fat. It was said to be the food of the sacrifice.

We doubt not that there are some reasons of health involved, the same as in case of the blood. An excess of fat in the stomach tends to disorder, beginning with the stomach itself and extending to the whole system of organs. This is better understood to-day than at the time of the Jewish exodus. They, however, received their intimation of the fact by divine commandment. We receive our evidence by the investigations of science. It may be said that the primary reason of the law is in the nature of our constitution. But this is not the only feature it possesses. Being the food of the offering, it is emphatically connected with the typical character of the whole ceremony.

Now, fat is an excess of the animal system. In fact, a superfluity; that is, the disposition to fatty growth is an ever-tending medium to excess beyond the requirements of health and facility of motion.

Being a part of animal nature, and connected with the figure of animals, it has some counterpart in systems of belief or organizations, as the case may be. An accumulation not decidedly necessary to either life or health, is an extra attachment. If such a condition pertains to a system, coming under the influence of criticism, it it sure to make the pretense against that system the stronger. It is condemned on grounds of unnecessary attachments, and is thereby more effectually assailed.

The fat was said to be the food of the offering. That is, it furnished fuel for the fire, by which means the sacrifice was consumed.

It has been the misfortune of most all systems laboring in the interest of society that they have some cumbersome ceremony, faulty discipline, or erroneous conceptions, that subjects them to the assaults of progress, and renders them an easy prey to aggressive forces. The question then is pertinent: has this fact anything to do with that ceremony which carefully selected the fat of the sacrifice for the purpose of increasing the flames? It is plain that it has. It was forbidden to be eaten, thus showing that in a typical sense, at least, it is an object not to be copied by example or appropriated to make part of belief and conduct. Now, whatever exceptions there may be in the case of the blood, there is nevertheless an ap-

propriate significance in eating the flesh of the offering, in order to show that a portion of condemned systems may be accepted and appropriated to our own belief.

The sacrifice of the passover is evidently a sample. It has been explained in treating of that event, how the eating of the flesh agrees with such selection of belief.* The regular sacrifices assigned some portion of the animal to the priest. Then they had boiling places in the corners of the court, whose purpose has been explained to be symbolical of the preparation for that inner discrimination of belief and example that agrees with the digestive process.†

But here was a portion forbidden to be eaten. If, then, the law against eating the fat was on typical grounds, it simply means that it is not proper to copy the superfluities and unnecesary ceremonies of those institutions we condemn, much less their follies and errors; but, taking these defects as evidence of either the standing position or retrograde movement of the system, turn them home in the philosophical purpose, to be a flame that shall consume the whole in the interest of truth and progress. Nevertheless, let it be remembered that there are places where they wash the sacrifice, by the arrangement of God's temple, and that those places are the most thoughtful and merciful considerations of human weakness and perversion.‡

There are distinctions in the sacrifices that require some attention. All of them were called sin-offerings, in a general sense; but they were more particularly noted as burnt, sin, trespass, waive, and free-will offerings. The trespass and sin distinctions appear not to have been material, the only seeming disagreement being the cause that required them. For instance, there is a slight difference between a sin and a trespass. The former supposes a more direct violation of some regulation. Both these had the same law, and hence there is no difference worthy of note. The same may be said of waive and free-will sacrifices. The one distinction related merely to a ceremony that reserved a portion to be eaten, wherein it was waived before the Lord for a memorial. The other term, "free-will," applies to all the sacrifices. It was a law that they all should be voluntary offerings. These minor discriminations were more the result of detailing the ceremonies, and of applying terms indicative of the different offenses that required atonement, than from any essential difference in the ceremony literally, or the intended significance of each designated sacrifice. Thus, free-will, peace, trespass, and sin are terms descriptive of the state of mind which

*See page 164. †See page 165 first, then 256. ‡See pages 211 to 214.

offered, the purpose for which they were intended, and the different kinds of offenses that called out the sacrifices.

The great general principle of the Jewish law is, that for all manner of sin of which men may be guilty, all forms of offense of which they may be charged, and every fault or indirect blame that could reflect on their conduct to make them responsible, was to be atoned for by sacrifice. But in enumerating these possible offenses, and classifying the trespasses, as is done in the law, there has been originated those different terms concerning the sacrifices.

There are, however, some distinctions that seem to be carried to a typical intention. The most remarkable one is between the burnt-offering and the sin-offering. The difference is in a great measure explained. The burnt sacrifice is said to be such because of burning all night on the altar. Opposed to this the sin-offering seems to have had a more limited time in this position. In fact, a good portion of the sin-offering could be eaten; so that it did not require that long continued heat to consume it.

Now, the principle to be deduced from this difference is, that the burnt sacrifice relates to such subjects as, in their nature, are of a continual existence, and which, therefore, are taken up from age to age by that investigating interest that searches all things.

On the other hand, the sin-offering denotes those forms of belief or systems that are not of such permanent existence, but which, by their very constitution, are liable to be absorbed by new principles, thereby being limited to a more brief existence. For illustration, we will suppose a sect of religion to be a sin-offering, as it is pressed and opposed by the forces of the world. A sect of religion is a particular organization, connected together by a special oversight of its tenets of belief. It is this supervision that gives a distinctive character to the organization. But supposing the superintendency which secures this uniformity of opinion, and which really constitutes it a distinct system, should be relaxed, it would then result that there being no systematic means to draw the different elements together in sympathy of object and belief, the very principles which constituted it a system or sect have died out, and its temporary nature is manifest. Hence, this class of agents presents the proper objects of the sin-offering, if a temporary existence, and, consequently, a temporary subjection to the philosophical altar is to be the distinctive feature.

Now, a particular organization has been defined to agree with the goats of the flock.* It follows, therefore, that if a sect or particular organization fills the description of the sin-offering, then goats are,

*See pages 201 to 203.

generally speaking, the proper sin-offerings. True to this relation, it may be seen that, in all the sacrifices set for appointed times, a kid of the goats represents the sin-offering.

In this connection it is well to observe the circumstances which have a tendency either to limit the existence of a particular organization or to absorb it with other principles and systems. The revolutions affecting different countries may destroy a sect whose life is connected with national existence, as is often the case. In the sense of the sin-offering, even a nation may be included; and so the precarious nature of national organization is a primary reason to characterize the sin-offering a temporary provision, and agrees with the figure of that class of systems. Seeing that a particular organization is the primary meaning of the term goat, and a goat is a proper sin-offering, we are to infer that nations, sects, and particular organizations of society are of the class of sin-offerings intended. But sin-offerings were not altogether confined to goats, but were taken from the flocks of sheep and cattle. However, in such cases they should be presumed to cover ordinances and systems of belief that are not essentially permanent.

For instance: The notion that the seed of Abraham should literally have a preëminence and national supremacy, grew into a system of belief. Rather the notion itself drew around it so many involved conditions that it constituted a system or basis of belief. When thus established it agrees with a lamb or sheep, according to the possible age of the belief, on the principle of the Bible system. It is a lamb, because it is a mode of belief.

Now, when we take a close view of this character and foundation of faith, we find it is not of a nature to be lasting. In the first place it was founded on a philosophical promise of general blessing, and was destined at no future day to have an end in the sense in which that belief was entertained. The fact of history affecting the Jews, and an appreciation of the mystical character of the promise that originated that belief, has left the notion out of the living issues of religion. If not fully so, the nature of the case promises such a destiny. Thus it is that systems or bases of belief of that description are proper objects of the sin-offering. So we see that the sin-offering assigns a set destiny to the distinction of belief to which it applies. That destiny is either to be absorbed by other principles of interpretation or to cease altogether. But as it is the law of the sin-offering that it may be eaten, it follows that the former is more generally the case. As a deduction from all this, it follows that, in all cases where sacrifices are applied, the goat of the sin-offering will note the particular point of effect, which point

must necessarily be in the most interested sect or organization of the time to which the sacrifice is applied.

This law of the sin-offering is opposed to that of the burnt sacrifice. It admitted of a ponderable form that could be eaten, whereas the law of burnt sacrifice shadowed a reality of less visible and literal possibilities. The more temporary a system is, the more connected with literal interpretations it is found to be. It was, therefore, proper to apply the figurative significance there is in eating, in order to show the necessary change that should overtake such forces. But, on the other hand, there are some foundations to which human thoughts are directed, though continually in the surge of agitation, can never be shaken. Such, for instance, as the belief in the existence of God; such objects as the unity of God, universality of grace, and all those points to which have gathered many related principles. Each has laid the base of a separate shade of belief, and grown into a system of viewing mental objects. They are of such a nature that they neither cease to be agitated nor have their foundation removed. Like the burnt sacrifice, that was subjected all night, or continually, to the fire of the altar, they are handed down from generation to generation, and from dispensation to dispensation, the necessary and indestructible questions of religion. This class of systems does not maintain so much of literal interpretation, or connect itself with so much of corporeal organization, but rather is the private telescopic means by which individuals observe the aspect of the natural and religious heavens.

These foundations are discovered intersecting all sects and standards of religion, whose zealous interest is to preserve a uniformity of belief, but which have to tolerate and admit the cross lines and foreign intrusions, until the periodical assaults of new parties precipitate a storm, and arouse the elements to more positive position and action. Hence, the spiritual clouds of smoke and voices of thunder peculiar to every dispensation. Now, in a sacrifice relating to these objects, it was sufficient to merely sprinkle the blood on the altar or vessels, in order to show their virtue as an abstracted quality, and as a part of the sacrifice. Their nature is already of such a mental quality that there is not much of a corporeal substance to be reduced, and hence the figure of eating, which represents the subjecting of coarse material for the purpose of vital sustenance, is comparatively inapplicable. They are not of such a temporary existence as is implied by being consumed by eating, where to make the consistency they have to be absorbed into others, thereby losing their own identity. But not adhering to corporeal attachments, and having continual existence, they are the real

objects of the burnt-offering that was not eaten, but burned all night upon the altar.

But that continual subjection to heat declares a necessity which argues of imperfection. Hence those bases of belief pervading the religious world, concerning the nature of God, his agency; men, their destiny, and all the minor foundations of doctrine and reasoning, when viewed in the light of the Jewish types, are revealed in an aspect far from infallible.

On the other hand, the sprinkling of the blood on the vessels and tabernacle, thereby declaring an atonement as well for the great objects of religion and faculties of man, as for the purpose of truth in general, shows an undoubted redeeming quality in the result, and leaves us to declare that the agitation of those principles, which the different points of the mental heavens present, is the real, natural, and typified process, by which the refined quality may be extracted to work the only possible atonement for man, and relieve the religious objects of their unhealthy encumbrance.

The object of the sacrifice was as much to sanctify the altar and vessels as to work a direct atonement on the subject presenting the offering. So it is that to remove the mental uncleanliness attached to the natural and revealed systems, is the most direct way to effect that justification before High Heaven which we call atonement, and which can only come by knowledge, and a consequent conformity to the designs of the Creator, both in belief and conduct.

The import of eating the sacrifice is simply to accept in the unexplained sense. For instance, supposing the notion that the Jewish people should have a literal and natural pre-eminence, should now be accepted. That acceptance of a corporeal idea constitutes the eating of the sin-offering. This is quite plain, because it is receiving a mental subject, and parts of a system of belief, in an undigested form. Therefore, the simple eating is the entertaining of crude belief rather than absorbing the spirit of the idea. The latter is the digestive process; whereas the former is the mere preparatory eating. When a plan of belief has undergone such modifications as to be absorbed into other principles in a new interpretation, then we may consider that sin-offering, both eaten and digested, so far as relates to that principle which has appropriated it. Such a change, or the proper time for such a change, is the limit for the lawful eating of the sin offering, in the philosophical application.

There was a law making it an abomination to eat of the sin-offerings after a certain time. Correspondingly so, there are many rude forms of belief belonging to former ages that these enlightened times should esteem digested; at least to such an extent as not to

make retrograde movements, and accept those literal forms in the absolute sense.

There was another kind of sacrifice called meat-offerings. It was a certain quantity or measure of fine flour. This was always presented in connection with the sacrifices. Bread, when prepared and baked into loaves, evidently was meant for doctrine. Christ seems to have given it this interpretation. We have explained somewhat on this subject, on the question of the passover.* But flour is an unprepared form of bread. It is a substance from which bread is formed. Therefore, it follows that flour, in the philosophical sense, is the material from which doctrine is founded. This is really a reality of premise, inference, and reasoning that has been beaten out from the multitudinous appearances of life, the same as flour is the result of subjecting a multitude of kernels to a given process.

All sacrifices conducted in the manner we have interpreted them to be, as agreeing with the Jewish types, will necessarily involve a close criticism of the premises, inference, and reasoning of the systems that are assailed. So it was in good keeping with the nature of the subject that there should accompany the sacrifice of animals the offering of fine flour. The quality of the flour only shows the estimate that the Almighty has placed upon all the efforts which struggling humanity is making. On the same principle the more select class of animals were taken for the sacrifice, though many of the systems they typify may be esteemed of doubtful holiness.

There was also offered with the flour or meat offering, as it was called, a quantity or measure of olive oil. In order to get at the meaning of this, we will have to go back to the first principles of this philosophical Bible system.

Trees are said to be customs of society, as is explained in treating of the seven days creation of Genesis.†

The sacred writings make frequent mention of the olive, vine, and fig-tree. It is quite plain that, if they abound with terms and characters of a typical import, then these three objects occupy an important representative position: The fig-tree furnished both shade and fruit; the olive, the oil of anointing of the sacrifices, and for common use. The vine was a feature of the Holy Land. Its fruit was manufactured into wine, or preserved by drying, and was as plentiful and free as the country was productive, and equally divided. Every man dwelt under his own vine and fig-tree, resting from the labor of the day, protected from the heat of the sun, and within

* See page 167. † See pages 35 to 40.

sight of his garden of olives, observing the change of the seasons affecting the vines and trees planted for his comfort and support.

If he were a teacher of the people, and accustomed to illustrate his exhortations by a resort to objects of nature, the vine, olive and fig-tree must have been in ever waiting readiness to serve that purpose, because they were the familiar home objects with which all were conversant.

If he were a prophet, being prompted to sudden excursions in the dim future, where the outlines of numerous forms and characters met his view, he was ever ready to apply his own little store of natural objects to some fitting form of prophetic principle or future circumstance.

That objects of such defined properties and fixed natures as the olive, vine, and fig-tree should not long want for a counterpart in the varied principles and manners of the world's inhabitants, is not remarkable. Hence, we find the prophets making frequent mention of these figures when dwelling on the future history of the world and church.

The divine superintendency of prophetic utterance is also presumed to control all the writings into a consistent adaptability with the general system of Bible philosophy. Otherwise, there might not be an appropriate selection of figures. As it is, on the theory that the divine mind has ordained that the associations that surround a certain class of objects, which are used for figures, shall be the index to what character of inner principles the figures relate, we are enabled to rest on a reasonable foundation; and, approaching the numerous influences of life, measure them by that descriptive rule that the associations of the figures present. Now, what are the associations of the olive, vine, and fig-tree?—for it is on this ground that their philosophical objects are to be found.

Well, first, we say they were the real visible means of furnishing sustenance and even luxuries to the people. The properties of food and drink were fully represented in these three domestic objects. This much is evident.

Next, the enjoyment of every man under his olive, vine, and fig-tree, was esteemed an evidence that the people were in a sphere of divine favor. When they lacked such enjoyment, in their mournings they cited these objects as the chief figures in a state that they had lost, or in one unto which they hoped to attain, thus showing that they were necessarily associated with a favored condition. The deduction from the first proposition is a connection concerning food and drink. From the second is an idea of a favored state. The two put together form a conception of a state wherein so many means of food and drink are provided in a certain condition of life.

Now, to suppose these objects to be in the situation of types, and therefore to give them a philosophical bearing, it must be done by applying them in their appertaining attachments. If the spirit of that associated character is condensed into the idea of a favorable state where a means to sustain life is provided, by the order of Providence or favor of heaven, then we are to judge that to take those figures, with all their attendant characters, and fix them on the objects to which they properly belong, is first to suppose a corresponding condition, where the divine hand is remarkable, and in the next place to expect that in that condition there are means of spiritual food and drink provided. In connection with this, the fact that the land of Canaan, with all its advantages of climate, luxuriant production and moral institutions, is generally thought to have a typical reference to the more general institutions of religion and spiritual sphere of the Church, should be brought prominently to view. If this be so, then the vine, olive, and fig-tree, that were such notable features of the Holy Land, are tokens of some manner or object of church ordinance. Indeed, the associations of that valley, flowing with milk, honey, oil, and wine, contrasting with high, rugged mountains, forbidding seas, and desolate deserts surrounding it, cannot fail to be the prophetic image of that revealed system of morals toward which all church belief has gathered, and which is really that spiritual land within whose boundaries all nations are to be blessed. Such is the conclusion, both from all the connecting ideas of the vine, olive, and fig-tree of Palestine, and from the whole character and circumstances which attended its history. Now, if the ground from which the trees grow be the general modern religion or church sphere, then the trees that grew out of that ground, and which are a feature of that land, must be some pervading customs pertaining to the Church, from whence is derived a spiritual wine, food, and ointment.

It must be a custom of some sort, because the consistency of this system is not met, unless it be such, because trees are said to agree with customs.* Then the customs must be a means of deriving church comfort and utility, because the trees were good for drink and food, and were a protection from the sun, and an ornament in the land. At this stage of the argument it becomes necessary to criticise the general church manners, especially with reference to the sacred scriptures, for it is from these it is judged to gain its light; and therefore, the manner of its interpretations, if developing into separate customs of religious notion and practice, furnishes the very objects of which the vine, olive, and fig-tree were the emblems.

*See pages 35 to 40.

The religious manners of the Church may be divided into three main and distinct notions, viz., the extraordinary, the practical, and the philosophical. The extraordinary manner, like the others, has drawn around it the adherents of that view, and given color to all the interpretations of that class, entering into their manner of church government and teaching, so as to form a distinct precedent of religious belief in the extraordinary view. Thus its image is stamped on society, and that custom of interpretation is established. The extraordinary mode is to view the Bible and religion in the miraculous aspect.* All that is recorded in its sacred pages admits of only the most remarkable interpretations. It supposes the Almighty in bold relief with the myriads of angels and spirits, working His will in the sight of all people. It is restless under a state that lacks the spirit of prophecy and the open demonstration of the divine hand. It looks doubtfully upon the whole scene where the marvellous is not the main feature, and longs for the time when the opening heavens shall declare the Son of God with power and great glory; when the last trumpet shall sound, and all nations be summoned before the throne of God; when the graves shall be opened, the dead come forth, and, midst the din of voices, lightning, thunder, and earthquakes, the consummation of all things be declared.

On the other hand, there is a practical custom of viewing religion, which, though not ignoring the extraordinary foundation, nevertheless merely does obeisance to miracle and prophecy, and passes on to devote its attention to the inner comeliness of Christianity. It considers the object of religion in the light of practical morality, benevolent enterprise, charitable provisions, and social amelioration. It finds ample employment for its hands; is satisfied, in a great measure, with its present field of operations, and has but little concern about the future.

A good many modern church societies are of this theory or custom of teaching. It is also remarkable of many others, which have little pretension to religious profession. This class look coldly on the enthusiasm and stimulating grandeur of prophetic writing. They decline showing much interest, or expressing an opinion, on the lively images, types, and allegories of the Bible, claiming that it is not material; that if we do right it is well, and that we need not trouble ourselves with the miraculous problems of the past, or of the doubtful mysteries of the future. Being established in this custom of viewing religion, they are, in a great measure, unconcerned about the origin and consistency of the religious faith in all

* See page 127.

its phases, believing that, with all its doubtful characters, extraordinary accompaniments, if it has served the purpose to establish practical righteousness, it is enough. So believing and so acting, it neither entertains nor tolerates the floating applications of prophecy, or the enthusiasm begotten of marvellous, impending events.

The philosophical custom differs materially from both of these. It is, perhaps, less concerned about practice than about belief. It values a reasonable and consistent theory, as the surest foundation for moral and religious results; and for this reason gives special attention to the mental distinctions and differences of doctrinal points. It cannot be quieted by reiterating the incomprehensible character of religious subjects and doctrine. It will not be appeased to rest on a foundation of contradictory appearance. It will wrestle with the angel, force up to the most secret chambers, and seek to remove the veil from the most difficult and mysterious questions of religion, encountering and overcoming the guards, and making the whole host of allegorical figures, dark sayings, and mystical shadows give way, which, like dim phantoms flitting to and fro in the dark, arouse the imagination to a terror of unseemly objects and hideous forms, and prevent the rational view of life's realities and plan of divine intentions.

Such is the statement, in the extreme, concerning the three separate channels into which religious interpretations turn their current. From the earliest age of the Church each of these manners has had its adherents, so that each generation could observe a precedent to which it could divide its religious household according to the bent of their separate inclinations. Thus, three separate customs have grown from the religious soil, which, as trees yielding fruit, pleasant to the taste and good for food, have each their necessary office in the revealed system.

Now, if the vine, olive, and fig-trees were intended to be symbolic of these distinctions in the custom of religious thought, it is not remarkable that they were in such frequent use all through the sacred writings; for anything so important as the manner in which revelation is viewed, could not fail to be a special object of that prophetic spirit that penetrates all time, and deciphers the influences controlling human conduct. Seeing, too, that it is through these channels the comfort, hope, and moral sustenance of the people are, in a great measure, obtained, what would better represent them than trees of pleasant appearance, bearing fruit, and yielding wine and oil in abundance.

Well, now to distinguish. The vine produces the grape, that is the most easily and naturally manufactured into a stimulating bev-

erage. It was in common use among the Jews, evidently, and enters extensively into figures of prophecy. Solomon, speaking of it in Proverbs, says: "Give strong drink unto him who is ready to perish, and wine unto those that be of heavy hearts." To say the least, it was a necessity in exceptional cases. But as to its nature, it is a nutritious stimulant. That is, it assimilates readily with the blood, and maintains its own stimulating property. With most other liquid tonics, the relaxation that follows shows that what bracing has been effected has been done at the expense of the system. Perhaps this is less the case with wine than any other in the list of strong drinks.

Its effect is to counteract the preyings of despair, excite the hopes, and to comfort the spirit into a state of cheerfulness. Of the three customs pervading the church, from which they derive spiritual sustenance, that of taking the extraordinary view of religion most aptly represents the vine. It is from the fruit of this growth that there is derived an authorized belief in the extra working of the Divine One who shall consummate the apparent difficult object of immortality. Occasions innumerable are before us, where nothing but a faith in the most extraordinary future developments can satisfy the longing soul, and provide against the circumstances that are pressing on its life. Even to him who will take the most natural view of life, depending on the facts of nature for inferences of faith, and who would seem to be satisfied in his element, accepting the unchanging and unsatisfactory aspect of nature, there comes the visit of despair, which is the reminder of the soul that it is immortal, and that it needs the provisions of cheer and hope, that involve the direct interference of divine power. The strong hint that nature provides is not satisfactory. The man of science does, indeed, follow up the scale of matter until he is lost in such spiritual forms as to be suggestive of most any possibility, but this only the more excites his uneasy and inquisitive spirit; so that with all the appearances of progress, high attainments, and eternity of matter, he struggles bitterly with the changes that push him aside from the busy world, and pants after the positive declarations afforded in the extraordinary view of religion. It is certainly so. You may not approach the dying bed with the cold deductions of reason, where, calling for pity, and pale with disease, lies the child whose image is eternally stamped in the imagination and affections of the parent, and whose vacated place in the household shall leave here and there a token of remembrance that shall make the pulse to quicken, the soul to be agitated with a tremor of anguish, and the fountain of tears to flow in response to the aching heart.

Let the insipid comfort of morality and natural religion stand back from the scene, when the strong man is ebbing out his life under pressure of dissolution and despair, crying with all the extreme of feeling which the awful reality begets: "O, death, must I face thy uncertainties! O, grave, must I leave all and go alone to thy dark confines!" Even nature might move in sympathy with an organism and spirit whose particles of composition are the finest extract of its own qualities, when the object of that sympathy is subjected to the straining and commotion which no disturbance of inanimate matter can equal. How much more shall the Great Intelligence, who has adapted the living soul to the material of nature, and stamped upon it the properties of His own being, anticipate the exigencies of humanity, and provide a means of sympathy that shall respond to the call of the distracted soul! Surely, the grave must reveal its dead, and the forbidding shade of the spirit-land be removed. No creature in whose affections has twined the curious net-work of love, will be satisfied short of a recognition that is a positive identity; and, therefore, concerning the resurrection of the dead and the reality of immortality, the desire is in accord with the strong terms of the sacred writings. We may conclude that no interpretation can destroy the fact and completeness of the resurrection and its attending extraordinary circumstances. If this be so, here is a strong stimulant provided in the religious sphere. Therefore, if it is a custom in one department of the church to draw on this element, and manufacture therefrom the stimulating influence and comforting consolation which the extraordinary promises of the Bible afford, then that custom is the vine that it intended by the figure, and which was a feature of the Holy Land.

The other two customs are the practical and philosophical.

The question now to decide is, which agrees with the fig-tree and which with the olive? There is one peculiarity of the fig-tree that furnishes an index at once. It is noted for its large leaves, which are a convenient protection from the sun. In the account of Adam and Eve it is said that they sewed fig-leaves together, and made themselves aprons.* It is as pertinent to the subject in hand to pursue the application in their case, and on the philosophical foundation, as to seek the meaning of the fig-tree independent of that account. In their case we have the purpose of their act to throw light on the subject. It has been explained that the figure of Adam's fall presents the Church, missing the chief principle on which the religion of Christ was founded, and substituting obsolete ceremonies, thereby rendering it naked in the light of Christian objects.

* See page 63.

Under such circumstances fig-leaves are sewed together to hide their nakedness. Now the question arises, what most shields the Church, that has forsaken the principle of Christianity, and given itself over to the burden of the ceremonial law, or to the perversion of an idolatrous and unreasonable cast of instruction? Is it not considerations of practical morality and social benevolence, which, notwithstanding having missed the perfect freedom that bars the forms and burdensome requirements of past dispensations and exceptionable belief, has a positive existence in church organizations most notable for this departure? These appear naked in the great, principal object of Christianity; but whatever authority from heaven or elsewhere that will view even the most objectionable of Christian sects, will not find them entirely missing the Christian object, because charity,—benevolent charity—and practical virtue are essentials of Christianity, and those very ones, the greatest transgressors concerning ceremonies and faith, are respectively remarkable for making extra, if not extreme, efforts toward commending themselves by the most self-sacrificing and visible charity, and by the equally self-denying practice of modern puritanical morality.

If, therefore, we find some availing themselves of a common and commendable custom, viz., that of practical morality, and on that principle making strenuous efforts to recommend their position as well as to secure a covering for their visible faults, it argues first that they are suspiciously in accordance with the figure of Adam and Eve hiding themselves by a resort to the leaves of the fig-tree; and, in the second place, the fact that these parties do find a shield from condemnation through their resort to extra efforts in what is of good repute, and hence have plucked from the common tree of good works to excuse and hide their defects, shows that it is this current of charity and morality that is the spiritual fig-tree of the scriptures and church.

If we see a party seeking to hide himself, we infer that a wrong act is committed. The scriptures evidently figure that some parties connected with church history will not only seek to hide, but be found naked, and be casting about them for a covering. The other side is that we have discovered the secreted and naked parties, and found that they have succeeded in maintaining a passable appearance by covering themselves with the leaves of our common custom of charity and virtue. Hence, if the parable of the garden is rightly applied, we also have discovered what is the fig-tree by the hasty efforts of guilty parties in jumbling the leaves together, to hide their nakedness. However, the effort shows a desire to possess some recommending virtue, as well as defense, against the aggressive criticism of religious progress.

But the leaves of the fig-tree are a protection from the sun. This is one of the associations that is necessarily attached to the figure.

The sun, according to this system of applying the sacred writings, is an explained mode relating to Bible doctrine.* When this mode has a proper exercise, it reveals many doctrines in a new light; and as a consequence, reflects on the sects and societies which entertain crude notions or literal views. This is not all. By the law of society, which is embodied in a principle of consistent theory, these societies feel the pressure of opposing forces. If this pressure comes by exercise of the explained mode, as it generally does, then it answers philosophically to the heat of the sun.

In all such cases, when the very life and foundation is at stake, what is it that holds the sentence of condemnation in check? Is it not consideration of practical utility? Suppose that the theory of modern religion, concerning most of the vital doctrines, to be incorrect, and that because of misapprehensions and deceptive literal interpretations, the whole orthodox atmosphere were black with clouds of contradiction and inconsistency, reflecting on the nature and intentions of the Deity. If this aspect can be presented, it certainly must be through the principle of the explained mode, which we call the philosophical sun. Then it could be said, in one sense, that the modern churches were under the heat and influence of the sun. But supposing them to present this appearance, the first impulse would be to denominate them anti-christian. But the fact of their utility, in the moral and benevolent point of view, furnishes them a protection from the heat, and forbids that severity of censure which otherwise might be merited. Now, the custom of viewing religion in the light of practical utility, and, therefore, concentrating on moral conduct and appropriate behavior, has borne both fruit for food and shelter from the heat of vengeance, which is the destiny of all perversion. It is the fig-tree, with broad leaves, whose appearance is beautiful to the eye, good for food, and a shelter from the excessive heat of the sun.

There remains the olive-tree to be associated with the philosophical custom. This brings us back to the subject of the sacrifices. The purpose of the oil was to go with the fine flour, that it might assist in cooking it for the priest, and rendering it somewhat digestible. There is a necessary accompaniment to every basis of faith. At the least, it is an attempt at giving a reason for a belief. Every system that has been, or can be, assailed on grounds of belief or practice, has its philosophical justification, which materially as-

*See pages 41 to 44.

sists in modifying the sentiment concerning it, and often to such an extent as to render much of it spiritually digestible. Nevertheless, they all suffer the jostling that marks the course of truth, and which so aptly fills the idea of Jewish sacrifices. If sacrifices were so intended to apply, it was proper to represent, by some appropriate figure, every peculiarity of a defined plan; because it is the system and ordinances of life that stand for the animal sacrifice. Now, every peculiarity of a system could not be represented in the ceremony by the mere parts which the animal afforded. True, several of them could be; and hence the blood stands for the most beneficial extraction of which the system is possessed. The flesh is made to show the manner of appropriating rough ideas in new theories, by the process of eating, or, by burning on the altar, is as fitly represented the consuming character of truth, when coming in contact with the imperfect notions of men.

The fat was then significantly selected to be the food of the offering, to show how the superfluities of a sect or system furnish the pretense for the attacks of truth in the interest of society. Still it was not enough. Every one is aware of the analytical severity that reaches to the very source of belief, and exposes the secret premise, inference, and reasoning from which all parties prepare their doctrine. Therefore, in order to typify this, it was the instituted manner to accompany the animal sacrifice with the inevitable meat-offering of fine flour. Still there was a lack, and the oil, which shows the excuse of reasoning peculiar to all societies, sects, and bases of belief, was made to figure the necessary philosophical ingredients, and to be presented with the flour, that the most particular delineation might be afforded, and the source of the real atonement committed to a foundation indisputable.

There was another law of the sacrifice which required a plenteous supply of salt. It was shown in the animal sacrifice, and can be better understood at this stage of treating the meat-offering than in any other connection.

Salt has a property that is well known. It is to preserve animal meats from decay. Now, if the sacrifice relates to systems and bases of belief, it is indeed proper to judge that the many figures attached to its performance are but so many signs to cover the distinct mental objects peculiar to those systems. There is a provision in all sects and societies by which they guard against a direct perversion of doctrine. The figurative character of the Bible terms, in connection with its brief, unexplained statements, have subjected many of its doctrines to a doubtful condition; so that if any sect were disposed to build upon any of these brief statements, as they have

considered they are in duty bound to do, they find it necessary to incorporate in their creeds some check against a too reckless inference. For instance, suppose some sect, acting on the declaration that Christ is one with the Father, believes that they are really one in nature and person; if such a belief were too absolute, and inference on that belief altogether unrestricted, they might easily substitute the one person and name for the other, so that there would be no occasion to mention the name of God, or call upon Him any more. The agent, who was undoubtedly subject to the nature and weakness of man, might consistently subvert the name and place of the Deity. Such a result is not desired by the most radical advocates of Christ's divinity. Hence they fill their creeds with opposing statements on all subjects, where a consistent inference would lead too far. Thus they say Christ is God; but we must not forget the name of God, or cease to remember His individuality. This opposing admonition, though not dictated by consistency, nevertheless tends to save the sect from a charge of downright idolatry.

There are some churches that apparently have revived the ancient customs, and instituted the worship of literal objects. But if their creed be examined, it will be found that they have provided for misconception, by declaring that those objects shall have no reverence, except as memorials. Now, if these precautions were not taken, such churches would soon verge into literal idolatry. Science, making investigations of the natural world, often makes discovery of some fact that reflects on the truth of the revealed system. Though it will not yield its position, religion has too strong a hold upon it to allow a severity of inference. It will, therefore, save itself from religious condemnation by ascribing the disparity to the undeveloped state of both science and religion.

These non-committal statements and dispositions save the several societies from that rank idolatry or infidelity that would leave them open to the most bitter charges from each other, and from a state of doubtful identification with the divine agency. This mystical salt is very plenteous in the creeds of some societies, and though it may madden the conscientious and reasonable believer, and clothe the whole system in a forbidding garb, it, nevertheless, preserves them from early corruption. The manner of receiving absolute statements in religion and absolute facts in science has to be opposed by other statements equally positive, which, while the primary position is maintained, a consequent preversion is prevented.

Salt is, therefore, a restraint of inference that would lead to preversion, such as is noticable of all systems of society.

However, they are subjected to the assaults of opposing forces,

which brings them in the position of the victim of the sacrifice. When viewed in this position, which implies an analytical view, this quality is discovered, and because of the existing fact, should be represented in a ceremony that purports to show all the peculiarities of social systems, whose continual agitation and consequent perfection works out the most practical atonement for man.

There is a further confirmation by the offering of frankincense with the meat-offering. We have said that the mere animal sacrifice could not present all the points and features of atoning principle peculiar to systems under the heat of progress, and therefore, the institution of the meat-offering that always accompanied the animal sacrifice. So positively was it connected therewith that there can be no doubt that it was instituted to complete the form, and show the one system by which God is the savior of men through means of the common principles of belief and practice.

Frankincense is a substance procured from a tree of the same name. It has properties appealing pleasantly to the senses, and of decided medical quality. Now, the bearing of all the parts of the sacrifice explained seem to be, that notwithstanding the salutory provisions and evident virtues of systems and sects, they are nevertheless under the heat of refining fire. And here is another sign by means of a select figure that would show both the fine qualities affected, and the plan which gives them over to a cleansing process.

The import of frankincense being derived from a tree, is that the sign will revert to an extract of select custom, because a tree has an application to custom. Then, that it was pleasant to the senses and of medical property, shows that it is an extract of custom as is both approved by society and beneficial to its practical wants. The offering of frankincense, therefore, is confirmatory of the assumed means of atonement, for the reason that it subjected properties of a pleasant and beneficial nature to the list of sacrificial figures and process, from which the benefit of atonement was said to be derived. Knowing as we do, too, the importance of select customs, and the ready manner in which society appreciates their influence, as well as the fact that, notwithstanding each system of belief has more or less of choice extract, from choice custom and practice, they are, nevertheless, be set by opposing sects and societies, weare bound to infer that the incense of the meat-offering was intended to intimate this choice extract, and show how extensive and thorough is the plan of moral progress, and how practicable and reasonable is the mode of atonement. The principle involved in this theory of the sacrifices is generally acknowledged and acted upon. Who does

not believe in opposition in trade and politics? The poorer classes of society might be oppressed by the exactions of unaccommodating monopolies, were it not for an opposing interest to hold them in check. Not only so, but the aggressive and defensive war that the diverse interests beget are apt to cover, agitate and adjust all the difficult questions of law and equity involved in trade and commerce.

It does not matter whether the points that divide political parties are material or not. The fact of the division itself arouses the activities of separate interests, and even though those interests be of the most selfish nature, their exercise is attended with much political benefit. They vie with each other in caring for the necessities of the poor, and establishing laws of commendable effect. Under such a state of things, it is scarcely to the interest of a party in power to sit idly and enjoy the honor and luxury to which a control of the government and public funds might give the opportunity. However much it may be disposed to do so, the opposite interest, through the press, and other agents, and agencies of influence and expression, will institute such a heat and concentrated force as either to stimulate it to more worthy objects, or force the alternative to avow that the enjoyment of honor and luxury is the primary object of government. In the latter issue, it would be found that it had woke up the giant of liberty, and, as a consequence, there would be a clearing of the political atmosphere.

In the former case the effect is beneficial, so that in any event the political agitations and differences effect an atonement for the principles of government.

If the principle is applied to individuals, it is none the less in force. The process by which character is formed, begins by mere imitation. Proper examples are very important. But the great principle that takes charge of man from his earliest childhood is manifest by association with his fellows. Human nature has strong inclinations to criticise its fellow-man. The occasion for its exercise is the violation of any conceivable rule of propriety. It does not matter whether the attacking party has a conduct beyond moral reproach or not. Every essential breach of morals or conduct is made to feel the censure of individuals single-handed, or in company.

Man is constituted in such a manner that he is susceptible to outside measurements, and extremely sensitive to the blows of small and delicate weapons. It is the order of nature that in his life he shall run the whole gauntlet of social criticism, and come out in the end, neatly trimmed of all unbecoming manners or unseemly eccentricities. However, in running his course he has properly re-

sisted and defended himself to the last, getting many a cut at his opponents that will be as beneficial to them as his own trimming has been to him. It may be said that life is an arena; that every one enters having fixed on their persons all sorts of ludicrous figures and disagreeable appendages, which it is the privilege and pleasure of every one to beset. In fact, where weapons are placed in every hand where a mutual cut-and-slash is the law of the scene, and where the object is to make a neat and dextrous trimming of all these absurdities.

On this principle an isolated condition is not favorable to the perfection of individual character. It would be a mistake to separate classes according to sex; much more to attempt the training of children in the privacy of home. The delicate hits, insinuating attacks, small wounds, retreats, reinforcements and defenses necessarily involved, call for a greater variety of war implements and contestants than the home circle affords. The principle is undoubtedly acknowledged and acted upon; and we will ask, what is the direct tendency of its exercise? It certainly is, to refine the manners and instill a correct sense of social obligation. The varied scenes and conditions of life furnish all the occasions to judge of and perfect a fair model of conduct. An unrestricted intercourse enables every one to place the mirror before his fellow's eyes, where all his improper grimaces can be seen on the instant. Then there is a clatter of keen weapons in the common, playful humors of every society which reveals the more refined process of moral suasion and individual improvement. Undoubtedly, the tendency is to effect an appropriate behavior under all circumstances, a moderation in all disputes, and a courteous demeanor in all the intercourse of life. If so, what then? Why, simply that, if such be the case, then it is apparent that there is a remedy for man's inexperienced condition, furnished by the natural law of social life; and if the exercise of that law can effect a modification of human conduct for the better, then it is the most genuine and effective atonement for man.

But, in order to derive any benefit from social notions and social intercourse, it is necessary that its customs and rules shall undergo a purgative inspection. This brings us to consider the incense that was offered upon the golden altar.

The golden altar bore the same relation to the incense that the brazen one did to the animal sacrifice. The latter, relating to truth, may be judged to be the proper altar for all philosophical sacrifices. But if it is the design to show the particular necessity of inspiration to establish a correct notion of social propriety, then another altar will be called for, and nothing but inspiration itself can fill

the requirement. We have shown that the golden altar was a figure of the reality of inspiration;* and now we say there has existed a necessity for social examples, laws, and customs, to be renovated by its influence. If so, we should expect that in such an extensive system of types, this fact was not overlooked; and, therefore, be prepared to find in the preparation of incense a symbol of close relation to the examples and customs of society. It will be remembered that a part of the plan of atonement was to offer a choice incense on the "golden altar that was before God." This preparation was formed by four equal portions of substances, emitting pleasant odors: Stacte, onycha, galbanum, and frankincense were the ingredients of the sacred compound.

Stacte is a liquid collecting on the leaves of certain trees. It is also said to be emitted by fresh cinnamon. The main statement concerning it is, that it was a pleasant odor, in bodily form, procured from trees. To give it an interpretation according to the base of the Bible system, we must call it an approved extract of social customs, for the reason that it was procured from trees, for trees denote custom.† By the same rule, onycha, which was extracted from a muscle, or species of fish, will have a bearing on the rules of society. Galbanum was emitted from the stem of a plant, and frankincense was procured from the incense tree. The plan that defines customs as trees would assign to simple examples the place of plants, which do not rise to the dignity of a tree proper, for examples bear the same relation to customs that trees do to plants.

On this principle, then, we have a choice selection from the customs, examples, and rules of society, as agreeing with the compound termed incense. For instance, there are some customs long extant, and founded in some benevolent or virtuous disposition of human nature. In former times they were attended, perhaps, with many doubtful auxiliaries, which future ages rejected, but at the same time selected the most vital principle of the custom, and still perpetuates it to that extent. If, then, that which is thus selected is of such a proper nature that every one cannot fail to appreciate it, it may be said, philosophically speaking, to be a plant of pleasant odor; because the latter is a something appealing to the sense, and its agreeable or disagreeable quality is thereby discoverable. But this incense, taken together, was pleasant to the senses; so the ingredients must have been mainly of a choice quality. The same idea applies to those rules and examples, which, by long observation, have been ascertained to possess a salutary influence.

*See pages 219 to 222. †See pages 35 to 40.

Modern society may indeed trim away much that formerly pertained to generally approved rules and examples, in order to meet its improved standard and refined taste; but in doing so, it only meets the significance of the act which sought to obtain a most agreeable odor from the shells of shore fishes, plants, and trees.

So far as concerns the fact as to whether or not the recent disposition is to a perfection of rule, example, and custom, there is little to argue, for it is the admitted and visible truth that the manners of former times have been remodeled, and their finest perceptions of rules, examples, and customs been beaten into a more refined and agreeable essence.

But what the symbol of the incense would show is, that even in this stage, social custom and example cannot rest in a claim of infallibility, for this pleasant odor of spices and select quality was subjected to an altar adapted to the purpose. Now, it may be said, with all truth, that inspiration leads the army of moral reform. It goes further into the secret tendencies of the laws and habits of conduct than the most exalted natural perceptions and experiences of men have ever been able to attain. It has continually raised its own standard, as from time to time men have been educated up to a point of greater possibilities. It has gone beyond the mere form of a law, and by the illustrating assistance of a righteous commandment, has instituted a more spiritual likeness, and more effectual rule of belief and practice.

The former rules by which men were governed was to not overstep the formal commandment. They were not to do any violence or wrong, which could subject to the penalty of the law. But inspiration raised its standard when men had been well exercised by the literal rule. Now, the spirit of its measure is found inward, in the inner consciousness of the soul. Connected with the most sensitive and alert dispositions of our nature, moral requirement is given both a law and a true interpretation.

But inspiration takes the lead, by manifesting a keen insight into the secret tendencies of apparently trifling laws, manners, and customs.

Why should there be such a pressure against the parade of idols, when common sense should teach any man that no active oversight or help can come from stocks, stones, and figures of silver and gold? Nevertheless, the commandment is positive; and it must be that it fully appreciates the deceptive tendencies to perversion, and the disposition to cling to literal forms; whereas, the Almighty would relieve men of the burden of unnecessary parade, and train their minds to more mental and spiritual conceptions. In fact, the

leadership of inspiration is characterized by not being satisfied with a mere compliance of law. It would have the motive pure, dictated by a fellow-feeling and a sympathy with the divine purpose. It would not have the imagination take an unresisted possession of the mind, until it hurries it right up to the point of openly violating the commandment; but, meeting it promptly away in the secret recesses of the natural inclination, it requires a firm and virtuous struggle with the deceptive tendencies within.

Again, inspiration has understood the wants of society. Appreciating the susceptibility of human nature to examples and customs, it has directed its influence to a renovation of the inner apartments of moral agency. It has adjusted the cords, loosing in one place and tightening in another, until the moral sails draw full, and the ship of progress speeds on more smoothly and still prosperously. Its knowledge of the coast, shoals, and dangerous sunken rocks has dictated a course far outreaching the experiences of men and the most perfect conceptions of the philosophers. All this, and then a rigid discipline, a correct rule, and a spiritual interpretation, insure for it the continued leadership of morals.

For these reasons it is adapted to the offering of the finest incense that the natural religion presents, even when compounded with choice extracts from customs of the revealed system itself.

We have said that it was a part of the ceremonial law of atonement that incense should be offered on the golden altar. So it is a part of the real and only system of saving men from error and preserving right examples, healthy customs, and unexceptionable regulations, that the most select extract of these inner influences should be still renovated by the holy spirit of inspiration.

But some one will say: O, if you connect atonement with inspiration, it is well; for Christ is so inseparably connected with it that it will have a coloring of plausibility.

This possible objection introduces us to another compound, which was not offered on any altar, but which nevertheless was said to consecrate the priests, altar, vessels, and tabernacle.

The holy anointing oil was manufactured from five choice ingredients, all pleasant to the sense, and of positive medical property. After being thus prepared, and evidently in large quantities, it was merely sprinkled on the objects it was intended to consecrate, and declared to have the virtue which the terms consecrated and most holy imply.

Now this compound was of myrrh, 500 shekels; cinnamon, 250; calamus, 250; and cassia, 500 shekels, with olive oil a hin.

Myrrh is obtained from a sort of plant or shrub, from which it exudes in the same manner as cherry gum.

The theory of the Bible plan would therefore define it to be the emblem of social example, or rather such a pure and undoubted effect of it as is both satisfactory and really beneficial.

The associations of these figures are such as to give them an absolute virtue within themselves. They all have decided medical properties, which are extensively availed of by the art of healing. Therefore, whatever object they do prefigure, must be partaker of the same inherent quality. This is the primary law of the Bible philosophy of types. Hence it follows that if the true object of these sacred ingredients are the virtues of primary examples in the inner and social system, then these virtues must be considered as such in the absolute sense, and therefore there is an atoning quality within themselves which, while it is such, is comparatively independent of persons and conditions.

Cinnamon is procured from a tree, and denotes a property of custom.* Calamus is extracted from a kind of flag root, and on the same principle that governs all these interpretations it has reference to examples. Cassia is also taken from a plant. By the rule that makes a tree to be the symbol of custom, a plant is a simple form of the same principle of less extent, and of more primary nature.

The olive-oil is produced by the olive-tree, and has been explained under the head of olive-oil in the sacrifices. It has reference to philosophical matter and manner, in the form, necessary evidence, and reasoning, which is derived from an improved custom prevailing in all the world.

Well, here is a compound of decided medical property and of a pleasant odor, agreeable to the senses, which, when it was prepared, did not require the aid of the altar, or any necessary connection of priest or prophet, to render it a sanctifying influence. If we may be allowed to apply it as we have, and as the consistency of the system by which we are governed decidedly requires that we should do, it must follow that the manner by which the Almighty controls, perfects, and saves men, is by means of inner principles that have a virtue within themselves, according to their spiritual essence, and which are thereby the sanctifying and atoning agents of our salvation.

Very well; and now to turn back and analyze all that has been said of what constitutes sacrifices, in the spiritual sense, according with the Jewish types, it is found that the Almighty's plan of improvement and perfection is comprehended in the following system of means:

*See pages 35 to 40.

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Right Principle,	Oversight,
Agitation,	Inducement,
Selection,	Correction,
Association,	Criticism,
Reasoning,	Forbearance,
Natural Agencies,	Remedy,
Inspiration,	Precaution,

Party Interest.

But little explanation is necessary, for it will be readily seen that all these principles are the foundation of the theory of sacrifices which has herein been advocated.

Now, if this is the proper analysis, and the theory itself is correct, and, as a consequence, the divine plan is discovered in a set number and system of means, it may be judged that so thorough a philosophy as that of the Bible will show some confirmatory evidence. With this idea in view, the attention is invited to what may be termed the general sacrifices. They are called the daily, weekly, and monthly offerings. These three seem to be so arranged as to convey an idea of summing up the whole principle of the subject in the daily sacrifice, and further particularizing, from the weekly to the monthly offering. In other words, the sacrifice most frequent, is most general and condensed; and, on the contrary, the less frequent one is intended to delineate more particularly of the principles involved in the great plan of progress.

The daily sacrifice simply called for two lambs; one to be offered in the evening, and the other in the morning. The weekly oblation made an addition to this of two more; so that there were four, two in the evening and two in the morning. The monthly admitted of the daily sacrifice, whilst there were in addition two bullocks, one ram, seven lambs, and one kid of the goats.

It should be remembered that these three sacrifices were not instituted in connection with any noted incident, like those we call particular offerings. The latter had some remarkable occurrence or purpose to designate them. For instance, the ceremony at the feast of unleavened bread may be presumed to have some connection with the event which is prefigured. The same may be said of those of the day of atonement and feast of tabernacles, in all of which cases there is something in the nature of the object that called the people together, or in the purpose for which they came and sacrificed, which serves as an index to what nature of spiritual offerings were intended. But in the case of these three, there is simply the matter of time; and when they are considered in connec-

tion with time, daily, weekly, and monthly, there seems to be no evidence that they were intended to show appropriate gifts for the day, week, and month, as connected with any event in the philosophical year. Hence, what may be argued concerning them must be based on the ideas of generality and continuity, with such other evidence as lies in the importance of reiterating the Creator's plans. What we mean by this reiterating is, that if the true theory of sacrifices is revealed in a principle of means, it is probable that the Mosaical types would take up this system of means, and parade it to our attention by some general sacrifice.

The probability becomes still stronger, when we reflect that whatever methods of procedure may be instituted for the perfection of men, should themselves undergo a thorough renovation, in order to be effectual. For instance, suppose that agitation is one of the primary measures in the natural world, to gain a correct idea of a subject in question. Now, though the mode is effectual, it nevertheless may be exercised in a wrong spirit with much bitter feelings and many harsh expressions only tending to aggravate, whilst, perhaps, it violates both truth and decency.

The same consideration applies to the whole list of the means used by divine ordinance, not excepting inspiration itself. There is continually attaching to them some exceptional growth of preversion that has also to be subjected to the rigid order of the great Superintendent. Indeed, if the progress we make is depending on a system of means, how imperatively is it required that those means shall be purged from all unnecessary encumbrance. This being the case, it becomes very probable that a thorough set of types undertaking to show the inner principles of life, and the manner of perfecting men by a severe criticism of systems, thereby revealing the course employed, should also represent this primary means under the fire of the altar, and therefore that we should have instituted a general sacrifice, to shadow the prerequisite of the whole principle. This prerequisite is, that the methods used be stripped from all unnecessary appendages, purged from perverted demonstrations and scourged down to a proper agency, commensurate with the great effect they are intended to produce. The generality of the daily, weekly, and monthly sacrifices is mainly discoverable, as has been intimated, by there being no event or purpose definitely attached to their institution.

A continuity is expressed by reviving them according to the consecutive order of time. Thus, the daily, weekly, and monthly divisions are the visible signs of continuity, as well as of distinction in that continuity of time.

If the three general sacrifices are intended to show that the means by which improvement is effected should be carefully trimmed to a proper medium, then, to connect their typical shadows in the situation of being so refined, with the idea of frequent recurrence, as presenting them daily, weekly, and monthly implies, the figure is appropriate; for, if they are a means in so important a capacity, we recognize the necessity of their being continually subjected to a refining influence. On the other hand, if the nature of this method requires a classification involving a precedence of one means over another, as a primary cause, and leaving another to be classed comparatively as an effect, then the different times for the general sacrifices are also well selected; for the fact of distributing the general ceremony from the day to the month, is as forcible a reminder of an order of development as it is of continuity.

The question, then, to decide, if we assume that these three sacrifices cover the whole means of moral improvement, is, as to whether or not the principles enumerated as that means are susceptible of a classification that could justify their representation in type at different times. In order to do this, we will have to lead off with the subordinate inquiry: What are the prerequisite conditions of progress under the present circumstances of life? If we can ascertain the two first principles which constitute the first necessary groundwork, we may rest assured that we have hit upon the daily sacrifice in the philosophical sense. This much is evident, because the two principles, which are so important as to be termed the chief prerequisites of the system of perfection, cannot fail to be the object of that sacrifice, so prominent in the Jewish ceremony, and so much in the minds of the prophetic writers, who are judged to be exercised about the causes affecting human affairs and interests.

But, in answering the question we must appreciate the circumstances under which we are placed, and the nature of mental questions with which we have to do. We are dependent on each other for the different views each may gather from his standpoint of reasoning. The facts of mental philosophy are not always discernible from the lowlands of selfish interest; nor yet on the heights of self-righteousness, where the fogs and clouds of prejudice may intervene. Even from the same standpoint, men may draw different conclusions, which implies a possibility of misunderstanding, calling for a close investigation of the subject in view. We cannot make many remarks concerning the situation that our state of being presents without encountering the indisputable necessity of agitating the different subjects which are spread out before us; for it is the experience of our lives that we have all looked, but not seen

alike. Now, a fact of nature or truth of metaphysics is of a certain individuality if it is a truth at all. Two persons looking into a valley from the top of a mountain may describe an object that the one will pronounce a large rock above the surface of the earth. The other is as confident that it is but a deep hole in the ground, which, owing to the vacancy contrasting with the surrounding plain, gives it the appearance of a dark object. Either theory is plausible enough. But at the place designated, there exists a fact of the subject in question that is not affected by the opinion. It may be as either of them have believed, but cannot be as both have believed at the same time. In this case it would be of no importance to the participants; but if the question had been as to whether a long line or white streak in the valley, across which they were travelling, was a river or a streak of white vegetation, it would alter the case materially, and a closer view, and more correct reasoning while on the summit, might have saved a long, useless travel in that direction. Suppose that they were intending to cross the valley, and that their purpose would be defeated by the presence of a river; would it not be wise and material to look closely at the grounds for different opinions?—not with reference to altering the state of facts really existing, but with reference to conforming the conduct to the reality. Suppose one of the parties to say: O, it is only a streak of white grass; come on; we have no time to discuss the matter. So, proceeding, they would realize and illustrate how independent a fact is of opinion.

Well, this applies as much to mental questions as to facts of nature. For instance: If the divine intentions are of positive, benevolent purpose, it is an error to believe in unending punishment or in wholesale annihilation. The subject itself has a defined form in the secret confines of human destiny, which, though the fact with reference to it cannot be affected by opinion, nevertheless, an error concerning it may cut the cord of sympathy with all men, and leaven the sentiments and belief into an unbecoming expression.

What we would infer is: First, that there are facts in mental philosophy which are such because they are as positive realities as visible objects, and that they are unaffected by an erroneous belief as are visible facts of nature.

Next, that a misapprehension of the real truth of a mental subject may be as productive of evil as it is intruded in proximity to the road in which we are traveling. This road is, love and help toward our fellow-man, and perfection within ourselves. But, suppose it to be the design that perfection should be the result of

inward discipline and increased knowledge, and that we should so far mistake the means of attaining it as to hardly consider ourselves responsible; become indifferent to knowledge, and look altogether to the grace of God or the merits of other persons for our justification. Suppose that by a dextrous movement of mental philosophy we make one man responsible for all our untutored inclinations, on the one hand, and another equally available, on the other hand, for our lack of moral discipline. Suppose we do even worse, and by some misapprehension of doctrine, stand out in a bold, open advocacy of subverting tenets of belief which undermine the foundations of society before our eyes, and leave indisputable evidence that it is preversion personified. O, well, all this is, and may be; but it is a mental error, after all, that originated it. Now, it is apparent that there are real truths pertaining to doctrine which remain defined individualities capable of being measured by a mental rule and described by their own absolute form and color, which, because of that fixed nature, form, and color, are prepared within themselves to point out the error, or give the lie to any incorrect descriptions concerning them. Also, though there can be no description affecting the state of facts to make them yield the least appearance of change, yet, an error concerning them may work evil among ourselves, harboring cruel thoughts, careless action, and distorting the whole countenance of Christianity. Such are the circumstances and nature of mental questions that it requires some system of investigation that will enable us to make a nearer approach to the real facts of that sphere.

In order to investigate a question of nature, experiments appealing to the senses are satisfactory proof. If we would prove a theory concerning the phenomena of thunder and lightning, a miniature experiment with electricity is esteemed convincing.

It is the law of natural philosophy that it should be governed by evidence appealing to the senses in some form; and until investigation fully determines a question on that ground, it remains a subject for agitation.

Now, mental philosophy also has touch-stones of proof, which, relatively to the subjects with which it deals, are as satisfactory a test of the truth of things as the approved evidence of the natural sphere.

We have had occasion to enumerate many of the principles by which it is governed; expediency, observation, consistency, fact, experience and reason, for instance.*

These principles are a means within themselves to test the truth or fallacy of a theory of belief.

* See pages 18 to 21.

Standing afar off from some literal object will not furnish an opportunity of definitely deciding a difference of opinion concerning it, though much might be ascertained by a close study of its appearance at that distance; but, to gain decided evidence, we must approach nearer until the most stubborn are convinced. In the same manner the principles of expediency, consistency, and reason enable mental philosophy to come right up to the objects in question and decide the points of controversy, the same as natural philosophy is enabled to move among facts that can be seen and felt.

If this be so, then society ought not to labor under great mistakes concerning any doctrine of morality or religion. If it does present the appearance of harboring extensive error, it is for the want of the chief agents of remedy, and not because there are no defined realities of doctrine and methods of approaching them. But the subject of means covers the whole mode by which knowledge is obtained and by which natural and spiritual forces make advance, onward and upward.

If any point in natural philosophy is not satisfactorily defined, it is agitated until it becomes acceptable in the light of facts.

We perceive that the same principle pervades every department of life where men run to and fro after knowledge. It is not enough to assert or even believe a theory. It must be subjected to the test of possibility, probability, and all the involving principles of truth.

The circumstances and nature of mental questions are such that they require a close scrutiny, regardless of what may be the entertained belief; for while it is admitted that all subjects are discoverable in their true reality, it nevertheless is much more difficult to reach a satisfactory test than where the senses are the medium of conviction.

Most of the questions involved in the religious department of progress are of a mental character. They may be received as a matter of belief in a very crude form, connected with matter foreign to the subject, and altogether erroneous when applied to the doctrine itself. Besides, the active mind of man catches at all sorts of curious conceptions, and would attach them here and there, according to his fancy. Teach him what is true, and let him alone; he will graft the fairest boughs with the wild plants of his vanity and selfishness. Again, he will not look long at the heavens from which he was first taught of mental truths; but, turning to the earth, delights in observing literal objects, and in being engrossed in the busy scene that pleasure and fancy makes attractive. After a while, if the angels speak to him, he will not recognize their language, because he mistakes every word for some literal object of his tastes

or interests, and will not be admonished concerning his misconception. Now, doctrines of religion are sown in such a soil as this. Mental questions encounter this difficulty. Though they are somewhat adverse to these tendencies of the human inclinations, if they will find a lodgment with men, it is by compromise. They must relax some of their spirituality, and in return receive some coloring of literal objects. Preversion also asserts itself, and would drag the mind down to a standard that will admit of nothing that is not demonstrated by the lower senses. Now, such is the fact and tendency, without some restraining and counteracting influence. And this leads us to remark that the system of means which God has provided in moral progress has anticipated the wants of society, and instituted the principle of agitation to be a remedy.

In answer to the question as to what two systems of means are the prerequisites of progress, we answer that agitation and association are the primary ones. They are so because mental questions are propelled by the mind of man, which is more distinguished for activity and hasty conclusion than for intuition of right principle. It has an adaptability for sifting matters of belief, but it requires the sifting condition of agitation to make it effectual. Agitation is a mode of investigation when opposite parties stand on each side of a mental object and make confident assertion of what they see, where each side is both anxious and interested that his view should be found correct, but where each is forced to a more critical examination, on account of the pressure from all sides, and where each one is finally convinced of a necessity of viewing the object from all points.

Under such circumstances there is a discovery of many deceptive appearances, which could only have been ascertained by approaching the object from different quarters; in fact, which would have been a base of error, were it not made to yield to all the facts in the case. The principle is often illustrated in modern methods. It has always been acknowledged and acted upon, in some form, since the earliest ages. It is incorporated in every form of society, and especially where a law affecting life and property is to be established. It is still more prominent in questions and departments involving violation of law and consequent punishment. The common civil court system, where mental questions are decided, presents a fair hint of what is one of the chief prerequisites of making a decision. It is not the mere contest of argument, but it is a thorough collection of facts bearing on the subject, which under the circumstance find a way of asserting themselves by a thorough system of investigation.

Often there are questions of political policy or propositions of inner regulation that set local societies in commotion, but always resulting in a better understanding of the point in dispute.

The principle was well understood in this favored country when they instituted the provisions of free speech and religious toleration. The press, which is such an effectual moral agency, has its secret of benefit in the fact that it makes a speciality of collecting information and agitating social necessities.

But there can be no effectual agitation without the accompanying principle of association. Association is the intercourse of individuals. An isolated individual is not under the law or influence of association. A family keeping entirely to itself, limits the principle unto itself. A sect barricaded within the walls of its peculiar tenets, by restricting opposing belief, and confining its members to the province of its own sermons, denies the operation of the principle.

We have had occasion to speak of the importance of a public education, and that, too, in connection with the subject of sacrifices, because we esteem the import of the sacrifices to be a principle of criticism, which effects a trimming of the belief and conduct, and which cannot have effect without a free intercourse with our fellows. Man is not destined to float smoothly along, without check or hindrance from person or circumstance. There is a sort of tribulation commencing with his earliest stage of progress that follows him all through the journey of life. At first the oppositions of correction or restraint fret and grieve him. Then the censure of his fellows vex and worry his temper and habits. Finally, when trained to greater capacity, and entering broader spheres of usefulness, he realizes still a painful law of proprieties, applying to all the circumstances of life, so that he feels a stress of misery from beginning to end. No theory can account for the fact, except that which supposes the present state to be an institution of discipline where the object is to fit the members to be polished, useful, and perfected agents in God's immense creation.

There is no doubt that comparative efficiency is attained by an experience which has to grapple with labor, censure, and difficulty. Leave a young man without any burden of care that may call out his energies and exercise his judgment, and you expose him to trifling pursuits, current vices, and a general lack of administrative ability. He must not only have the benefits of society, but must be more or less associated with the troubles and diverse features of the present order of things.

If it is proper to judge that the object of this life is perfection of character, and that the elements of that perfection are distributed among the examples and conceptions of men, it follows that association is a prerequisite of progress. If it is such, it should be acknowledged and acted upon in religion as well as in education. The principle is not put into practical operation by a spirit of seclusion which draws aside one shade of belief, and limits it close within the influence of its own idea. The policy of most sects that forbids or discourages the visiting of other churches and listening to other views of doctrine, is wrong. It is a decided check to a free exchange of thought and to a better understanding of doctrine, and is a direct counteracting of the important influence of association. If this system is continued, you doubtless will remain fixed in your opinion. If you do so, you assert in substance that you are infallible within yourselves, and deny the agency of other forces. Otherwise, you presume either that mental objects have no definite outlines in reality; or that if they do, it is not possible to ascertain them, and consequently you will waive a discussion of the subject, and quietly withdraw from the scene of agitation.

In order to secure a perfect peace and uniform belief, an expulsion as well as a withdrawing is the consequence. If an individual makes the atmosphere a little too warm for the particular creed, he is admonished and reminded that the limits of belief are fixed. If he persists he must be cut loose from the society. The creed is not liberal enough to conceive the possibility of a little agitation purifying the waters. It will vomit out the progressive individual, like a patient will a tonic that is too strong for the stomach. By a prompt effort it will deny itself the benefit of association, and at the same time secure itself against agitation. Thus, the two primary conditions of progress, are exempt from a healthy exercise, and bared by the policy of church creed.

Under such a scheme, there is little opportunity for the best of principles to be disseminated, providing they encounter the established views. We would rather say that there is no chance for a free intercourse of sect, whereby a healthy agitation and a consequent modification of feeling and belief can be effected. If there are but few who are possessed with the right notion, they would have to go the round, seeking here and there a lodgment, but suffering the general church law of repulsion, until they are forced into a little corner, where their influence cannot be effectual, except to comfort each other. The Baptist arrays his quotations before the eyes of his own little band, who are already possessed with a firm belief in the affirmative. The Catholics will make it a law not even to read

a Protestant book; and the Unitarian will waste his able arguments upon his own flock of outcasts, who are only listening to wonder how any other belief ever found a footing.

All are placed in a position where to make a convert they must watch, and catch a straggler by mere chance. Or, what is worse, resort to some artifice by which the young and inexperienced are molded in harmony with the particular cherished idea. If we find occasion to complain of the want of association at the present, how much more in the past. But it is not the design to show the lack so much as to prove its importance as a primary condition, to a right selection of principle.

The last proposition brings us right to the point where the daily and weekly sacrifices have their full import. If the conditions we have submitted are in fact the beginning requirements of general progress, we see some reason why they should be daily arrayed in a prophetic significance.

If the system of means we have enumerated as forming the whole principle of philosophical sacrifice is correct, and it was the intention to represent those means in the sacred types, by the institution of a general sacrifice, then it was proper to distinguish the proper divisions in their true order, by distributing the types concerning them from a daily to a monthly representation. Hence, the daily, weekly, and monthly offering. The classification is dictated by the relation the several divisions bear to each other. First, we have primary prerequisite for the first distinction, and, therefore, the daily sacrifice of two lambs, to show the systems of agitation and association involved as a reality in moral progress.

Next in order, we have resulting effect, to make the next distinction, which accounts for the weekly sacrifice, by involving the two principles of right doctrine and selection, agreeing with the two lambs presented on the seventh day. The significance of sacrificing on the seventh day is that the lambs were associated with the philosophical character of the seventh day's event belonging to the Bible system. That character was of both effect and selection of right principle.

The six days were exhausted in the primary conditions of progress by instituting examples, rules, customs, and systems that culminated on the seventh day in a perception of principle. Hence, the seventh day is associated with general effect which would justify that day being selected to typify the first result of agitation and association. Then, if the effect of the two latter principles is to appreciate right principle, and make a right selection, the significance of the other point connected with the Sabbath, also, has its

force, because a right principle and right selection are associated with the idea of the philosophical seventh day.

Therefore, the daily and weekly sacrifices will take precedence by being assigned a typical character bearing on the principles which are correspondingly at the foundation of the whole system of improvement. The daily and weekly offerings are illustrated by the following forms:

DAILY SACRIFICE.

Prerequisites of Progress.

Lamb offered in evening—Agitation. *Lamb of morning*—Association.

WEEKLY SACRIFICE.

General Result.

Lamb of evening—Right Selection. *Lamb of morning*—Right Principle.

The evening and morning implies a comparative difference in the two principles associated together, as is denoted by one lamb being sacrificed in the evening and the other in the morning. Night, as opposed to day, according to the Bible rule, implies calamity or trouble, as opposed to prosperity and enjoyment.*

As applied to the sacrifice, the attached idea would simply arrange the principle most suggestive of contest and difficulty on the side of the evening offering. On the other hand, the one most readily reminding of comparative pleasure or high quality should take the place of the morning sacrifice. There are difficulties implied by agitation and a right selection of doctrine which intimates travail and anxiety, and which do not apply to association and right principle. The latter are rather suggestive of pleasure, comparatively.

Such is the apparent division of the daily and weekly sacrifice. But we are of the opinion that the daily and weekly offerings, both in type and in real intention, are inseparable, so much so that the term daily sacrifice, all through the prophetic writings, is intended to cover all the principles herein enumerated as the object of the daily and weekly offering.

There are three grounds for this belief. First, the nature of the principles that seem to agree with those types. Next, the connection of the seventh day with the other six, the same as in the account of creation, where the explanation of the connection is assumed to denote causes pressed to a result; and lastly, the confirmatory evidence of the above explanation found in frequent use of the seventh number in the sacred writings. The first point lies in the fact that effect is inseparable from cause in a general view, even though it may form a convenient distinction in a particular explanation.

* See page 30.

For instance: If agitation and association are the necessary conditions of a state of progress, and therefore take precedence in the capacity of the daily sacrifice proper, they are, nevertheless, in the nature of things, inseparable to a right selection of right principle. We mean this as a matter of fact in relation to the nature of the principles themselves; for, even after we have sought out the objects of the daily and weekly offerings, we find that those objects present a class of principles which, in a general view of the wants of progress, are not susceptible of a separation.

While we do not believe that, under the present circumstances, society will make much advance without a free exercise of the forces involved in agitation and association, it is yet possible that they may have a free exercise without a consequent selection of right principle. Though always a prerequisite to progress, they may not always effect that degree of efficiency which culminates in that right selection. Hence, we should be inclined to give prominence to the idea of culmination which the seventh day has so significantly indicated. Therefore there was no completeness in the import of the daily sacrifice until it was continued through the six days, and received a climax of effect on the seventh day.

Throughout the ceremonial law and writings of the prophets, there is frequent use made of the weekly division of time. If all parts of the sacred writings are in conformity with the system of the whole, and we have judged rightly of the plan in giving an interpretation of the mystical creation, then there can be but little doubt that this manner of representing matters in seven days is but a completeness in the type itself, in order to show an instituted gathering of causes ensuing in a certain effect. For instance: There is the feast of unleavened bread continued for seven days. The evident intention of that sign was to show a continued character of influence prevailing in future times that resulted in a certain manner. Indeed, where it was the intention to shadow any influence, it was not properly presented unless its continuance and the consequence were noted.

The daily sacrifice, therefore, by its own revelations, when applied to its apparent objects, when considered with reference to the import of the seventh day, and when compared with the manner of the Bible, which makes use of seven days to show one principle, includes the offering of the seventh day; so that the proper idea of the term daily sacrifice means agitation, association, right principle and right selection.

For six days consecutively two lambs were offered. So the principles of association and agitation should have a continual exercise

in all questions and under every condition where a certain object is sought that involves any doubt concerning the means to be availed of, or any uncertainty about the propriety of desiring the object itself. This is the law of society everywhere. No decision is made until both sides of the question are fairly presented. Then the decision is in order, and a right selection from all that has been heaped up before the participants during the investigation may be made.

Now, an explanation of sacrifices shows that it is the divine order that improvement should be made by subjecting all forms of example, custom, and system to a rigid examination, and selecting therefrom the essence of right principle.

The daily offering, therefore, contains the spirit of such means, as it gives the prerequisites of obtaining atoning qualities under the circumstances of this life, as well as displaying the presumed effect of such means, by pointing out the grand object in a right selection of right principle.

It gives the condensed and necessary preparation, as well as the effect of that necessary preparation. But in explaining the sacrifices it has been shown that there are other systems of helps. After applying the idea of sacrifices, and turning back to analyze what is involved in the plan of perfection as indicated by them, we find there are some fifteen manner of means employed. Then judging that they are of such importance as to be arrayed in sacred type, we turn to the general offerings, and find that the daily and weekly sacrifices, when put to the test of an explanation according to the Bible plan, select four of these spiritual modes from the list, which an idea of the whole principle of sacrifice reveals.

We find, then, that there are eleven of them remaining, and that there is yet the monthly offering of the general sacrifice standing in strong probability of relation to those remaining. Besides, the daily and weekly oblations have only shadowed a general cause and effect. There remains yet the particular assistants.

This is an important part of human perfection. It is well to take the preparatory steps; but what shall assist us to make a right selection of doctrine, system, custom, and example.

Well, according to the enumeration in the sum of visible agencies, as applied from the hints of the altar and ceremonies of the Jews, there are still the following divisions to be more particularly applied:

Reasoning, natural agencies, inspiration, oversight, inducement, correction, criticism, forbearance, remedy, precaution, and party interest.

Many of these are but the common doctrines of atonement, grace,

judgment, reward, punishment, and others of like character, in another form.

However, if we are to view God's agency in the inner department as operated in a method of means, we are forbidden by the consistency of the Bible plan to either embrace a too general department on the one hand, or a too particular principle or doctrine on the other. This is obvious, because we are dealing with the subject of sacrifices, which, when considered and applied, demands an analysis of all ordinances and bases of belief. These ordinances and bases have gathered around them merely enough attachments to constitute so many systems. The Bible sacrifices imply systems; so a means equal to its emblems must be general enough to constitute a plan, or it does not agree with the type in the design of the Bible. On the other hand, though the sacrifice includes the most minute form of principle and doctrine, it nevertheless does so in the minor appointments of the animal-offering. Consequently, if the animal denotes a system, then the manipulation of the parts and attachments of the animal sacrifice embrace the principles and doctrines of the system itself.

Therefore, where a system is typified, as is denoted by the sacrifice of an animal, and as is the case in the monthly offering, it must be more comprehensive than a mere doctrine. While we cannot conceive it possible to give a summary of the Creator's means of perfecting men, without involving the doctrines of faith, grace, Satan, reward, and punishment, yet, in this case, where a plan is indicated, we do not esteem a mere doctrine to embrace sufficient ground to be called a system in the sense the animal sacrifice implies.

We say, therefore, that the foundation of means now advanced as agreeing with the monthly offering, is instituted on the principle that would distinguish the divine manner of dealing in its many broad and general bases of assistance.

The monthly sacrifice seems to be separated from the others that are also representative of the means of progress, because it is designed to particularize and show the particular assistants and agency, whereas the others show the general cause and effect. This is appropriate to the true nature of things, because we are not alive to the necessity of assistance, until we come to select right principle.

The possibility of particularizing implies development; so if the monthly oblation denotes a particularization of means, it was well to place it some time after the others, for a certain expiration of time is indispensable to development.

Again. The particular means is accompanied with the extraor-

dinary provisions of inspiration, which, after much had been sought out and sifted to an essence of right principle, entered on the scene and took up the refining process. Hence it was well to represent the list of means that contained this special provision at a time so far removed from the weekly sacrifice as that of the month.

The monthly offering called for two bullocks, one ram, seven lambs, and one kid of the goats. The gifts were generally of lambs and the young of the goats, or young bullocks, as the case might be. The distinction between old and young may be found in the comparative time in which a means or system has been known and appreciated; or in noting a long established and general institution compared with one of more recent origin and of more restricted exercise.

For instance, inspiration, as a system in providential government, is both long-established and general in its character. Also, as known in the world, it is entertained as a belief rather than an absolute ordinance of nature. Hence, it agrees both with the sheep class of animals, and with the comparative ages implied by the term ram.

Natural means and reasoning are ordinances of nature everywhere to be seen and applied. By the rule which defines a system of belief to agree with the sheep kind, the ram of the monthly sacrifice denotes the mode of inspiration as believed to be in connection with the divine plan of improvement.

The rule that makes an ordinance to be typified by a bullock leaves the methods of natural means and of reasoning to be selected by the figure of the two bullocks. An ordinance in the sense explained, to agree with a bullock, is such a system as is readily acknowledged or generally adopted.* Thus, the foundation of natural means in nature, so extensively unveiled by science, is undoubted; so that it is not a system of belief, but an undoubted ordinance of nature. Reasoning is a system of investigating matters, but it is not a belief, but a positive reality, everywhere prevailing in practice; therefore, these two systems of means are distinct in their nature from that of inspiration, which rests on a foundation of belief.

Here we see three more of the distinct manner of agencies which have been revealed by the principle of sacrifices, which are aptly selected by the import of the two bullocks and one ram of the monthly sacrifice.

A goat means a particular system, not of a necessarily permanent nature.† It would therefore appropriate party interest, which, under the present circumstances of progress, is one of the prominent agencies employed.

* See page 201. † See pages 201 to 203.

We have, then, remaining, oversight, inducement, correction, criticism, forbearance, remedy, and precaution; so that the form of the monthly sacrifice is as follows:

Two Bullocks.	*One Ram.*
Reasoning, and Natural Agencies.	Inspiration.
Seven Lambs.	*One Kid.*
Oversight,	Party Interest.
Inducement,	
Correction,	
Criticism,	
Forbearance,	
Remedy,	
Precaution.	

The list under the head of lambs are terms indicative of so many separate provisions, which are believed to be characteristic of the Creator's plan of perfection, and which are involved in the theory of sacrifices herein advocated. Though every one sees somewhat of the demonstration of these seven principles in practical life, yet that they are instituted as a means of progress by direct intention of the divine mind, is a matter of belief. Hence it is that they partake of that character which makes them agree with the lambs of the sacrifice.

Whoever believes in the Deity at all has no doubt that the visible agencies of natural means and reasoning, for the purpose of getting at the truth of things, is the institution of the providential order in life. Such apparent agencies are accepted, and are not mere matters of belief; but, after having accepted this much, it becomes the province of a new sphere of mental exercise to connect those seven principles above enumerated with the theory of the divine government.

As we have remarked, the object of the general sacrifice was to show all the plan of progress as instituted by the Creator for the perfection of men, and as the law of sacrifices in a philosophical interpretation would reveal them.

Not only this, but also to show that the authorized means itself should be subjected to the refining process, that the sacrifice indicated. Else why were they also represented in the situation of being consumed on the altar? If it were the object merely to show some confirmatory evidence of what an interpretation of the sacrifice would reveal, there might have been a resort to some means coming short of a sacrifice on the altar. However, it would not

serve the purpose; for we perceive a necessity for even the authoritative mode of progress being stripped of every unnecessary appendage, and purged down to a pure current of means. For illustration, suppose party interest to be of a beneficial result under the circumstances of the present life; but if so, how important that the principle accepted into practical operation, should be unattended with the bitter rancor and personalities, so often observable. In fact, it seems that a pretense for division should originate rather from local circumstances and convenience than from a diversity of doctrine—that agitation of subjects should be pushed by a sincere desire to get at the truth, rather than to check or destroy an opponent's influence—reasoning should be conducted without deception, natural agencies accepted without an inclination to reject the proper office of inspiration, and inspiration not perverted to a morbid desire for marvelous manifestation. We should believe that God has an oversight of matters, not so much to watch our errors and take summary vengeance, as to maintain the order of society, and keep the wheels of progress in motion ; that the inducement He offers is the lessening of our liability to weakness and perversion in a sphere of activity and usefulness, rather than a state of everlasting bliss, where no possibility of error can intrude ; that correction is instituted for a means of influencing our conduct, and not for the stern requisite of fulfilling the law ; that criticism should be restrained within the limits of propriety, believing it to be an institution of maintaining a healthy public sentiment, rather than a privilege and command to misrepresent and slander our fellows; that forbearance is not to be construed to an indifference to the tendency of bad example and unrighteous doctrine ; that the means of remedy is not an undefined manipulation of mental philosophy which excuses man from the responsibility of his acts, or impresses him with a notion of disadvantages over which he has no control ; and that the system of precaution that warns us against the pit of despair, the deception of sin, and of the devil besetting our path like a " roaring lion," is rather to be interpreted to mean the necessary punishment of our indifferent conduct, and the secret liability of our own nature to preversion, than an everlasting scene of misery and a constant temptation of some intelligent spirit.

If all these means are instituted by the Divine Ruler of all things, and the most of them being revealed to us as a matter of belief, how important that they should be received within the province of their real intention!

Therefore, it was not only proper to institute the daily, weekly, and monthly sacrifices, to confirm the philosophical principle of

sacrifice, as revealed in the law of the offerings, but it was also in point to represent those same means under the test of truth, that all men might know that notwithstanding atonement comes through the example, customs, and systems of society by an enlightened principle of selection, it nevertheless is a refining and rigid process which enables man to make that selection, and thereby receive the benefit of the atonement it insures.

There were also sacrifices for several set times in the year. It is now in order to define their meaning. First, that of the seventh month; then the tenth day of the seventh month, and lastly, the fifteenth day of the seventh month. The first was a special monthly sacrifice; the second was to celebrate the day of atonement, and the third to make rejoicing and commemorate the dwelling in tents. Aside from the declared purpose of these feasts and the benefit derived from a holiday of rest, they are judged to have a bearing on future times. Beginning with the seventh month, and the sacrifices appointed for that time, we are to decipher the meaning of the sacrifice of one bullock, one ram, seven lambs, and one kid of the goats.

There is no other ground on which this can be done except on the theory of the divine mind anticipating the events of future times. If we are to presume that he has done so, how shall we feel assured? If he has committed himself to no evidence, we will fall back on the avowed purposes of these feasts, and say with indifference that they were merely for rest and discipline. But having already declared a system that defines a spiritual year with its months and days, and a sacrifice that has a plausible explanation, we may not pass so significant events of Jewish law, especially when they have marks of number and time that can make them conform or disagree with the system herein advocated.

Now, the seventh month, as explained in treating of Noah's flood, commenced with the year A. D., 1261.* Nothing short of a vital cause must have been instituted at that time if the period was worthy of being noted in sacred type. However, an event may seem at first sight of no importance, yet, in a just estimate of first causes, it is found to be otherwise. About the year 1261 the Eastern church was set free from the Latin rule. There had been many controversies between these two great divisions of the Church, but the supremacy of the ancient organization was maintained up to this time, and a corresponding effort to maintain a uniform doctrine, right or wrong, was the curse of that union. The Jews always railed and opposed the Christian church. In like manner the

*See pages 87 to 95.

Mohammedans estimated it little better than infidel; but the Christian church, strictly speaking, had preserved a head of authority within itself, and, with the exception of temporary disunion, had made the mere term a power to gather all to the dictates of the general council. As an event without any effect, it was remarkable to see the Christian world divide; but who can estimate the effect it has had on doctrine, human liberty, and general progress? Now, all that rancor of feeling that had been under restraint by the influence of the political and spiritual order of things, found vent without fear or reserve. The authorities that long had been held to be universal and divine, were freely criticised, pronounced absurd, and condemned. On the other hand, the popular church, so powerful, so arrogant, and so bigoted, was made to feel the heat of half the world turned against it, and to turn an eye to some of its own deformities.

This, at least, was one of the first and great effects of the simple event known as the liberation of the Eastern church. As we have remarked, it agrees with the time specified. But the circumstances were the sacrificing of animals. Ever bearing in mind that animals have reference to systems, ordinances, and particular organizations, and that sacrificing on the altar means the opposition and criticism so necessary to progress, we will be prepared to discover what principles are affected in any given event. In this case we know that the authority of a universal church head was seriously called in question. When we place the fact that it has seemingly been an ordinance of the Church from the earliest times that there should be a general superintendent, we perceive that it was an ordinance long established that was now attacked. This character of system agreeing with bullocks; and it being said that on this first day of the seventh month a bullock was sacrificed, there is an agreement, so far, with the circumstances attending the event of 1261. Again, there was one ram sacrificed. This class of animals has been defined to agree with systems of belief; and as the popular and long established system of church authority was seriously involved in the separate claims, bitter contests, and excommunications that marked the period of which we speak, we claim that the type has reference to the jeopardy in which that belief was placed by that particular event. We are not to judge by the immediate effect, but rather consider this the beginning of that necessity forced upon different sects, wherein, it being hopeless to claim identity with a universal Church, they appropriate to their particular standard all the honors of the true Church, ignoring others, and thereby weakening the belief in any general divine church authority. For instance: If all clamor

here is the true way, and there is none other, and the spectator perceives that many ways are advocated, they say you are certainly not all right, and it is probable that you are all wrong.

When every effort failed to conciliate the seceding faction, they were pronounced heretics, of course; but this did not destroy their influence. From that time they were in a position to combat the notions that they did not approve, and which were peculiar to the strict Catholic faith. Thus we see that the seven systems of faith, termed the procession of the Holy Ghost, baptism, worship of images, eucharist, auricular confession, indulgences, and purgatory, were brought under the ban, and either made to bear a new interpretation or altogether denied a place in the Christian creed. This fact answers to the sacrifice of the seven lambs. And if it is as true that the Latin church, as a particular organization, was from that time and by the event of that time subjected to an effectual judgment, it makes it correspond to the kid of the goats, which was also appointed for the sacrifice of the first day of the seventh month. Why so? Because, in such a case, it would be the particular seat where the whole sacrifice centered. The authority for selecting these particular bases of doctrine for the sacrifices of the time of which we speak, is, simply, that they are the very ones that were principally affected by the event of 1261, and by that event and the influence it effected, these notions, from that time, were at a disadvantage.

The event was esteemed of sufficient importance to be represented in sacred type, because it affected materially and lastingly the purity and effect of the Christian religion.

The sacrifice of the first day of the seventh month, then, as applied to real life, is represented in the following arrangement:

One Bullock.	*One Ram.*
Ordinance of Universal Church Head.	Belief of Church Authority.

Seven Lambs. (*Systems of Recent Origin.*)	*Kid of Goats.*
Procession of Holy Ghost,	Latin Church.
Auricular Confession,	
Indulgences,	
Baptism,	
Worship of Images,	
Purgatory,	
Eucharist.	

On the tenth day of the seventh month was a special oblation, as well as the sacrifice of atonement. Following the same manner of

reckoning, we are brought to the period of A. D. 1268. But on the tenth day the same sacrifice as was offered on the first, was presented for the tenth. However, when applying the type to the year 1268, and search is made, it will be found that the agitation of that time was of a different character. The one noticeable feature is the proscription of Roger Bacon and others, who had moved in the interests of art and science.

This proscription was, by the prejudices of the time, perhaps not to be charged to any particular party; and if it be found the fact of that time, it is enough for the purpose in hand. History will show that it was the situation; and, if so, all those principles that are involved in the pursuits of the arts and in the investigation of science were affected. First, say that in denying the occupation of science, the ordinance of nature was slighted and rejected. Then we have the sacrifice of one bullock, according to this system. Philosophy naturally felt the same pressure, and philosophy is a foundation of belief. So this accounts for the one ram. Then, if you will allow that the account of that time justifies us in saying that the people were suspicious of natural means, and doubted the propriety of extended knowledge, we will say, first, that invention, experiment, discoveries, fact, theory, art, and literature were cherished as mere matters of belief; and, in the second place, that they were made to share the fate which that particular time and a blind zeal had prepared for them. If so, we have the seven lambs, as typified in the sacrifice of the tenth day of the seventh month. Under such a state of things, the adherents of science must have felt a strong sympathy among themselves, which, if it did not result in an organized society, was yet as much individualized as if it had been so organized. Besides, their principles and pursuits being attacked, they were beset as a body, and perhaps under a certain name. With these suggestions, we submit the following as the object of the sacrifice for the tenth day:

One Bullock.	*One Ram.*
Ordinance of Nature.	Philosophy.
Seven Lambs.	*One Kid.*
Invention,	Scientific Organization of Time,
Discovery,	viz., of the year 1268.
Theory,	
Experiment,	
Fact,	
Art,	
Literature.	

This day was also the day of atonement, wherein two goats were presented—the one to be slain, and the other to be set free. Now, in connection with this type, and the corresponding relation in the events of the above date, you will bear in mind that there has existed from the earliest ages a system of religion wherein the worship of the sun and stars was a prominent feature. This system was in close sympathy with the arts and the investigation concerning the natural world. At the time of which we speak, A. D. 1268, it was, perhaps, well represented in the Druidical form, and had but recently moved to the front, in hopes that its presence would be tolerated under the garb of science. In former times, all these old systems had been dealt with according to the strength and zeal that swept the world under the name of Christianity.

But at a time when art and science were specially proscribed, how much more so must have been that form of deistical faith that was still viewed with jealousy and suspicion! Having, however, tasted the enjoyment of a temporary liberty and incorporated itself with the progress of the age, the Druidical element became unwilling to retire to obscurity; and realizing that the alternative of doing so, or being remodeled under a new name, was inevitable, it was probably pressed to a hurried decision, and divided in twain; a part accepting the latter choice and a part choosing a comparative annihilation. An uncompromising aspect at this stage of public sentiment, did not mean merely a retiring to that half-existent state in which the worshipers of the sun had been so long suffered. It meant rather active condemnation to the death, or a positive modification of these old manners. There are strong probabilities that the modern order of Freemasonry underwent some change, if not in a great measure received an origin, by the exigencies and necessities of the period we are considering. Be this as it may, we may note, first, the fact, that it is to-day a live institution, that bears much of the burden of moral progress, and is efficient in pioneering the way for religious instruction; secondly, we are safe in saying that it was made to appear before the judgment seat, when science was summoned to answer for itself, and that it was suffered to pass when the ruder forms of natural religion was restricted. Then, to apply these considerations in connection with the difficulty of its clearly accounting for itself in an organized condition previous to 1268, or thereabout, while, at the same time, its history is clear to about that date, it is evident that it was a young organization at the period when the ordeal of prejudices had to be passed. If it will deny the relationship of the ancient Druids, it will yet be hard for it to say that it was not summoned with them to be tried, possess-

ing as it did, all sympathy with scientific pursuits and natural religion. True, they claim an origin older than the time of David; but as we understand them, the principle of their system was in operation in those days, whereas the particular organization, with its attendant formula of faith and conduct, which characterizes it at the present day, may be of more modern date. But some will anticipate the bent of the argument and exclaim: What! the great day of atonement instituted to typify the benefits of the Druidical and Freemason systems! In answer, we say, first: That the day was not devoted to the sacrifice of the goats, but other oblations were presented which we have already considered, and which bear on other objects.

In the second place, the atonement, to be complete, comprehended all the sacrifices of every day and of all times of the year. This one of the goats, on the tenth day of the seventh month, was only a figure in place as to time and propriety, considering all the agencies in the moral field.

Finally the account does not say that the blood of the goat slain, or the virtue of the one let loose, shall be the atonement; but rather says, shall be *an* atonement. The language will admit of such an interpretation as to connect Freemasonry and ancient Druidism with the type, and will not exaggerate the merit of the venerable system which has long retained the world in faith, when no revelation of the Creator, except the handiwork of nature, was available.

Their's was an admiration of order, beauty, and light, the most acceptable things in nature, and we are not to judge that they penetrated no further than the appearances, or that their spiritual fables were not laden with choice precepts that are imperishable. If, indeed, it were not so, their systems could not fulfill the sacrifice under any circumstances, as is intended by the goat slain on the day of atonement, and as is advocated in this plan. Simply because it is the blood that makes atonement according to the law; and the blood is explained to be that vital essence of doctrine which is imperishable, though it be accompanied with a pagan system, or associated with error and unrighteousness.

There remains to be said that the scape-goat answers to the present system of Freemasonry, and the one that was sacrificed, with the uncompromising portion of the ancient Druidical organization. What has been argued in support of the moral department, in treating of the high-priest's garments and of the division of the temple, may be of application here, in support of the importance of this more modern institution, and of the office of the older one in its

day; that is, if any one objects to these being the object of the specified types on the day of atonement.

Of course, it will be understood that the distinction between the goat slain and the one let loose, and the consequent origin of the term "scape-goat," is wholly in the fact that the one escaped sacrifice while the other was slain; and as for the matter of its "bearing the sins of the multitude," the idea intended to be conveyed is, that by its existence as a living sacrifice, it should be a means to advance the morals of the world. The multitude in that case stood for the world at large, evidently, and it was said that the effect was upon them, whereas their sins imply the follies and ignorance of the world universally.

So, concluding, the sacrifice of the two goats on the tenth day of the seventh month is represented as follows:

Goat slain—Ancient Organization of Druids.
Scape-goat—Modern Freemasonry.

Next in order come the sacrifices of the fifteenth day of the seventh month. The fifteenth day of the seventh month, when reckoned by the plan in this work, will carry us on to the year A. D. 1272.* We are not long in doubt as to what is the chief event of that time. The eighth and last Crusade met with disaster and defeat in the year 1271, when the fleet of Louis was wrecked and plundered. The war of the Crusades closed in 1271. This last failure that was suffered made the end of the regular organized attacks, commonly called the Crusades. In order to appreciate how much depended on the close of that war, it is only necessary to look at the situation. Art and literature were in a low state in the West, where were destined to be some of the grandest developments of which the sacred writings take cognizance. The pursuit of science was in disfavor, if not under a decided restraint, as we have had occasion to argue already, applying to a few years before this time. The young nations, springing up in every quarter, had only forgotten the galling chain of the Church rule in a temporary enthusiasm that the war had engendered; liberal, deistical or infidel sects were still under fear of excommunication, torture, or death; and all these, with the one interest of liberty at heart, were suddenly made to realize that when the spiritual war-cry was hushed, the arm of the oppressor had fallen, and that all these forces, in one general sympathy, were masters of the church organization. Now a new order of sentiment quickly prevailed, and, being placed in situation of safety, found a bitter expression against

* See pages 93 and 94.

the whole spiritual foundation. Not because it was all wrong, but because, having suffered by the arrogance of a religious creed, a spirit of enmity was begotten against all religious claims. But the importations of knowledge from the East, which resulted from the war of the Crusades, gave cast and character to the spirit of opposition aroused. Having suffered the invasion of the Turks and Europeans in turn, and been eye-witnesses through the bloody contest, the peaceable students of science did not fail to note how their banners were marked with the emblems of religious faith, and how that ignorant bigotry was the spirit that spurred them on to the carnage of war. Eastern knowledge and sentiment were engrafted on Western and Northern energy, and it became the interest and pleasure of the civil governments to allow them an extreme expression. Under all the circumstances, nothing short of a violent reaction against religion could be expected, in which science would take the lead, and be supported by the adherents of natural religion and the civil authorities.

After the end of the Crusades, which, be it remembered, had served to maintain a preponderance of influence in favor of the church party, the causes were instituted that have operated to this day, molding history according to their own character. The cry was raised, "she has fallen; let us turn upon her." But the character of the onslaught was fixed by that of the most influential participants. It was the cold deductions of science pitted against a rampant superstition, but the proposition bore against the whole foundation of revealed religion. This reminds us of the sacrifices that were offered on that day. As applied to the events of life, we are to look for the sacrifices, commencing about A. D. 1272. As we have noticed, the animadversion of the time was instigated in the interest of science, and against religion as a whole. Consequently the principles affected, which are to be the object of the sacrifices, must be religious in their character.

The sacrifices continued for eight days; and though the mystical year furnishes us the index to the commencement or era of this class of sacrifices, the eight days are governed by a different principle. An explanation has been furnished in treating of the Feast of the Passover.* In regard to the eight days in this case we should reason in this way: If the sacrifices are instigated by the development of science, then the eight days are marked by eight eras in scientific discovery, which each in turn acted afresh on religious authority, and put the latter to a new perplexity. From 1272 to the present, there are eight well defined eras dividing

See page 173.

natural science. We will say the first was when the circumstances were such that it could have a life, viz., in A.D. 1272, and we will mark the period and the commencement of the first day by the era denominated Science of Earth, extending to the time of a successful inauguration of the system. About 1492 is a point marked by important discoveries, as to the extent of the earth, among which was that of the Western continent. Under the impetus of this new discovery, the impulse was to turn with astonishment to the volume of sacred writing. Seeing no intimation of so great a portion of the world, when to the world at large it was supposed the sacred volume was addressed, it begat doubts that took shape and revived afresh the assault against religious authority. This was the era of the earth's extent as we call it, and which marks the second day. Further on, in about 1550, there were important discoveries as to the motion of the earth. The theory of Copernicus came in contact with the popular notion; and that it was antagonistic to the church faith was evident by the severities against Galileo, who advocated the revolution of the earth around the sun, according to the Copernican theory. The correctness of the views entertained by the philosophers of the time, made it the more severe for those who undertook to oppose scientific discoveries in the name of the Bible and of revelation. This era of the earth's motion did not fail to renew the agitation, and science met a prompt but unsuccessful opposition. Again, about the year 1687, the law governing the heavenly bodies was made apparent by the celebrated Isaac Newton, and another impetus given to the revelations of the natural world. Then again, in about 1730 fresh discoveries began to be made in the elements of the earth, which contradicted long-established notions and added to the importance of scientific investigation. It was not ended here. The theory of the earth's form was taken up and acted upon, and in about the year 1770, demonstrated to a certainty. The memorable voyage of Cook around the world presented a satisfactory evidence. As each of those eras brought in a continued success for the adherents of science, it became hard for the religious element to maintain its own ground, and it now contented itself with attempts at reconciling revelation with the indisputable facts that transpired at each era of discovery.

In about the year 1800 the improved machinery in use facilitated the separation of the elements, and while it was the means of discovering many new elements, it revealed a new era by the discovery of the innumerable combinations of matter. And, finally, the problem of the present age is: What are all the possibilities of

matter? This interest we will call the properties of earth; and we judge it is only recently fairly before the scientific world, so that its advent is new. Thus we have eight important eras pertaining to the science of the earth, as follows:

Era of 1st day,	Science of Earth, general.....	from	1272	to	1492
" 2d day,	Extent of Earth.....	"	1492	to	1550
" 3d day,	Motion "	"	1550	to	1687
" 4th day,	Laws "	"	1687	to	1730
" 5th day,	Elements "	"	1730	to	1770
" 6th day,	Form "	"	1770	to	1800
" 7th day,	Combinations of Earth.....	"	1800	to	present
" 8th day,	Properties "		present.		

Each of these times, we say, furnished a pretense, directly or indirectly, to criticise and doubt the religion of the Bible, and therefore the principles involved as the object of the sacrifices at these eight points are such as pertain particularly to religion. In this case it is different from where one church is against another, as was argued in reference to the application of the first day of the seventh month sacrifice, because the peculiar principles of the party attacked would be the object of the sacrifice; but, in this case, the whole general foundation is beset. Therefore, the animals of the sacrifice of this fifteenth day of the seventh month have a general and comprehensive reference to the main ordinance and bases of belief entertained by all church believers of whatever sect. The sacrifices for the first day were two rams, thirteen bullocks, fourteen lambs, and a kid of the goats.

This same sacrifice continued for seven days, had the same number of lambs, and two rams, and one kid; but each day there was one less bullock offered, and on the eighth day there were seven lambs, one bullock, one kid, and one ram.

The term ram has reference to belief in general, and of long standing.* To attack the foundation of religion will involve, first, the great bases of systems of belief, called providence and revelation. These, therefore, are the two rams which are necessarily sacrificed in entertaining a doubt of religion, or opposing its divine authority.

In treating of the great brazen sea of the vessels of the temple, we had occasion to enumerate twelve separate ordinances that were esteemed to be comprehensive of the revealed system of religion.† In that case they were typified by twelve oxen under the sea. If the reader will turn to the explanation there given, it will be seen by what authority they are estimated to be the sum of religious ordinances, in a general sense. But, taking it for granted they are

*See page 173. †See pages 209 to 212.

so, it is evident that the same principles are involved in this case, because, if they are a summary of religious ordinances as discoverable from the Bible, then, in the case where we suppose general Bible principles attacked, they must be affected. Therefore, we have only to introduce the list of ordinances that agree with the oxen under the sea, in order to reveal twelve of the thirteen bullocks in this sacrifice. The list consists of the ordinances of law, relationship, authority, ceremony, teaching, singing, invocation, acknowledgment, holidays, signs, purifications, and abstinence.

After all these, there lacks one of being the full number, and the inquiry arises, that if in both these instances a true and comprehensive summary of Bible ordinances was typified, why do they not agree in number? We judge that it is explained by the fact that the vessel of the temple where the twelve oxen were placed represented an ideal and summary of absolutely necessary principles, whereas an exact reckoning of all the ordinances of the Bible, at all times and under all dispensations, would include the literal ordinance of sacrifice as practiced by the Jews, and still extant in some parts of the world. And in case of the whole system of religion being tested, as is presumed in the case before us, the criticism reaches to all its institutions in all time, and especially to whatever is practiced or believed by it that is of a doubtful character. For illustration: if there are no literal sacrifices performed at this day, it is not because they are not believed in by some people in some form, and hence it is an issue of even the present time.

If we add the ordinance of sacrifice, we have the thirteen bullocks, as is typified in the oblation, on the fifteenth day of the month. Then, there are fourteen lambs; and these bear on religious bases of belief also drawn from the Bible. There are not fourteen bases of belief in the comprehensive sense that this figure seems to demand, but there are seven that are divided in twain by the liberal and conservative elements among all believers. The foundations are: concerning punishment, salvation, the Godhead, the perversion of man, voluntary action, mortality of soul, and means of grace.

The divided sentiment on these subject results in fourteen separate bases, or systems of belief. They are selected by the liberal parties as follows:

Temporary Punishment,	Pure Nature of Man,
Unity of God,	Free Will of Man,
Immortality of the Soul,	Progressive Salvation,

Universal Salvation.

The conservative choose thus:

Eternal Punishment,	Limited Salvation,
Fallen Nature,	Trinity of God,
Predestination,	Extraordinary Salvation,

Mortality of the Soul.

These make the fourteen principles that are grown to regular foundations or systems of belief, such as can be placed as the object of the lambs of the sacrifice, and be in harmony with the system herein advocated.*

The kid of the goats seems to have an agreement with the organized Christian church.† In fact, after 1272, the scenes of main interest were centered in the north and in the west, where is particularly the seat of Christianity. Besides, after 1260, the Mohammedan and Jewish organizations had comparatively withdrawn from the front scene, otherwise we might be at a loss to conceive why they should not be represented as affected by a test reaching at the vitals of all revelation and all organizations founded thereon. If they had been represented in the figure, we should find three kids instead of one. No consistent construction of a particular organization, such as agrees with the term goat, can extend the figure so as to include these organizations, in this case, in the type of the kid, and therefore we are to conclude that the scene is laid where the organization of Christianity is principally affected, and where it has its particular seat.

Having now enumerated all the characters of the first day's sacrifice, we will produce a form to show them more plainly, believing that the same principles were intended by the sacrifice of each successive day, except on the days where there is a variation. For instance: there is a variation each day in the number of bullocks, and on the eighth a difference in the number of lambs. We understand by this arrangement, that in the process of events these were some ordinances that began to be gradually accepted, even in the scientific view, as being acceptable in society and a necessity. Hence, such ordinances would be represented in sacred type as being dropped from day to day, from the list, whilst those that were still under the fire of opposition were still represented as sacrificed from day to day. We herewith present the skeleton form of the oblation, and place the bullock, or ordinances, as was represented by the first day's sacrifice, but so arranged, that if one were dropped on each day from the top of the list, it will represent the gradual manner in which science and society have relaxed their

* See pages 170 to 172. † See pages 201 to 203.

censure of the sacred ordinances and accepted them as true and necessary.

2 *Rams.*	13 *Bullocks.*	14 *Lambs.*
Revelation,	Authority,	Temporary Punishment,
Providence.	Law,	Pure Nature of Man,
	Teaching,	Unity of God,
	Singing,	Free Will of Man,
	Ceremony,	Immortality of the Soul,
	Relationship,	Progressive Salvation,
	Invocation,	Universal Salvation,
	Acknowledgment,	
	Holidays,	Eternal Punishment,
	Abstinence,	Limited Salvation,
	Purification,	Fallen Nature,
	Signs,	Trinity of God,
	Sacrifices.	Predestination,
		Extraordinary Salvation,
		Mortality of the Soul.

One Kid of the Goats—Christian Church.

But on the eighth day we have only one bullock, one ram, one kid, and seven lambs. In presenting the events which mark these eight mystical days, it will be seen that the eighth is mainly a development of the future. Science, still pressing hard upon every appearance of superstition, has nevertheless ceased to condemn the most of the sacred ordinances; but, acting by an enlightened view, has woven them into the belief and practice of all nations. At the present day it is in a feeling of harmony with the main principles of religion; but we venture to say that there are a portion of the principles enumerated in the above list, and which have for these seven eras been under philosophical censure, that will never be accepted by a scientific sympathy with religion. We will have the boldness to name them here as the object of the eight days' sacrifice of the feast of tabernacles, of which we have been treating. First, for the seven lambs: they are, eternal punishment, limited salvation, fallen nature, trinity of God, predestination, extraordinary salvation, and mortality of the soul. Then for the one bullock we will name the ordinance of sacrifice, meaning by the term to include every burdensome performance of no practical benefit, and every shade of literal interpretation that attaches a virtue in the present or past to literal sacrifices of man or beast; and to which perversion the ancients of past dispensations or the church of the present have been so much inclined.

Trusting that science will or has accepted the belief in the providence and revelation of the Maker of all things, we are not to reckon these principles under condemnation in the era of the eighth day; still there is one ram in the type to be accounted for. The question, then, is, what comprehensive system of belief is there extant, which, in the nature of things, will still be beset, when science is fairly in sympathy and influence with religion? We will again venture an assertion, viz., that it will be the popular belief of particular church membership. This is a proposition that cannot be fairly argued now, and we will have to trust to the further progress of this work to show the probabilities of such an assumption. That there may be no misunderstanding about what is meant by particular church membership, we will say that it is the exclusive belief that makes such strong bars against a free intercourse between people of different religious opinions. It is the belief of the divine necessity of attaching to a close organization making peculiar public confession, and accepting certain set doctrinal limits.

The kid of the goats for the sin-offering, as typified by the eight days' sacrifice, if we are to apply it to the present time and circumstances, bears direct upon the regular orthodox union, which must, necessarily, be directly concerned.*

The sacrifice for the eighth day is evidently well represented as follows:

One Ram.	*One Bullock.*
Particular Church Membership.	Sacrifices.

Seven Lambs.	*One Kid.*
Eternal Punishment,	Orthodox Union.
Limited Salvation,	
Fallen Nature,	
Trinity of God,	
Predestination,	
Mortality of Soul,	
Extraordinary Salvation.	

There was also a sacrifice instituted for the ending of the forty-nine days or seven weeks. At the commencement was the waving of a sheaf of grain and the sacrifice of one lamb; but at the ending of the days when seven Sabbaths were complete they offered two separate sacrifices. The one was comprehended by the offering of one bullock, two rams, seven lambs, one kid, two lambs for a peace-offering, and two loaves of bread baked with leaven.

*See pages 201 to 203.

The other sacrifice for the same time was one ram, two bullocks, seven lambs, and one kid. The forty-nine years, the termination of which ushered in the year of jubilee, seems to have had the same typical significance as that of the period of weeks, and was instituted, perhaps, more for temporal benefit of the Jews, than to give more explicit shadows of what the period of weeks pointed at.

A day, according to the system herein pursued, will be noted by some marks agreeing with light and darkness.* The mystical definitions of light are, righteousness, prosperity, happiness, etc., and that of darkness, reverses, ignorance, calamity, and the like. Presuming that the institution of the feast of weeks has an application to historical events, we are to inquire what peculiar history and people are involved in the figure wherein forty-nine days are to be distinguished in this spiritual sense.

First, we suggest that there is no place to discover the application except historically, and in connection with the welfare of religion as developed from the beginning. This is self-evident, except so far as it implies a strictly religious history. But this figure seems very comprehensive as to time, and therefore will necessarily appropriate a religious history for the main part at least, because we have none other esteemed reliable that reaches very far back in time.

Secondly, as it begins with the waving of a sheaf, and ends with the offering of loaves baked and prepared for food, it becomes suggestive of the beginning and result of progress, which if it have a proper history in sacred type, must cover long periods of time.

A third proposition is, that it is the object of the law with its types and shadows to particularize the history and workings of God's Covenant of Grace, as it is revealed from time to time, so that occasion has been taken by the ceremonies of the feasts, to go back in the past and also penetrate the future, in order to show the connection of all the dispensations.

Now, grain has been defined to mean the multitudinous appearances of nature, and wheat to be the same appearance from the religious standpoint.† The commencement of these forty-nine days was significantly typified by the waving of a sheaf of wheat before the Lord and the sacrifice of one lamb. Adhering to the definition, a bundle of wheat in the stock would interpret itself as a collection of the appearances of nature, merely. But the waving of it before the Lord, to be accepted by Him, implies that such appearances are a selection from what nature presents, bound together by some theory of faith, and appealing to men in the aspect of divine authority.

* See page 30.

† See page 125.

Such an object is in reality presented by the beginning of sacred writing as appears in the Mosaical account of Adam and the creation.

The account as there given seems to make a certain class of appearances in nature the history of literal creation, and to endorse it with the divine authority. If this be the correct suggestion, the commencement of the forty-nine days goes far back in the religious history, for the days commenced from the waving of the sheaf. As we have remarked, there are many circumstances that combined to shut out the tradition of pre-Adamic existence.* And not believing in things altogether as we now see them, though the literal account, we are to be reminded that that history, if it did not do violence to facts, has at least thrust aside that system of faith, concerning pre-Adamic existence, which must have prevailed at the time the Mosaic history was being established, and which the latter must surely have encountered.

Even if Adam was the only man left from one of those periodical destructions that have so often swept the face of the earth, he yet must have related to his children and future generations, how, in the awful rage of the elements, millions were visited with death, whilst he alone was left. Thus a side belief would grow up, that would have an existence until the lapse of time gave the Adamic record and parable such an unyielding appearance as to cause it to fade away. This extinction of pre-Adamic belief will account for the lamb sacrificed at the time of the waving of the sheaf when the forty-nine days commenced. With these suggestions, we submit the sacrifice at the commencement, as follows:

Sheaf of Wheat Waved—Beginning Religious Mosaic History.
Lamb Slain—System of Faith concerning pre-Adamic Existence.

If, then, the sacrifice that marked the beginning of the forty-nine days is to be placed at the beginning of our religious history, it follows that the time of Adam is the period of the first day.

A day, according to the scriptural sense, is not limited by a particular time, especially where light is to govern the day and darkness the night; rather, where one is called the day and the other the night. Now, believing the figure to be very comprehensive, to embrace religious history from the earliest period to the present, at least, and to have a commencement at the time of Adam, we are to look for the sign of light and darkness, in order to define the days in their order. Taking the history of any people, it is nothing remarkable to find that they suffer many reverses as well as enjoy

* See pages 27 to 29.

seasons of prosperity. We do not believe in any necessity for the alternation from good to evil, by any cause operating in nature or religion; but in the long course that religion has run, and the many dispensations and circumstances by which it has maintained its progress, there lacks not of many well-defined eras of prosperity engraved in its history, as well as intervening misfortunes. We will begin with Adam, and take the sign of light to mark the day, and according to this system, will look for periods of special piety, deliverance, or contrast from evil and misfortune, to be the distinction of the days.

From Adam to Moses, the history of the world, as appears in the sacred writings, depicts the wickedness of the ancients as prevailing, so that exceptions to this rule became much valued. In the religious and mystical sense, men walking after their lusts, and, lacking a knowledge and interest of the Creator and his law, are esteemed to be in darkness. Ancient history presenting this state of things as a rule, the exceptions, where the era and influence of good men is recorded, furnishes the index to the divisions of the mystical days. For instance, Adam appears a central figure, under faith and moral responsibility. Whether or not he was the favored one, reserved from a general destruction, or one who separated himself from a multitude of like nature and existence with himself there still is the same evidence of his being accepted as an exception to the general wickedness of the ancients. On this ground, his era must be the mark of light, as agreeing with the first day. After him, when Enos lived, it is said: "Then began men to call upon the name of the Lord." From the religious stand-point, this is an important mark of light, so that we are justified in making his time the second day of religious development.

Then came Enoch, the seventh from Adam, who was perfect in his day and generation. After him was Noah, a preacher of righteousness; then Abraham, who believed God, and was accepted; followed by Joseph, who was the savior of his tribe, and exemplary in his belief and conduct; and, finally, Moses, the deliverer of Israel, and great lawgiver for all nations.

Supposing each person either to have lived in a period of extra faith and piety, or was instrumental in exerting an influence in favor of truth and justice, we then would have special light, at each of these periods, according to the spiritual sense of light. If special eras of light in the spiritual sense, then so many separate days, for the "light called He day," says the mystical record. Hence, the first seven days of the forty-nine are indicated by the time of the following individuals:

FIRST WEEK.

1st	day—	era of	Adam.
2d	"	"	Enos.
3d	"	"	Enoch.
4th	"	"	Noah.
5th	"	"	Abraham.
6th	"	"	Joseph.
7th	"	"	Moses.

For the second week, we have the account of seven notable captivities in the days of the judges, marking well the night of each day, but as well the several deliverers for the occasion, so that the second week can be designated by the name and period of seven individuals who were instrumental in the deliverance. In this case, the darkness is the calamity which befell the Israelites, as well as the wickedness that induced the calamity. The light is the comparative prosperity effected by the deliverance from bondage literal. This interpretation of light and darkness is on the same principle, and governs the mystical days in the following order:

SECOND WEEK.

1st	day—	era of	Othniel.
2d	"	"	Ehud.
3d	"	"	Deborah.
4th	"	"	Gideon.
5th	"	"	Jephthah.
6th	"	"	Sampson.
9th	"	"	Saul.

Besides, we must bear in mind that whatever circumstances that might affect a people selected to preserve the sacred precepts and history, are to be estimated with a view to the success and prosperity of that people. The unfavorable periods, therefore, wherein it seemed that their relapse into barbarism was probable, are to be viewed as the respective nights in their general history, and the more favorable points that brought them deliverance from bondage and gave impetus to their progress, are obviously the distinctive signs of the day in the philosophical sense.

Entering on the account of the kings of Judah, which maintains the regular line of sacred history, we have the distinction of good and evil to be a guide to the next week of the forty-nine days. The Chronicles of the kings particularize and say certain kings "did that which was good," and in connection therewith relate how the Lord delivered them and the people from their enemies,

and prospered the nation. On the other hand, we find this favorable record broken by intervening epochs of evil kings, who caused the people to sin, and subjected the nation to bondage and misery. These two opposite conditions fairly represent the days and nights of the Jewish history.

The favorable periods often included the reign of many kings in order, in whose times there was no great break in the moral conduct or temporal prosperity of the nation. In order, therefore, to designate the days, we will have to name the points of prosperity by that of kings whose time was in the term of each successive righteous and prosperous period. Leaving the glorious reigns of David and Solomon to be included with the day of Saul, whose time is placed for the morning of the seventh day of the second week, and passing on until a break is made by the example of bad monarchs; and further still, until the evil is gone and the righteous one appears, we are brought to the time of King Asa, of Judah. A while after his day comes another retrogade, which is again offset by the influence of Jehoida, the priest in the first part of the reign of Joash of the kings of Judah; and so on, after the manner of night and day, evil and good alternately prevail. In this case the epochs of good are convenient to mark the successive days, and an examination of the Jewish history will show the prosperous periods in the order designated below by the names of certain kings, who reigned at the time, and who were instrumental in effecting the changes for the better. The books of Kings have not the same form of the names in all instances, where the same persons are evidently referred to as are mentioned in those of Chronicles. The former gives more particular mention of the disasters between the times indicated as the day, and which disasters are judged to mark the night periods. For instance, it particularizes not only the point and means of general transgression, but the providential consequence, such as the besieging of Jerusalem, the robbery of her treasures, the beating down of the walls, or a general discomfiture in the contests for the nation's interest.

THIRD WEEK.

1st day, Time of Asa.
2d " First part of reign of Joash.
3d " First part of reign of Amaziah.
4th " Time of Uzziah.
5th " " of Hezekiah.
6th " " of Josiah.
7th " " of Cyrus of Persia.

After the time of Cyrus, who had decreed favor to the Israelites, and that they should build again their temple and city, there came a threatening reverse to the Jewish people under the reign of one of the Persian monarchs. Haman, a chief minister of the kingdom, instigated a cruel decree that was intended to exterminate the whole Jewish race. The situation for awhile was one of dark despair, not only to that people, but, involving the destruction of the religion committed to the Jews, it was apparently the jeopardy of the faith of the patriarchs, which the righteous men of old had zealously maintained and passed to the kings and judges of Israel. The favor that Cyrus thought to bestow on the Jews and on the interest of religion, was about to be made of none effect, and the peril and distress of the people marks a notable night in their history. But Esther and Mordecai effected a deliverance, so that the era of Esther may be said to be the morning of another day, or rather was the beginning of the morning whose troubled night is noticed in the distress we have mentioned.

When the tide of fortune was turned, Mordecai became the chief minister in the place of Haman, and a season of prosperity must have been the result. Doubtless the occasion was availed of to renew the work on the temple and city, according to the decree of Cyrus. However, we learn from the record that the enemies of the Jews again closed upon them, hindered the work, and brought an evil report to the Persian kings. In a short time they found that neither the decree of Cyrus nor the honor and influence of Esther was remembered or longer effectual, but that another evening of distress was upon them, through the instrumentality of the surrounding tribes and bitter enemies of that people. At this dark moment Darius, the Mede, appeared on the scene, and revived the fortunes of the Jews, renewing the decree of Cyrus, and leaving evidence that the light of day commenced with his favor and faith. Still it happened that, as time wore on, and other kings arose, the enemy took occasion to oppose the struggling band and sacred seed. Their work was hindered, their wall thrown down, and their gates burnt with fire. Such was again the notable situation when Nehemiah appealed to Artaxerxes by the sadness of his countenance and the sorrow of his heart over the prospects of his race, the seed of the promise. Here we find again that this king instituted another era of light and morning in the sacred history, by renewing the active measures instituted by former rulers for the restoration of Jewish influence. Still afterward they suffered under other conditions of the Persian empire, but seem to have been favored by Alexander. After his immediate influence was gone from Palestine,

and the country divided to contending rulers, the calamities of the Jews increased down to the time of Ptolemy Philadelphus, who was instrumental in effecting a favorable interest in the Jews and their religion. But reverses came in succession to these periods of light; so that the history of this people, to whom the expectant nations were to look for the law and commandments, is one alternating from prosperity to adversity in well-defined eras. Intervening between the time of Ptolemy Philadelphus and Judas Maccabees there was a period of bondage and demoralization marking well the night of the sixth day of this week. The virtue and valor of the Maccabees brought hope and light once more. At least, viewed in the importance of preserving the law and the productions of the prophets by preserving the people and institutions of the Jews, we are justified in attributing light and darkness to the varying fortunes of that people.

But the seventh day was manifested by light of a somewhat different character. It was Christ and righteousness revealed. The order of the fourth week, therefore, will appear according to the following list. The name of each individual mentioned is both the means and mark of the morning of each day.

FOURTH WEEK.

1 day,	time of	Esther,	B. C.,	perhaps,	525
2 "	"	Darius,	"	"	517
3 "	"	Artaxerxes,	"	"	460
4 "	"	Alexander,	"	"	320
5 "	"	Ptolemy Philadelphus,	"	"	280
6 "	"	Judas Maccabees,	"	near,	165
7 "	"	Christ,	A. D.,	"	27

After this time we have the same principle governing; and the scene is still somewhat narrow, because of the mere establishment of first causes. Christ, who represents the morning of the seventh day in the fourth week, was a first cause within himself, and not only indicates the time of a new morning, but also brought in a new stage of progress, in the interest of which the days of the next week, and, in fact, all that follow, must be viewed. Nevertheless, this should be done with regard to the developments of that system, and the moral requirements of the whole world. Christ represented an era of light, because of the influence of the doctrine he instituted; but, he was finally slain and his followers scattered. In this situation the persecutions of the Jews, headed by Saul, threatened to exterminate the new faith, with all its glory and promise. This

was the night again, resting on a narrow scene, indeed, considering the extent of the world at large, but, after all, the first causes and importance of the matter should define the days accordingly. The disposition of the empire was also unfavorable; the literal persecution from the Jews was a fact, and the influence of Jewish christanity began to operate on the disciples to constrain them again to a respect of the ceremonial law.

In the meantime, Saul was converted, about A. D. 36, and after remaining nearly three years in comparative obscurity, he entered the sphere of usefulness which was his destiny, and which the times and circumstances required that he should.

This was about the year A.D. 39; and therefore notes the morning of this day. It will be appropriately termed the era of Paul's influence.

But in accordance with the momentous principles pending in the time of the apostles, the light and darkness seemed to change quickly. The persecution by Nero is a prominent mark of distress, in about the time of A.D. 64. This succeeded to cast its shade over the scene of Paul's influence, and directly on the interests and lives of the Christians. According to all accounts, this emperor sought to be monstrous in his whole conduct, and left a dark stain on the nation and time in which he lived.

Added to this affliction, came the Jewish war with all its horrors, so that the fierce contest of battle raged where a struggling religion demanded the opportunities of peace. However, in the year 70, the war closed, and a new state of things was also established in the affairs and government of the empire. The evil effect of Nero and his immediate successors was intercepted by the influence and ascension of Vespasian, who was enabled to exert that influence by his victorious arrival at Rome, about the year 70. He instituted such reforms in the sphere were religion and civil government were imperiled, as will justify his time to be placed for the next morning. We shall then denominate the influence of Vespasian, the morning of the second day in the week we are considering.

Now, after a season of comparative peace, there came dark times again for the Christians, and the principles that were destined to be the light of all nations. Under the reign of Domitian, in about 95, followed the beginning of another dark scene. A number of emperors now bore against the new religion in rapid succession, leaving scarce an interval of rest. In about A. D. 107 and 118, the persecution became more marked, but it was almost continuous until the time of Antoninus Pius, whose reign commenced about A.D. 139. This period then is remarkable as a rest and cessation from evil and

calamity that was aroused against the new faith. But the times of Antoninus, with all the favor that his edicts in behalf of the Christians insured, passed, and the severity of the pagan sentiment was revived again. It became remarkable in the year 164, under M. Aurelius, as well as in 202, under Septimius Severus. Though these persecutions are not what the modern idea may suggest, some of the ten that are recorded being only restrictions rather than slaughter and torment, yet the indisputable fact holds good that there was a succession of times when persecution broke out afresh. We may say rather that the sentiments of Paganism, and pagan philosophy, were antagonistic to the spirit and object of Christianity; that the laws of the Roman empire were against it, and that persecution was the rule. However, this severe sentiment was checked by the occasional influence of some of the rulers of this long period of uncertain fortune. It is in this fact, that we have a guide to decipher the changes from light to darkness, according to the peace or vexation that befell the Church.

Succeeding the evil enumerated in the times of Aurelius and Severus, above spoken of, we have the next favorable period at the ascension of Alexander Severus, in the year 222.

Following this cessation of evil, came the first general persecution, which makes a terrible record, in the time of Decius, in about the year 250. But, opposed to this dark season, again we have a period from the time of Arulian, successor to the brother of Arulinus, a long rest and comparative term of prosperity. The term is from the year 270 down to the next and last persecution in 303. This last one continued ten years, and was checked by the united edicts of the several ruling emperors in 313. Hence, another morning, and of the sixth day.

This was the end of these changing scenes of adversity and prosperity, wherein it seems appropriate to distinguish the days in the interests of a struggling Christianity. On the same principle, the next days and the weeks which are to follow are to be sought in the scene where the interests of that religion are at stake.

Persecution was now ended; that is, Paganism did no longer oppress Christianity; but we discover the next night in the severity of the Christian system against branches of its own faith. The situation, after the era of Constantine, soon appeared to jeopardize the Unitarian expression, and to extinguish it before its time, under the impulse of a false zeal, and the strength of an overwhelming organization. At this point the Eastern church dissented, and presented the most effectual cure for this evil. This event, in our opinion, was the light that was appropriate to the times, and the

proper morning of the seventh day. With these rapid sketches of the history of the past, we will have to leave the indexes with the reader, and merely present the outline of the fifth week, as it will appear from the above suggestions, and from a close examination of history, sacred and profane.

FIFTH WEEK.

Morning,	1st	day,	time of	Influence of Paul	A. D. 39
"	2d	"	"	Influence of Vespasian	" 70
"	3d	"	"	Ascension of Antoninus Pius..	" 139
"	4th	"	"	Alexander Severus	" 222
"	5th	"	"	Arulian, suc. to Arulinus' bro'r	" 270
"	6th	"	"	End Last Persecution.....	" 313
"	7th	"	"	Dissent Eastern Church.....	" 345

But, after all this, and the new features assumed, it became best for the interests of Christianity that there should be a division in the empire, which in the meantime had been embraced under the rule of one government. This is evident, because the new sects and sentiments were being beset by both the councils of the church and by the imperial edicts, so that an asylum became necessary. In fact, the night of this period was in the twilight of the ancient gods, and in the oppression of the liberal sentiments, and parties that sympathized somewhat with the best specimens of pagan religion, as they were manifest in a half heathen, half Christian, attitude. Enough had been believed and agitated, but no asylum was found for an opposition to the great popular opinion—no place of refuge from the physical power and peculiar faith adopted. Therefore, the field having broadened by the conversion of great nations, the days were extended to great causes and effects, commensurate with the extent of Christianity and the whole interests of the world. The creation of the Bazantine empire, therefore, was an event which marks the light of a new day, because it was the requirement of the time, and a great cause in the destinies of the church.

We say that after this period it is not appropriate to decipher the mystical days in any other channel than that of the general interests of the whole world, associated with causes tending to true religion and progress. After the division of the Roman empire, as indicated as the event to mark the light of the first day of the sixth week, we may perceive still a lack, and so great a one that it seems a shadow of darkness and night. This lack consisted of a want of balance to the Trinitarian faith, which, having obtained the ascend-

ancy, was disposed to physical and mental extremes. At the opportune moment, and for the best interests of religion, and the particular country in which it originated, Mohammedanism emerged from the desert, an opposite balance to the extremes of the times, and, therefore, the sign of the light of another day.

But thence followed a marring circumstance, and the same faith in the hands of other nations imperiled the liberties and civilization of Europe, which in the meantime had been developed by the progress of religion. About the year 723, the Asiatic nations, ambitious of conquest and spoil, and zealous for their peculiar faith, pressed in upon the countries of the north, ready to blot out that balance of power, and all independent nationalities which the world's civilization demanded, and which was the necessary foundation of modern attainment in art and science, and of the reformation of religious principle.

At this point the memorable deliverance of Charles Martel was the morning of another day. That deliverance consisted in forcing back the hordes of intruders, leaving Europe to develop its own civilization according to vital principles already established.

Still the great North in more remote regions was unmindful of any other faith and hope, save that afforded by the idolatrous systems of the heathen.

Southern Europe, after being relieved from a threatening evil from the Eastern nations, soon began to perceive the non-sympathetic element to the north in its own quarters. There was too much of energy and enterprise in this direction, associated, as it was, with Paganism, to let Christianity and civil occupation rest quiet. A necessity existed to modify the fierce spirit that possessed the worshipers of the sun and fire. Viewed in the interests of the whole world, a cloud of darkness intruded directly in the path of progress. The religious destiny was to sweep away all opposition and fill all the West and North with a rough outline of Christ's teaching.

In 826 Christianity was introduced, or began to be introduced, to all the great territory and people to the north, where former efforts had not reached. The era and efforts of Ansgar should be esteemed the morning of light, not only to those countries, but to the whole prospect of the world.

Nevertheless, after this, the Normans, further to the west still, ravaged the civilized countries of Europe. A terrible distress was for a long time the experience of the struggling nations, who desired peace and the pursuits of a more honorable life.

Finally, in 912, when, by the establishment of some of those

piratical bands into a nation, directly in the path of their ravages, they were made to work a remedy for the evil and a check upon their own race. Surely, by all the horrors of a piratical invasion, this was an era of light to the countries concerned; and considering their relation to the progress of the North, it was a fresh dawn of light to the whole modern interest of civilization.

Thus day dawned again, and Europe was at peace. Christianity was embraced by all the nations, and a glance at the world could give the aged philanthropist a realization of night but by dwelling on the paganism and idolatry of India and China, or other like unfavored climes. Here also day came again. The gross superstition of the East gave way, as if by a destiny of the time, and Mohammedanism spread to the Ganges, to mark a dawn of light to other countries and add another day to the successive events that break the way, and prepare the reign of the King of Righteousness. This event was about the year 999.

In the mean time, if we turn to the districts of the West, we will perceive that the Christian religion was embraced indeed, and that it was general in name, but there was a sad lack of its true spirit. The intelligence, science and liberality of the Moors and Arabs, cast reflections on the institutions and faith of the West, only to make them realize a want of more vital piety and a more philosophical religion. But the situation was one of strong bands that ages had wrought; of strong custom, that ordinary effort could not break, and of a trained reverence for bishopical authority that the church was most jealously harboring. To realize a want that the heads of the church did not appreciate, was, under such circumstances, a gloomy prospect. However, such a want was the darkness of the time. Finally, the Waldenese influence arose about the year 1170, and set the example of dissenting opinion and of a reformed faith. This was light again, and the morning of the seventh day of the sixth week. With these suggestions we submit the sixth week as indicated in its several days by the following events:

SIXTH WEEK.

Morning,	1st day—	Division of the Roman Empire,.....	A.D. 395
"	2d "	Mohammedan Influence,.....	" 611
"	3d "	Deliverance by Charles Martel,.....	" 723
"	4th "	Christianity Introduced to the North,	" 826
"	5th "	End Norman Invasion,.....	" 912
"	6th "	Spread of Mohammedanism to India,..	" 999
"	7th "	Rise Waldenese Influence,.....	" 1170

If the days are governed by the interests of progress, then hindering circumstances within the system of Christianity and without, in the world, on the one hand, and favorable influences within and without, on the other hand, must continue to be the index to divide the light from darkness.

The next night was realized in the progress of the Crusade war. Leaving out the desolating effect of the war itself, if we but reflect on the fanaticism and bitter spirit of persecution and violence that was begotten of that war, we may see the night plainly toward the latter part of that dreadful contest. The cause, indeed, may have been an ordinary provocation, such as usually incite nations to war, but the result, as it reacted on the religious spirit that instigated it, was most blighting. The progress of that contest ripened a violent religious dictation, which broke out in acts of untold horrors that stain the period and the participants with the darkest condemnation. Suffice it, therefore, to say, that when that war, which had given rise to the most unholy persecution and acts of abomination, had ceased, that it was the dawn of another day, and it will be left to hope, as the event shows, that, when the cause was removed, the effect would be gradually mastered. The close of the Crusade war was in about the year 1271. Hence, the morning of another day.

But for a while the mad zeal of persecution prevailed, and checked the efforts of the reformation. Previous to the time of Wickliffe the same intolerant spirit above mentioned had well succeeded in crushing out every symptom of opposition, and scrupled not to use the means of violence and torture. Night was again upon the prospects of the world, and especially upon the western country. Then appeared the influence of Wickliffe, to make bold declamation, and give an impetus to the scattering of the effect that the age of violence had fastened on Christianity. His opinion was that the reigning church was little better than the Babylon of abomination. But in arguing the beginning of light of the second day of the seventh week, we have only to inquire whether or not the influence of Wickliffe was an era of importance for the Christian element and the world at large. Millions of voices in the most advanced countries of the day will assent to his time as a particular beginning of light in this peculiar spiritual sense in which we are pursuing these mystical days. It is not our province to argue every position to the full extent, but only to make rapid sketches of what is prominently obvious.

Now, though it was a light and day in that the Wickliffian influence arose, yet it suffered a decline, and therefore called for other influences that should take its place in the interests of the world's

welfare. In about 1439 the revival of literature and science marks a new era, pregnant with all the attending advantages that we now realize belongs to that important event. However, corruption prevailed, and the iron hand of a despotic faith rested hard upon the liberties of the people. Another day was desired, expected, and realized. Lutheran influence marks well its time, and defines the light of the fourth day. But its opposition kept time with its best efforts, and summoned up the nations in a foolish zeal to their own destruction. It was in the fifteenth century that the Spanish resources, representing the Catholic element, the strength of national power, and a cruel, persecuting spirit, contrary to the most plain intention of Christianity, sought to negative what the previous ages and events had developed. Let history tell their valor and terror, and reveal the dreadful night of this threatening period, when the principles we now esteem were hunted at every corner and disturbed from every resting place.

In Protestant countries, also, new degrees of reformation were taken, only to illustrate how that any nation, creed, or people are apt to mistake their own stage of advancement as the grand sample and likeness for all the world. What with the bitter enmity of all Catholic countries in general, and that of many Protestant ones in particular, many societies found no resting place in them. The tables were turned in all the northern countries, and the sincere Catholics found these places full of wrath. General persecution reigned in Europe, and the object on whom it should rest depended as much on the locality as on the tenets of faith entertained.

In this state of things the joyful news was announced that settlements in North America had been successfully established, and a place of refuge opened where the bitter contests of European politics and religion might be evaded and the enjoyment of peace be secured. In about the year 1620 colonial refuge for all sentiments and societies was realized and hailed as the morning of a new day.

At about the same date, the great country to the north, now denominated Russia, was started on the road to progress by a line of rulers who interested themselves to introduce the cultivation and improvements of western Europe. This event, to be appreciated, must be viewed in the possibility of the great north, with all its energy, ambition, and extent of territory, unqualified by the influence of art, science, and enlightened national policy, and left to be actuated by mere objects of conquest and plunder, flooding in upon the nations and institutions of Europe, imperiling the sanctuary of religion and civil government, and making of no effect all that had been so dearly earned from the beginning. And so it was that the

time above-mentioned opened up one great portion of the world as a refuge to the persecuted and the poor, whilst at the same time it is the notable beginning of Russian progress, whereby another vast territory is introduced to the spiritual light.

But in a short time the wars on the issue of Catholicism and Protestantism assumed a dreadful proportion, and showed plainly where the following night cast its dark mantle upon the nations. The struggle was long and persistent, but, finally, at the peace of Westphalia, in 1648, a rest came. The period is not to be reckoned the light of another day, merely on account of the close of the war, but rather, in connection with peace, the concessions made to liberal principles are to be taken into account.

This great war, from that alarming period of it which had so renewed afresh the contest supposed to be settled by former reverses of the Catholic powers, makes the night of the sixth day; and the end of it notes the morning of the same day.

But a reverse of darkness closed upon the world again. What great event now could be commensurate with the night of these days—when the field had so broadened, nations so multiplied, and the world so searched out by the running to and fro of the busy hosts of earth?

Among the numerous ones that have a controlling effect and importance, there is one standing out in bold relief, and which furnishes a guide to fix the night of the seventh day of the last week, as well as the particular era of light of the same day. This has been denominated the revolutionary wars. Though commenced with just causes, and ending with good results, the aspect which they assumed during their progress was nothing less than the conquest of the wide world by the force of arms, and the subjection of local government and interests to a military despotism. Such was the situation at the latter stage of the wars in question, particularly of the French feature in them ; and it was a distressing and precarious one, which looms above all minor calamities of the world's history at that time, to make a prominent mark of where the night of the seventh day may be located. Now, if this situation makes the night, then the close of those wars in 1814 shows where the morning commences. Therefore, the seventh week appears in the following order:

SEVENTH WEEK.

Commencement,	1st day,	End Crusade Wars.....	A. D. 1271
"	2d "	Wickliffe Influence	" 1360
"	3d "	Revival Literature and Science	" 1439

Commencement,	4th day,	Lutheran Influence	A. D. 1517
"	5th "	Colonial Refuge	" 1620
"	6th "	Peace of Westphalia	" 1648
"	7th "	End Revolutionary Wars. .	" 1814

Thus, the fifty days were defined embracing the whole history and interest of the world. At their commencement, their divisions are discoverable in very limited spheres and far in the dim history of ancient times. But when the germ of religious principle was being planted, the mere righteousness of one man could well mark the commencement of one of those periods. Finally, toward the last, only great events, affecting whole continents, or the world at large, can appropriately make a division for the mystical fifty days. As applied figuratively it is to be observed that the forty-ninth day, from the morning of it, brought peace and great prosperity, and we can scarcely say that its light has declined, unless that the glory of these latter days is so great that calamities that would be nothing for the former ages, may now be esteemed the darkness of our times.

But we have said that the apparent object of the sign of the fifty days is to show the beginning and history of religious progress up to a great consummation. The fiftieth day was attended with the double sacrifice, and the presentation of a new meat-offering. If the forty-nine days are properly located, the remaining one to be considered must have a close connection to the present and immediate future. Why so? Simply because it intimates a renovation of existing systems of belief to so great an extent as not properly to agree with any era since the time of Luther. The elements of a new dispensation are active in the present intelligence of the age; while, at the same time, many superstitions and errors possess the whole fabric of religion. An interest in religious matters, engaging the attention of those under no bondage to a particular creed or course of discipline, would work a preponderance of strength in favor of a scientific view of matters of faith; while, at the same time, it begins to exert an influence against the objectionable tenets of the Church. The strict rule and discipline of the modern sects has established a general morality, and brought the masses in view, and proximity to the sacred oracles; but this moral element brings along with it that active practical disposition which is both efficient in the ordinary demands of society, and ever ready to explore all new fields it may enter.

The harvest of Protestanism, and particularly Puritanism, will not be all peace; but dissolution and transformation, according to

the order of progress. After the manner of the blood being sprinkled seven times toward the temple, the development of the divine covenant is manifest in sacrificing the old order of things to new stages of knowledge. As to the sacrifice of the fiftieth day and its probable application to our present society, we will suppose the liberal element of religion to prevail; then inquire what system would be effected by the change? The answer is obvious enough. The whole fabric of religion, as revealed by the Jewish, Mohammedan, Christian, Protestant, and general modern views, as well as the visible coloring of the Old and New Testament, would be affected. But how affected? As to the prevailing system, they would be troubled to give a reasonable account of their tenets of faith, and under the burden of a mass of errors, would be distressed within the limits of their peculiar creeds. They would be forced to either remodel and renovate their faith, or assume that rigid indifference, or unjust hostility, so remarkable of institutions that have outlived their usefulness and have petrified to an unchangeable bigtory. The primary foundations as revealed in the Old and New Testaments, though impregnable as a revelation of the divine will and counsel, would be stripped of the deluding appearances which the infirmity of the times and circumstances has placed upon them, and like a new meat-offering baked with leaven, be waved before the God of Hosts, to be accepted in the spirit of His covenant of grace.

If this much would be the result in the general, what would be the detailed manner in which the revolution could be typified. A summary of the institutions affected in such a case involves the naming of particular systems of faith and ordinances of the present times. In distinguishing them one from another, we will do so with reference to their being the objects of the fiftieth day's sacrifice, and let the connection rest as a matter of future possibility.

First, there was one bullock; and we have judged that under a scientific view of the expediency of the present religious wants, the system of particular church membership will be much modified or comparatively discarded.

Then the seven bases of belief, that we have denominated conservative, will be in like situation. These are, eternal punishment, fallen nature, trinity of God, predestination, mortality of the soul, extraordinary salvation, and limited salvation. These notions are so prevalent that they would certainly be affected by the issue of such a dispensation as we have presumed, and hence, we have the seven lambs.

For the two rams we may refer to the venerable system of Juda-

ism and Christianity, in the general, as is indicated by the figure of the rams. The age implies systems of long standing, and yet so general, that they cannot be designated as particular organizations. If so, they would be more aptly represented by the figure of the goat, which has an agreement with the latter system of objects. However, the foundation of faith in the main, belonging to these religions, is not destroyed, because they are typified as being in the burnt sacrifice; and this signifies a more lasting principle or system.* Again, there was one kid of the goats, which will agree with the present orthodox organization.

As has been remarked, the object of the kid in every sacrifice, seems to have been to typify where the particular effect of a spiritual sacrifice is centered; rather where the particular issue is fought, or where the censure is directed.† The latter system, supposing that the north and west, or more particularly in America, the great contest of doctrine is to take place, will necessarily bear the burden of the opposition, and hence the application.

Finally, there were two lambs for a sacrifice of peace-offerings. Peace and sin-offerings have been defined to refer to systems of a temporary nature. Therefore, in this case we are to look for two comparatively young systems, as indicated by the term lamb; and next, for such ones as are not necessarily lasting in their character, as intimated by the peace-offering. Not only this, but the notions of belief must be of quite general acceptance and closely connected with the presumed destiny of orthodox belief, because they were sacrificed with the kid, which, it is presumed, typified the orthodox organization. Therefore, taking all these points together, and presuming that it must be a liberal and just influence, which shall sweep the world and put all its religious institutions to the test, we will undertake to say that the two lambs refer to the notions or systems of belief entertained by Protestant sects on the one hand, and by the unbelieving portion of the world on the other, concerning the anti-Christian character of Mohammedanism and the ancient Catholic religion. We mean, of course, the modern belief concerning these, wherein the utility of these forces is denied. We will not argue the point, but only hint the plausibility of such a theory, by referring to the good that has been effected in the Christian cause by the extermination of the ancient superstitions and the general spread of better principles, in which these two great institutions were mainly instrumental. But it must be kept in view that the lambs do not consist in an identity with these old institutions, but rather in the extreme belief concerning them. Now, besides these animals, there

* See page 289. † See page 287.

were the two loaves of leavened bread that were to be offered, or rather waved before the Lord, and then wholly devoted to the priests. This is the only instance, we believe, where leaven entered into the offerings of baked bread in the regular feasts. Having noted that at the beginning of these fifty days there was a sheaf of grain waved before the Lord, to be accepted, and having interpreted that sheaf to be the beginning of the religious history, as rudely drawn from the appearances of nature, it becomes a pertinent question what connection the Old and New Testaments, under a correct principle of interpretation, can have with those two loaves of leavened bread offered or waved before the Lord on the fiftieth day. These days, after continuing all through the periods of sacred history down to when the consummation of religious knowledge is expected, and when the fiftieth day has an application, reveal a successive development of moral principle. But all the dispensations have been attended with the same brief and mysterious oracles, so long wrapt in doubtful allegories and undeveloped prophecy. What would be more in point, seeing that these two testaments of revelation are objects of general interest, and supposing them to be subjected to a true philosophy, than that they be typified in this grand era of the fiftieth day, as loaves leavened, light, and digestible? All of which would simply mean that they were explained under a system addressing itself to the reason, and confirmatory of the divine authenticity of the sacred oracles. The beginning of the days is with a significant sign, showing the beginning of revelation as well as moral progress; and the end of the days as emphatically typifies the stage to which that revelation has attained with the numerous systems founded on its claims of truth and divinity. Hence the waving of two leavened loaves. Then, if the suggestions are well founded, the first part of the sacrifice for the fiftieth day will be represented as follows:

One Bullock—Particular Church Membership.

Two Rams—General Jewish System of Faith.
General Christian System of Faith.

Seven Lambs—Eternal Punishment.
Limited Salvation.
Fallen Nature of Man.
Trinity of God.
Predestination.
Mortality of Soul.
Extraordinary Salvation.

One Kid—Orthodox Organization.

Two Lambs of the Peace-offering—
Christian Belief Concerning Mohammedanism.
Unbelievers' View Concerning Utility Ancient Catholic Church.

Two Leavened Loaves—Old Testament.
New Testament.

There was another sacrifice for this fiftieth day, consisting of one ram, two bullocks, seven lambs and one kid. It being separately enjoined, it appears to be a type affecting another class of objects; not separate from religious belief, but of a different shade or character. It has been noted how that the religious sentiment is divided into a liberal and conservative division. The former sides somewhat with the deistical and natural class of belief, while the latter, more with the straightened view drawn from the unexplained or figurative terms of scripture.* Supposing that both elements to be affected, it would be proper to typify such a state of things by two sacrifices, even though the event affecting both was one and the same. At least it would be proper to show some distinction between two elements, so often antagonistic to each other, when they are both to be typified as under condemnation by reason of errors and defects.

Yes, we should conceive that this is the spirit, effect, and necessity of the times, and the inevitable result of progress, when the number of weeks are over, and the fiftieth day has entered on its mission and glory.

By this reasoning we will have the great deistical system of the world for the ram which was sacrificed on this day; the ordinances of nature and sacrifice that have been in close relation to that system, for the two bullocks; the seven liberal bases of belief which have been established more by inclining to the natural religion than a strict adherence to the terms of revelation, for the lambs; and for the kid the modern deistical organization of spiritualism. Then the sacrifice will be represented thus:

Ram—Deistical System.

Two Bullocks—Ordinances Nature and Sacrifice.

Seven Lambs—Temporary Punishment.
Pure Nature of Man.
Unity of God.
Free Will of Man.
Immortality.

*See page 171.

Progressive Salvation.
Universal Salvation.

One Kid of Goats—Modern Spiritualism.

As further explanation of what the sacrifice of the fiftieth day typifies, we will suggest that it is doubtful that any of the above enumerated bases and systems of belief are to be accepted without modification. If so, the act of that modification will be the sacrifice, simply because it supposes these systems under a spiritual heat, which will have that effect.

This is in accordance with the principle of the sacrifice as revealed in the Mosaical law, as is mainly illustrated by an explanation of the vessels of the tabernacle, and the daily, weekly, and monthly offerings.*

Now the question arises, as a natural induction from all we have perceived as the bent of these types, whence comes our atonement? Is it not in a multiplicity of means, provided by the judicious government of the creator. Tell us that one man, or a certain man, or angel, can work an atonement, we will believe it. Tell us that one man, or angel, has effected in himself, and by himself, *the* atonement, and we cannot believe it. All the means of good men from Adam, all natural means and moral and religious systems of the world, have only brought us thus far. And how far is it? Just far enough to make us realize that we cannot dispense with any of the innumerable helps that the All-wise has placed in our way for the purpose of perfection.

Does it seem hard to go plodding through life and through the ages unborn, grappling with evil all along the pathway, working out a righteousness and perfection under a progressive plan? Must we face the dreadful truth, that life is a struggle against an unavoidable weakness in our nature, that nothing but discipline and experience can remedy? Will God wipe the tears from off all faces, and there be no more pain or crying? Yes. A benevolent purpose is the grand object which calls every being into existence. But remember the inevitable law that works that effect, surrounds every avenue of existence, and is prompt with pain and death, in the interest of that determined destiny. There is no recourse. Every man must be responsible for himself, before Him who searches all the secrets of the heart. If we say we are discouraged and will seek death, where shall we go? Through the ages of eternity the law shall last, and the very throne of God is established by judgment. It is a dreadful thing to realize

* See pages 169, 208, 303 and 309.

the universal salvation of God. It means immortality, eternity, pain, death, and hell. Shall we live after the imagination of our minds, and selfishly and wickedly enjoy life, and at death be peacefully accepted by that divine law which is fixed in reconciling all things in heaven and earth? Shall we then be borne on the wings of the morning, and hail the accepted day with everlasting bliss? No. This would not be in accordance with a correct principle of justice or progress, and is contrary to the typical significance of the law.

The main object of the typical sacrifices seems to have been to show the road to perfection, and to point out the enemies on the way. The main enemy is the imperfection of our natures, that renders us liable to perversion. Therefore, the sacrifice bears against that which is perverted be it conected with whatever principles or system it may. It is in this liability to error that makes all the trouble. If the individual is not enlightened and on the alert, he is secretly beset and ensnared. It corrupts the popular belief, and distorts the religious countenance. It is this truth that makes the necessity of the spiritual sacrifice, and it is this fact that clothes the Jewish law with such a typical pertinency. First, the liability to perversion through the imperfection of our being, is a fact appealing to our observation. Next, the point that that liability has been acted upon by the circumstances of the times, and produced the possible effect, viz., the perversion of the religious principle, is also apparent. Individually considered, this weakness is the bane of personal perfection; but generally viewed, it is the corruption of the religious principles, and a misapprehension of the divine will and purpose. Hence, the appeals to our faith and practice are made to us on doubtful grounds, and the general system of revelation bears a forbidding appearance.

The acceptance of the popular faith seems to be the renouncing of the natural and current modes of reasoning, and entering a dark sphere whose influence weakens and outrages the intellectual faculty, and isolates the individual to a set limit of thought. If not so, why are the inexplicable mysteries of the triune God reiterated in our ears when summoned to the sanctuary? Why no modification of that eternity of suffering which awaits the mass of men by the doctrine of the election of grace? Why the burden of confession? Why the damaging excuse of a cursed nature, and a salvation on the merits of other men or angels? Why the exclusiveness which avoids a healthy criticism of doctrine? Why the virtue attached to church connection, and the saying of blessings and prayers in their season, which seduce the individual into a formalism, whilst the

true faith that believes in God and calls upon his name may be lacking? Why the slavery to literal terms, and the close adherence to the formula of faith that has been begotten by ignoring the principles of language and the circumstances of the former times? Why do we hear that any shall be damned eternally, or that all shall be happy unconditionally; and that we are saved by extraordinary means, when the whole apparatus of natural helps is pressing us onward and upward? Why tell us of the glorious attributes of the Deity, and then contradict the statement when applied to practical doctrine affecting the salvation of men? Why call here and there, inviting us to extremes, seizing upon figurative terms, and forcing them against the conscience and experience? Why heap up absurdity, and make the All-wise and just God appear in the attitude of slaying the innocent and righteous for the sins of others, under the pretense of fulfilling the law of justice? It is wrong; it is false; it is blasphemy! The whole system is in error. Yet this is the prevailing religion—a system that appeals to our sympathies and support; venerable, because of age; respected, because it has many virtues, and which has maintained a high standard of morality; but, suffering itself to be guided by a wrong principle, it is doubtful as a nursery of the true faith and of that broad humanity which seconds the divine plan in both theory and practice.

Now, the subject of Moses and the law has brought us to this point; and it only remains to inquire what connection this mode of religion, so objectionable because of error, has with that pale horse whose rider was Death, and who attracted the fit companion whose name was Hell and torment. "I saw," says John, "a pale horse, and his name who sat on him was Death, and Hell followed with him, and power was given them over the fourth part of the earth, to kill with the sword, hunger, and death, and with the beasts of the earth." A horse has been explained to be a system appealing to men.* The subject-matter in the book of Revelation has first referred us to general divisions of the Bible subject, where it evidently supposes a correct theory of explanation will reveal certain things with reference to each of those divisions; and then it gives pertinent figures to the effect of that theory, wherein the evil workings of false principles are detected, and their history presented in strong contrast to what really is the requirement in the intention of the scriptures and the expressed covenant and promise of the great Ruler of the universe.

Observe, then, that this horse was of a pale color, which in a spiritual sense would bear the interpretation of a blended or not

*See pages 77 to 80.

well-defined appearance, suggestive really of the undefined nature of a system of appeal, originating in and among a class of faculties distinguished for passion, sentiment, and intellect, but propelled by an equal perversion of all three of those mental characteristics.* The terms respecting the rider imply no favorable impression of the principle that has been facilitated by this means; for it says that the name of "him that sat upon him is Death," and that "Hell followed with him."

In short, as to the general method which we judge to be discovered in opposition to both reason and the intention of religion, John prophetically pronounces it a perverse system of appealing to men, whilst the principle that rules in this method is the personification of perversion itself.

Really, it is evident that the clause saying that "Hell followed with him," implies the inevitable perplexities involved in a wrong theory, as well as the absolute evil, temporally and spiritually entailed by an uncharitable system of faith. Not only so, as encountered by the course and spread of such tenets, but also in the judgments which are involved for the correction of the abuse. The fourth beast, interpreted to mean science,† is represented as saying, "Come and see." This would be in relation to all matters contained under the subject of the fourth seal, wherein the application of the tabernacle vessels and temple enters extensively into the objects of the physical world, as well as involving the scientific judgment in a test in which all reasonable creatures are invited to participate. But referring to what has been entertained and perversely acted upon, compared to the natural deductions which must be drawn from the real intent of the sacrifices, John says: "Power was given them over the fourth part of the earth, that they should kill with sword, hunger, and death;" all of which needs no explanation, for it is spiritual hunger and death undoubtedly, though, perhaps, not unmixed with literal struggles and wars of past history. The closing remark that is applicable to this subject is, that applying a philosophical principle to the writings of the law, leaves an inference which bears against the general system of religion long prevailing, and which is so powerful and popular at the present day. When we reach the subject of John's Revelation, and have occasion to speak of the "Last Plagues," there will be some confirmatory evidence, showing how a perverted doctrine involves the plague of spiritual hunger and death, and all the involving perplexities agreeing with hell and torment.

But, now, following the order marked out by the text matter of the "seven seals," we are next to study the dispensation of David.

* See page 189. † See page 8.

If it be correct to judge that the course of sacred history has been influenced by an object to cast likenesses of inner principles of religion, and to show their comparative importance in the line of religious progress, then it will be readily granted that the life and person of David may partake of mystical character.

Among the writers, judges, kings, and prophets of Israel he is prominent, and is said to be favored of the Lord. The circumstances which introduce his history are those of adversity, wherein the Israelites fought and struggled hard for their national existence. Their prevailing enemies were the Philistines, against whom they waged war, having Saul for their champion. Their success was not equal to their desires—their liberties were not insured; and, finally, the Philistines defied Israel and Israel's God. The great object was: what, and who can prevail against the common enemy? These Philistines had followed them close and hard for many years. In fact, the name of this race became a general one for the enemies of the favored people. David is brought on the stand at a point where the situation of the Philistines, as related to the Israelites, makes the former the great engrossing dread of the chosen band. Therefore, to give the Philistines a typical character at that time and apply the type to Christian history, we must expect that they stand for the general foe of Christian faith and progress. In order, therefore, to identify them in a typical relation to religious objects and principles, we will have to inquire, what is the general foe against which the Church has struggled, and against which it must still struggle? The answer must be given in the light of that solicitous interest ever manifest for the purpose of preserving the purity of religious principle. Paul felt the burden when he said that if any other man preached any other doctrine than that which he inculcated, "Let him be accursed."

In the light of such expressions as these, coming from such a man, we are to conclude that the great enemy of the Church, of which a sacred type may aptly take cognizance, is heresy. That is, if we speak in as general terms as the relation of the Philistines to the Israelites will warrant. This matter is not a dead question settled by the anathema of St. Paul, by the zeal and alertness of the other fathers, or by the close lines drawn by modern religious denominations; but a living issue of to-day, where the types of the law emphasize themselves, and where the intelligence and progress of the age become the fitting objects of prophecy. It is this living issue which has continually agitated the religious world, and the great question is how best to combat heresy and preserve a purity of doctrine.

Amidst the conflicting opinions on the subject, there has developed two distinct modes of treating the matter. The one mode we will denominate the proscriptive and the other the liberal. The former has been known in degrees, from sharp censure to the pains of torture and the agonies of the stake. The latter mode depends on a discussion of the subject in dispute with a special deference to liberty of conscience. These two principles are in array against what is esteemed the errors and heresies of the times, and as Saul and David became the champions of Israel, so these two forces lead in the avowed object and interests of the Church against the common enemy of false doctrine. We have had occasion to speak of these two distinct means before, in treating of other subjects, and have observed how noticeable they are in the history of the times. Then, we are to remember that the purpose of bringing the chosen people on the stage of action, and noting their fortunes in that singular book we call the Bible, is, in a great measure, to hint at these principles in church policy. For this reason, they wandered in the wilderness forty years, received the ceremonial law and the ordinances of the temple, that all the signs might be brought to our notice. At the time of David, the people were still under the special divine oversight, and the evident purpose of the writing was still to reflect the realities of inner objects and future developments. We are, therefore, to regard the perplexities of that people, when the Philistines beset them round about, and Goliath defied Israel, as having a bearing on the great engrossing trouble of the religious world, so painfully experienced in the history of the Church, and centering in the question of heresy.

But Goliath was the giant of the Philistines; so if we are to place them for heresy, we are to inquire what is the giant power of error, in order to ascertain what principle is represented by Goliath. It was at the appearance of Goliath that Israel fell back, and could not prevail under the leadership of Saul. The evident answer to the question as to what is the chief leader in all mistakes, is that it is ignorance; because if a better understanding prevailed concerning the various stand-points of belief, it is apparent that many objectionable foundations would be abandoned. It is not necessary to argue this point; but it is in order to inquire why David was more successful than Saul. Following the line of the suggestion already offered, and adhering to the typical application, we place the leading characters in the figure as follows:

Philistines—Heresy.
Goliath—Ignorance.

Saul—Proscription.
David—Liberty.

Now the reason that proscription, as a principle, cannot successfully combat ignorance, and thereby make an effectual fight against heresy, is because that the principle as operated in the church history will not admit of the agitating principles that bring truth to light.* Its disposition has been to hush opposing opinions, bend everything to a set form within itself, or expel the inquiring spirit which leads to knowledge. On the other hand, liberty, while it combats every appearance of evil, still admits of an association whereby the influence of its own virtue can operate, and not being excessively reverential, does not accord any respect to folly and error, simply because of their long standing and popular favor. As we have had occasion to say in treating of the daily sacrifice, the free exercise of private opinion is a proper principle, and one that must readily strike at the seat of every form of ignorance attaching to mental subjects. True it is that in the early times of the church a severity on the part of the fathers suspended for a time the efforts of heretical doctrine, but there were issues that sooner or later had to be met, and which could not be settled until the ignorance that occasioned them was dispelled.

We should rather say, that no satisfactory settlement of any question affecting the mind can be attained until it has been impartially entertained and its good or evil aspect fully ventilated. Any feature of doctrine that may be suggested to one generation, by the terms of revelation, or by the realities of life, is certain to have a life in any other generation, so that nothing is gained by stifling the natural inquiries of the mind, as far as annihilation goes.

Very likely it was a good policy that when the Christian religion was in its infancy, there was an effort to preserve a uniform front against wide spread idolatry; but this effort, we think, was more for the purpose of extinguishing the demoralizing example that idolatry presented, than for barring the questions which have to be entertained, and settled by every man for himself.

The very fact that proscription in extreme cases, such as was meted to the superstitions of the early times, may be desirable, to bar a bad example to rising generations, is in accordance with the song and history of Saul, who slew his thousands and wrought valiantly in battle against the common enemy; but this cannot destroy the efficiency of that higher principle which is exercised on the plan and foundation of liberty, for where proscription has

* See explanation of daily sacrifice, pages 311 to 322.

effected good in a thousand cases, liberty has done better in ten thousand. This is also the mode of the Divine Ruler of all things. Summary dealing, such as the flood, and the destruction of Sodom and Gomorrah, are the exceptions, not the rule. Extreme cases are such that bad examples prevail, and the strength of custom carries all with it. What else could be prescribed for such a state of things but general destruction. But all along the ages the law has been that the clouds should distil on the fields of the unjust as well as on that of the righteous; that the sun should warm alike the lands given to error and crime, and the country favored with the beauty of excellence; that the stars should shine the same all the world around, beaming the benevolent smile of the Creator, whose thoughts are very high, and who trusts to time and the innumerable influences of life to mold the character in the way of righteousness.

David was said to be a man approved of God. However, his life and acts were brought under judgment, and he was troubled on every hand; but a promise was made to him that his seed should rule forever. A promise was made to him which in no literal sense has been fulfilled; which cannot be, but which must be of a spiritual nature. Did then that promise apply to the principle he represents, and did it specially have reference to liberty? We think so. As a controlling circumstance among the conflicting opinions of the times, this king shall reign—shall combat the heresies of the day, slay the giant of ignorance and discourage the intrigues of the bigoted and interested factions. Shall? Why it certainly *has* prevailed; measurably in the past, and positively, since the day of Wickliffe and Luther. It is the glory of the present, the crown of this age, politically and religiously, and the enjoyment or aspiration of all.

In order to appreciate this state of things, it is well to reflect what assumptions men in power are apt to impose upon their fellows. We lay it down now as a foundation of our liberties that all men will abuse the power in their hands, and therefore we should take all possible precaution to prevent them, and by wise legislation reserve the power to oust them from the seat of authority. We are jealous of the policy of long terms of office, and utterly discard hereditary rights. No assumption of authority on any other basis than that of extra experience, particular charges of trust and the requirements of the common law, will find a humble assent. As regards the spiritual authority at present, it is only in certain cases where even an abuse of its power can be materially felt. The civil element so outnumbers it that it is not formidable,

and the different sects offset each other in their interests and sympathies, so as to furnish an asylum for any who are oppressed and persecuted. The proscription of the day, especially in this favored country, so far as it furnishes a ground of complaint, is of a more subtle nature, and cannot at all be discovered unless in the voluntary yoke of party interest, and self-committal to sect and creed, whereby the liberty of sentiment and expression is curtailed. Full of the spirit of freedom and equality, we are ready to confront the least demonstration of pride, and demand, in the name of common right, who is the one who dares to lord it over his fellows. For all this, other times and circumstances will place us in a position to perceive the workings of folly and oppression, where there has been no power to save, no popular sentiment to oppose, and no balance of forces to counteract the evil. Then men thought they were the gods and rulers of the earth, and finding themselves in positions of power, they despised and burdened the people. Time, custom, riches, and brute force conspired with them, and fastening here and there a band upon the poor, they gradually drew around themselves all the advantages. With a crafty appreciation of how these advantages could be maintained, they readily gave way to the love of power and influence; and contemning the sense of justice, they sought to close all the avenues to the secret of their usurpation. For this reason society must be governed by a policy dictated in the interest of these conspirators. The labor of the poor became taxed to support the extravagance and pride of a class whose superior intelligence, though admitted, was the result of a monopoly of the leisure belonging to the masses. Who can estimate the discriminations that can be made against those who are engrossed with the care and necessities of life, when the control is with an intelligent and unscrupulous bandit who may be entrusted, or who may have usurped the reigns of finance and government? These thoroughly understand the secrets that influence the trade and prosperity of cities and countries, as well as the manipulation of the public will that seduces so many thousands to assent to their own humiliation. Their facility for observation gives them at least a sufficient knowledge of general affairs to claim the public patronage, and when this is demanded, it is granted on the ground of a disinterested public interest.

It is charitable to say that the origin of the spiritual orders was in a sincere desire to reform the world and disseminate the truth; but how quick they assume a garb that savors more of party ambition and temporal interest than of a disinterested desire to enlighten the world. These, too, must work for their pet notions, at the ex-

pense of those who rely on them for spiritual guidance. Here a greater stress must be laid on a certain ordinance; and there, there must be a relaxing of some moral requirement embodied in the ten commandments. This becomes the policy of the sect in view of the rising influence of other parties; or, to maintain the prerogative of speaking authoritatively in the name of the Lord, with all its attendant honors, has become a desire of the leaders, and in order to maintain the high seat in their lives they perpetuate a deceitful precedent for future generations.

In this manner we have established those political and spiritual elements and organizations that prey on the liberties and interests of the unfortunate. The latter are born to observe and wonder at the splendor and wisdom of their oppressors; but, being schooled by a judicious molding of the political and religious sentiment, they accept them as the powers that must necessarily be, and are apt to yield to fresh innovations.

So long as all goes smoothly, and the poor bow down before the controlling circumstances of their respective times, a record is made of harmony and prosperity; but if the conscience asserts itself, and the inquiry arises, who made one to oppress his brother, or to do homage to his fellow man, then a recourse is had to the strength, the riches, and all the advantages in the hands of the controlling power. Proscription perverted becomes the order, not to further the great design of true justice and morality, but to maintain a selfish prerogative. The cry of alarm is raised, and the order goes from one authority to another until it reaches the most obscure individual. A close surveillance, such as deemed necessary in time of war, besets the individual conduct and expression. A mere silence is not admissible. A fresh confession of faith or allegiance leaves the individual the alternative of perjuring himself or facing an opposition that is determined unto the death. For such political instances the more despotic countries of the Orient present the most vivid examples at the present time; but for the religious instances the most remarkable are in the dark ages of the past, when the admonition of the priest was followed by the excommunication that sapped the moral courage, and caused the life to be miserable under a curse which popular sentiment made effective, and which ever impended in awful threatening over the head of the stubborn. Proscription, then, meant the invasion of individual rights that pressed against the inner thought and soul, and turned the reverential capacities of a person's own mind against himself, leaving him a conscientiousness of foolish hardihood, sin, or fiendish madness and blasphemy.

Nothing has been effected by this principle of proscription of

much consequence, except to further the ambitious and selfish designs of a deceived, perverted, or unjust element, which from any cause happened to be in power; and we hail with pleasure the eras that ushered in the liberal policy, recognizing the equality of men and liberty, reasonably unconditional.

But who shall be charged with the blood of those who have been the victims of a barbarous political reign, and of an outrageous religious persecution? We say, charge it to those who, under more favorable influence, and against the protest and expostulation of a struggling humanity, are seeking to retain the dishonest policy and unseemly customs of the brutal ages. They assert that they murdered those who dissented for the truth's sake; and they would bind on the fetters again, watching for the weak and unprotected, to force them to their party and support. Charge it to those who, in positions of honor and trust, esteem it a matter of no consequence to sell the interests and liberties of the masses, who are engrossed with the cares and labors of life. Turn it to the account of the proud, the scorner, the deceitful, the unjust, the selfish, the sensual, and the intelligent thieves of society, who prop the influence of a base policy, and thereby prey on the defenseless. In short, if any man be caught with the spirit of dictation, with unjust dealing, or with proud assumptions against his fellows, he bears the mark of those who oppressed the poor, slew the just, and murdered and tortured without mercy, in all the various political and religious dispensations. But we will close the subject of the fifth seal, esteeming it to be pivoted upon the important principle of human liberty, and hence to suggest the abuses which have been and are practiced, as is noted by the vision of John. "And when he had opened the fifth seal, I saw under the altar the souls of them who had been slain for the word of God, and the testimony which they held; and they cried with a loud voice, how long, O Lord, holy and true, wilt thou not judge and avenge our blood of those who dwell on the earth."

It is said that "white robes were given to every one of them," and that they should "rest a little," until the reign of the unjust is fulfilled. White robes aptly refer to justification in a figurative sense and the "waiting until their brethren should be slain, as they were," implies a continuation of a state of things of which we are yet to deplore. The "crying with a loud voice," of course a figure, comes by contrast from what is, and has been, the state of affairs, and what are the real requirements of individual liberty. For illustration: We are not alive to the injustice practiced in the dark times of the world, until these late periods, when we realize what

are the inalienable rights of men. Hence, when we do so realize, by contrast, wrong and suffering cries aloud from the past as well as from the present, in the same spiritual sense that the blood of Abel was said to demand justice.

In turning now to the sixth seal, with which the dispensation of Christ is identified, it may be proper to remark that we anticipate an unfavorable reflection on the modes of scripture interpretation and religious doctrine as now entertained. We will sincerely adhere to the philosophical principles laid down for the treatment of this peculiar subject, and begin by inquiring: What think you of Christ? In order to not be misunderstood, and seem to underrate the character and person of the Savior, we will first make answer as to what we think to be his best character, highest office, and nearest relation to God. To say, then, that he was of good character, is not satisfactory; for we are confronted with the estimate of the Apostle, who says he was without sin. The logical inference from this statement is readily drawn that, as no man is without sin, Christ is different from his fellows, whose nature he partook; so that no merely positive statement of good character is applicable. We will therefore say that he walked before God, and was perfect. In the second place he was specially appointed by God to effect a reform in the world, and carry the same to a perfect consummation. Finally, he was created by Him who is one forever. He was the first-born of every creature, and therefore our elder brother, best adapted by experience, according to the principle of progress, to lead off in subjects of faith and wisdom. By all the oracles and statements of the scriptures and the dictates of reason, we feel satisfied in this comparatively moderate belief and expression. Let us see; there is more; he was "set for a sign" that should be "spoken against." This reminds us that the prominent characters of the scriptures have served to furnish us pertinent hints of future events, as well as of the various hidden influences by which we are governed. Adam, Noah, Abraham, Moses, and David, in turn, seem to have been set for signs. In their cases we had to reason from the remarkable history of each that it was mystical in its character, or that some noticeable element of modern times bore a striking likeness to the details of the history. But in this case it is plainly stated that Christ is set for a sign; so that it is not necessary to argue the probability of the figurative import of his life and death.

What, then, can the person of Christ typify in the fortunes that are recorded of him in the New Testament account? He was a chief agent in the revealed instruction of the Bible; and, therefore, if a type at all, must be one of a very general character relating to

that agency. He was prominent as the expression of the Father, through the revealed system; so that, if a type, he must be one relating to the general instruction coming through revelation.

It is said that he is set for a sign of the "falling and rising again of many in Israel," thereby indicating that it is relating to principles and doctrines; for Israel, in a general sense, being interpreted to mean the general doctrines of the revealed system, he could not be a sign relating to Israel without being applicable to doctrinal fortunes.* True it is that Israel has a more extended meaning in some cases, not only including the doctrinal subjects of revelation, but also those persons who became identified with an interest in them. But the term Israel also applies to Jacob particularly, and his seed, in a more general sense. When the significance of Jacob and his seed is extracted from the Jewish types, it reveals the principle of reason and the whole scriptural doctrines, as is explained on the subject of Abraham.

Christ, therefore, as a sign relating to Israel, must necessarily intimate a prophetic shadow of the doctrinal points of the Bible, as well as of the whole body of the church, as they are subjected to the events and circumstances of life.

The principles that were inculcated by the efforts of the prophets and apostles are subject to many influences, and are in a situation to be affected unfavorably by many circumstances conspiring to give them a wrong coloring. Hence, nothing is more natural than that the occasion of the death and resurrection of Christ should be availed of to cast a significant glance at some of the destinies of the religious foundations of belief.

The crucifixion and death of Christ, though happening naturally enough, is a noticeable incident, even in the times when marvels, miracles, and signs, were flitting before the eyes of an expectant people, who were impatient to bring in the kingdom of peace and penetrate the future destinies of the church. There could be no necessity for the crucifixion, merely as a sign of future events, neither for any purpose of righteousness could the same suffering be demanded; but, as in the course of things, naturally, the Jews condemned Jesus to death, and there followed the phenomena of resurrection, we may well judge that that death was determined for the purpose of establishing so important a doctrine as that of immortality. When, therefore, the death and resurrection were determined, it would be in keeping with the mystical character of the scriptures, to add some features and portray a sign of future doctrinal fortunes. The account of Adam and its application to the

*See pages 112 to 122.

church reveals a perversion of doctrine, of which the sacred oracles take note, and pointedly anticipated. If it has done so by means of one figure, it is probable that some other sign is made to typify a similar misfortune. Now, does the fact of Jesus' death and resurrection present a true picture of the sufferings of the church through error, and of its hopes through the knowledge of the truth? We submit the proposition, that the doctrines of the Bible, corresponding to the spiritual Israel, have been corrupted, and that it has consequently involved a perplexity and distress upon the whole fabric of Christianity.

We should say that Christianity has been subjected to disaster by the appearances, circumstances, and current phrases extant at the time of its origin, and that it remains under a curse, because of a missapprehension of the terms of sacred writings, through that same circumstantial coloring. Take for illustration, the doctrine of Christ, which is embodied in the subject-matter of God's agency, and who can entertain the prevailing notion respecting it, and still feel that the Bible is true and consistent, reasonable, and just, through all the plan of revelation and instruction. The more candid adherents of Trinitarian faith, find it convenient to fall back on the plea of inexplicable mystery, accepting, as a matter of course, the implication that matters of belief are not founded on evidence and addressed to the intelligence. Thus it is; while the whole world is governed by facts and consistency of evidence, the religious institution makes itself an exception, and is contemned and tolerated at the same time. Or, rather, because it has practical virtue that helps the harmony of civil government, it is humorously supported; or is rejected and railed upon, as suits the fancy and interests. Nevertheless the sorrowful and dying will turn hither desperately, struggling to believe, and there receive consolation and hope in spite of all this.

Now what is this weakness that has caused the errors, and left a lack of complete comeliness? Why is it that we are forced between conflicting quotations and receive an impression of contradictory revelation? We repeat, it is the circumstantial and current phrases of the time when Christianity was instituted.

As regards the divinity of Christ, we may state that the doctrine is much supported by the stress which is laid on the sonship of Jesus. As a simple figure to show the favor and support of the Creator, it answered a legitimate purpose, but when receiving a molding from the hand of Greek philosophy, which recognized a god on every hill and in every valley, it became an easy matter to lose sight of the grand doctrine of Jewish faith, and to contradict

the spirit of the law and commandment by admitting a figure of speech to suggest a special divine nature in the person of Christ.

We are not to lose sight of the fact that Isaiah, when speaking of Christ, the Messiah, and saying that he should be called the "everlasting Father," "the mighty God," was breathing the surrounding atmosphere of expression. In those times great reverence was paid to the memory of those who by virtue, faith, or valor, had instituted a beneficial inheritance for their posterity. Such persons' deeds and memory were revived by each generation, and they claimed to be the direct children of such patriarchs, even though the latter had been dead a thousand years. Thus the name of the fathers became sacred and lasting. Adam, Noah, and Abraham furnish good illustrations. The Israelites esteemed Abraham as their everlasting father, and it is highly probable that the tribal system of government of the ancient times contributed to establish this reverential perpetuation. Almost every people have some personage looming up in their history, whose name they hold in high esteem, and whom it is their glory to identify with themselves. But at a period when this reverence of good men and heroes was at its highest point, a prophecy concerning him whose going forth has been from the beginning, and who was destined to institute, correct, and perfect the religious system, could not fail to be stamped with that circumstantial coloring. Hence the term "everlasting Father" means much less than the name of Him who is God over all. Of course, as it is presented to our notice without a thought of these modifying conditions, and written with capitals in such a manner as to imply the name of the Deity, the term seems a barrier to the idea of God's unity and Christ's absolute humanity; but it is just these accompanying circumstances which makes the difference and leaves it possible to reason correctly, or to erroneously blunder.

The same principle governs the term "mighty God," which is another of the descriptive terms of the Messiah. The idea of gods many and mighty, was the rule of the time, and Isaiah doubtless spake in view of the sentiment reverting in favor of Christ, wherein the heathen, speaking in the strain of their own ideas of heroes and gods, would accord to him the chief honor over their sages and deities. It simply says that he shall be called the mighty God, and this coming from a period of time when nine tenths of the world believed in many mighty gods, and implying too that this acknowledgment should come from these same believers in a plurality of deities, what is more natural than it should be expressed in this way; for the prophecy supposes a successful reign of Christianity

wherein these nine tenths of the world's inhabitants would be involved, and assume a new attitude reflecting on the worship of the past and the utility of the heathen philosophy.

It would seem out of place to compare men to gods in these times, but under a different situation in former times, when the idea of numerous powerful spirits and persons prevailed, it became convenient to address even Revelation through the popular notion. An instance is furnished by one of the prophets, purporting to be addressing the heads of the people in the name of the Lord. It reads: "I said ye are gods, but you shall die like men," etc., etc. Such an expression was made with reference to the prevailing ideas at the time, and is merely circumstantial—not of absolute implication. For instance: because Revelation refers to heathen notions, and, for convenience sake, makes mention of deities according to the philosophy prevailing at the time, we are not to infer that it indorses the belief of the idolaters. If this applies in one instance under the same circumstances, it will apply in another; and hence Isaiah means just about as much by saying that the Messiah should be called the mighty God as the other prophet did who called the heads of the people gods. In both cases the form of expression comes from a pressure and prevalence of heathen philosophy.

The first chapter of John, commencing with: "In the beginning was the Word, and the Word was God," does not mean the name or person of Christ. It is rather a statement of the expression and agency of God—if you will, the idea of the Holy Spirit, as known to the ancients, presented in a general and historic form. But at the fourteenth verse of the chapter in question, this expression of God becomes identified with Christ, by his saying that the "Word became flesh and dwelt among men." All the terms before this in that chapter refer to the authority, expression, and agency of God, as known through any and all persons, spirits and angels from the beginning.

The statement concerning "the light," of which John bare witness, does not alter the case; for, as we have said, in the fourteenth verse, Christ is identified with the light, and though the reference to the light, and John's bearing witness of it, seems, at first sight, to refer to the person of Christ, and to center on him, rather than to continue the subject in the general idea of all agencies, as the manifestations of life and truth from God, yet it only does so because Christ was particularly identified with the expression of the Deity.

The old prophets were accustomed to open their statements by saying: "The Word of the Lord" came to this or that prophet, as

the case may be; and it is true that from the beginning we have only known of God and His law through His special agents. By them He has made the worlds and ever makes known His will. The light which lightens every man comes through them; and there are innumerable angels and spirits who wait at His will. Through these the light and truth from the Creator find expression. How can we personate that expression, except by the term that the ancients called it, viz., the Spirit? At Christ's time it was denominated the Holy Ghost. John further varied the term by calling it the Word. He did not do so without the precedent of the prophets. It was the Word, the command, the special direction, and the appointed agent by which the worlds were created, as it is said, "He commanded and it stood fast," which in this case, as most always, it supposes that an immediate agency was called into requisition. Is the writings of the Bible of divine authority? Then, if so, it is the Word—the expression. Did Christ act and speak through the authority of God? If so, then through the flesh we had a manifestation of the Word. It was the expression of God. John is still more spiritual in his statement, and adds that the "Word was God." Here, again, the circumstances under which he made this statement are to be considered. He has just referred to the beginning, which we are to understand as meaning the earliest sacred history. His mind had reverted to the visits and charges of the angels as ministered to the ancients, when they stood, talked and reasoned, or sat and ate with men, and all the time being esteemed and denominated as God ; as in the case of the angel who went before the children of Israel, whose image was esteemed by Moses as that of God.

The spirit that went before the armies in a cloud by day and a pillar of fire by night, was claimed to be God with them; and from this visible manifestation, wherein Moses talked with God, down to the faint whisper of the dream and vision of the night, all was of the Creator, all was this expression, all was God. The spirit manifested the will and Word of the Maker, and without regard to who, and what was the agent, it was recognized as the Word and light. Not only so, but because it was declared that they could not see the very God and live, they accepted this expression, and esteemed it as the only visible manifestation of God to be denominated. Thus the word, as known through the Holy Spirit to the ancients was God. But, says one, the Holy Spirit, or Ghost, is a person in the Godhead at least. No, not so. It has been personified for convenience sake, because of God's authority supporting numerous agents, and especially, and in a mysterious manner

operating through disembodied spirits. In all such cases it is evident that these innumerable servants must be endorsed, and because of this necessity, we have the authority of God involved in a sacred connection with His agencies, and especially as relates to the marvelous manifestation of spirits in this agency, and by this authority. How can you make a person out of the simple authority of God? Criticise every manifestation and account of what purports to be the Holy Ghost, and you will find that it is but the authority of God in connection with an agent, or agents. Can you sin against the authority of God? You can; but you can no more make a separate person of the Holy Spirit than you can make a person of *an order* from high heaven to preach the gospel. Then you will say, why has the manifestations of what purports to be the Holy Spirit, been attended by such power? Why, simply because the Almighty backs up his orders and purposes by sending angels and spirits to execute his will. Suppose the Almighty call upon a wicked city to repent, and they contemptuously slight the admonition, who is sinned against? You will say, God. But suppose that that admonition was conveyed through an agent, a very weak and small one, but that the order came with sufficient evidence hat it emanated from God. Then to treat the order with contempt, who is sinned against? Is it not the authority of God? There is, indeed, a difference between sending an order, and personally delivering it. And as it has been, and is the manner for the Almighty to operate through an agency, we have the personation of the Holy Ghost, the same as we have the expression, or word, becoming God. Still you will ask, why did Paul make the three distinctions? In a great measure, for the reasons we have mentioned. God being the first cause, the designer of all things in heaven and earth, emanates all orders for the created world. Hence, the one distinction. Then comes a chief agent, who has an office above the angels, to execute the will and mind of the Creator, and therefore comes the distinction concerning Christ. Still there are innumerable spirits, angels, persons, and men, who may, and do execute the will of God. These must be supported in their mission by the power of heaven; therefore, comes a third distinction, which, because it is peculiar and involves men and angels, and most of the expressed will and workings of the Creator from the beginning, is apt to be denominated by varied names, and to be misunderstood.

This latter division does not, and cannot mean a particular person, though a particular person in some sacred mission may illustrate this distinction. The life, spirit and veneration that belong to this, lie in the fact of the Creator's vested authority, and there-

fore the term Holy Spirit is a proper one, and the classification of the heavenly powers seems philosophically correct.

Again, you will say, why did the Apostle speak of the Holy Ghost as a certain person who should come and comfort? We answer that as it was, or is, manifest to the feelings of an individual, it may be through a person or spirit indeed, and so the person in the objective position would realize it. For this reason the Apostle would speak of the situation as the individual would experience it.

As for the office of the Holy Ghost being particularly for one of comfort, it is not the case. It is in accordance with what the order from Heaven may be; possibly one of comfort; perhaps one of worry and pain; and perhaps of vengeance and destruction. In the case of which the Apostle speaks it is one of cheer and hope. The particular means by which that was effected on each individual lies with the secrets of the spiritual world, where matter has its brightest form; where the economy and strength of the elements are perfected, and where the Almighty avails himself of all the inanimate though subtle and powerful forces, as well as of all living persons and spirits innumerable. The term "only begotten Son of God" has given much strength to the doctrine of Christ's divinity. The idea attached to an only begotten son is one of special privilege, at least, and as applied to Christ, when the world teems with intelligent creatures, the handiwork of the Almighty, it looks indeed like isolating us from the same nature and inheritance.

It is to be observed, however, that this term occurs in connection with the statement of John that the Word became flesh and dwelt among men; "and we beheld his glory, as of the only begotten of the Father full of grace and truth." John had given a brief history of the Word, and after finding it identified with Christ, and realizing so much of the fulfillment of the Messiah's mission in him, and knowing as he did the special honors attaching to the notion of the Jewish Savior, he makes use of the term "only begotten." Without any reference to the idea of Christ's divinity, he had the specialty of Christ's mission to suggest the term, for he undoubtedly was understood to be the chief agent in the covenant of grace. The Jewish notion of the Messiah was one that vested in him the honors of heaven and earth by the direct appointment of Jehovah, and from the whole tenor of their scriptures, and the sayings of the prophets, they were aware that Christ, by untold sufferings and training, should be prepared for the divine favor as no other man had been. As he was devoted to this destiny, he was delivered over to pains, checks, and sorrows, until pressed into accord of sym-

pathy with the poor and suffering. All the adversities that arrest the careless and gradually perfect the character into a serious and substantial cast, were turned against him. The necessities of the world, through the advance of wickedness and the intricate questions of the mind and conduct, seemed to demand that virtues and wisdom, in advance of the regular and natural stage of progress, should be summoned to the rescue. Under the plan of the Creator, which accords a perfect freedom of will, this could not be done on any other principle than the natural means of appealing to the experience, and it would seem that the mad rush of perversion demanded a more speedy remedy than was afforded by the most experienced and perfect person of the times. The first-born of every creature even did not fill the necessities verging in the no distant future; and for the want of knowledge and moral principle, ruin and destruction threatened. None know the scenes, times, stages and changes with which the eternity of the past has exercised the creature since in the beginning God created the heavens and earth. Then the spirits came and went, struggling under a development mixed with pain and pleasure; but the natural and progressive prospect was dimmed, and there was no man to save—no knowledge and virtue equal to the emergency.

Then came the determinate counsel of the Maker. He said: I will arrest the order of natural progress, wherein the creature gathers experience in a life of enjoyment with ordinary checks and chiding. I will mold a thoughtful, sympathetic, and attentive character, for wisdom is at every point and cries at every corner; but none will hear or care. I will spoil pleasure, make sadness, grief, and madness of soul, to see if there be one on whom knowledge can be forced in advance of the age, that I may prepare him for a captain for men's guidance and salvation. I am jealous of my authority. The angels are at fault. Who shall go forth through the various stages of existence and stand for me there, and not commit folly? I must prepare terrors and woe for my chosen child until the standard is reached. I will not destroy all; neither will I unnaturally force the will. If there is but one who will stand the test, it will serve the purpose. Then the selection was made. The elder of the created spirits drew aside, suffered and learned, and was made to suffer in order that he might learn; suffered by the means of knowing and anticipating the evils and woes in store, realizing the burden of reform, the opposition of the ungodly, and the continual check and chastisement of the Ruler of all.

Now, the whole tenor of the scriptures goes to show that Christ has drunk of the cup somewhat after the above manner, and for the

above mentioned purpose. The prophets of old understood as much; and at the same time believed that this necessity of extraordinary measures and consequent suffering was the destiny of some one individual, who thereby would be perfected to meet the requirements of the times. If this be a fact, then we can estimate the import of the term "only begotten of the Father," without any special reference to the divinity of Christ. The grand question is: Would the Almighty accept Jesus as the Savior without his undergoing that preparatory course which would insure the honor of the divine authority, and an experience and wisdom equal to the continual necessity? If not, then we have Jesus of Nazareth, the only begotten of the Father, in the sense and idea of the Jewish Messiah, because he was signally devoted for that purpose, and finally prepared, indorsed and accepted by the Father, as none other ever had been, and perhaps as none other would ever desire.

Then, waiving the point of divinity, the advantages are doubly with the Messiah. First: being the first-born, his knowledge is greater, in the natural course of things. Then, being made to yield to extra instruction in order that a leader may be furnished the world, he becomes the guide and light of all men.

Jesus says of himself: He that seeth me seeth the Father; and this statement presents another stumbling-block. We will let him explain himself: "Believe me, I am in the Father and the Father in me." What more can be made of this than that Jesus displayed the qualities and disposition of the Creator, and that he felt conscious of an integrity in his office and mission? Enumerate the qualities and attributes of the Maker, and then observe the lives and characters of the prophets and good men. Many of them display a likeness of the Father. In many cases it was their mission to do so. Is it still true that God is known by his agency only, so much so that the expression and agency of his appointment has been esteemed and denominated God? Of Christ, who is the chief, was it blasphemy for him to claim the likeness of the Creator, being filled, as he was, with his purposes and benevolence? But we should not be unmindful of the brief and figurative manner in which it was the nature of the Savior to express himself. In fact it seemed difficult for him to speak literally and direct. Ascribe whatever reason you may, there remains the fact that it was characteristic of him; and this should always be taken into account. The revelator John was constituted in the same mold, and is remarkable for the same figurative and spiritual mode of expression. "Hast thou been so long with me," said he, in answer to one of the apostles, who asked to be shown the Father, and it would suffice him, "and hast

not seen me?" "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven," said he, on another occasion.

And again: "You must be born again, or you cannot enter the kingdom of heaven." Such statements as these sound strange or startling, but after all, when explained by himself, are easy enough to comprehend. However, the explanation, as furnished by himself, shows that the first statements were not full enough to do justice to current language. He appears to take it for granted that reason and common sense will supply the lack, but after all presumes too much on a spiritual appreciation of his sayings.

Jesus said: "If ye had known me, ye should have known my Father; and henceforth, ye know him and have seen him." These, and many other like sayings, are modified by the consciousness of spiritual likness to God, the Father, that Jesus possessed, and are modified too by his bent to figurative language, and by the numerous off-setting expressions, that plainly confirm the absolute humanity of Christ.

He says, further, that "what ye ask in my name, that will I do," thus intimating the propriety of addressing prayers to him, as having the power within himself to grant and perform. But a close examination of the sentence will show that he means that he will execute the order of God in consummating anything that the Father shall determine.

The clause, "What ye ask in my name," implies, a prayer addressed to God in accordance with the mode of faith brought to light by Christ; and for him to say that he will do, or execute, the granting of that prayer can only mean that as he is the chief agent in the whole angelical forces, by whom God visibly does anything and everything secondarily; he will therefore perform the direction of Jehovah. If, indeed, it be true, that all the works of God are performed through agents, and Christ is the chief and first of all intelligent ones, then by him in the latter designs of divine power, in a subordinate position of execution, under God, but chief over the other agents, were the elements controlled and adjusted, and worlds created. By him were all the net-works of God's dispensation woven and perfected, and the details of grace and mercy effected. Hence, the answering of prayer, as executed in the mysterious manner of the spiritual sphere, is, indeed, the office and work of Christ, when in the sphere of his whole power and spiritual relation. For all this he supposes, by the tenor of his language that you will settle the matter of request or entreaty with God, the Father of all, and that for him is the office to second and perform the divine favor.

Again, he says: "No man hath ascended into heaven; but he that came down from heaven, even the Son of Man, which is in heaven." This statement, at first sight, is apparently a claim of peculiar priviledge, which is construed to mean a different nature for the Savior. It will be seen that while he yet spoke in this manner, being on the earth, he places the present tense, and says: "Even the Son of Man which is in heaven." The question therefore arises, whether or not he meant a peculiar degree and state of spiritual knowledge, which only he, on account of exclusive devotedness, had attained to. The import of the language looks like this: None but I have ascended into heaven fully, and it is a state that I enjoy on the earth above others, and to a greater degree when out of the flesh. The "coming down from heaven," implies some disadvantage by reason of this state of existence. It will be remembered that Christ claims a pre-existence in a spiritual state, and the scriptures intimate that he has physically and frequently visited the world from the beginning. It appears that these physical visits, wherein the flesh and nature of our present organization is assumed, are the exceptions to the general life of Christ. Not only so, but the law of our present existence appears to bar much of the knowledge, memory, and strength of the spiritual state, so that in submitting to the law of this life, there has to be a comparative descent from that comprehensive knowledge and power belonging to the being under a different law. However, this would not account for the exclusive privilege of Christ entering heaven; because, if a special divine nature is denied the Savior, whereby he is revealed as the proper pattern of what humanity is, has been, and is capable of, the same pre-existence may be claimed for the whole family of men; so that if Christ lost anything by descending to this state of life, so did all others who are under the veil of the flesh. Therefore, Christ's intimated prerogative of being in heaven, rests altogether on his superior knowledge, experience, spirituality and perfection, in any state of existence, where he may be placed with his fellows.

The Jewish idea of heaven was a proximity to the presence of God; and it is probable that he who felt conscious of both doing God's will and manifesting his likeness, being seconded with power from on high, and surpassing any other who came in the name of the Lord, must have realized that no man had filled the standard of the Jewish notion of heavenly favor but himself. Besides, this statement comes from one whose manner was to speak briefly, leaving it to the imagination of the hearer to supply the modifying clauses, in accordance with the whole tenor of his doctrine.

It was just like the Savior, as is plain from his sayings, to say

briefly that none had ascended into heaven but himself, when he simply meant that none had attained to that degree of spirituality and favor with God as he. Little reliance can be placed in isolated quotations from the scriptures, especially when the circumstances under which they were spoken are ignored. For this reason, while treating of God's unity and Christ's humanity, we will refrain from producing the host of sayings and statements confirmatory of the views herein advocated. However, it is proper to face these stumbling-blocks on the other hand, which, without regard to the offsetting statement to the contrary, are hurled continually in the way of a progressive interpretation. In all common sense and practical transactions, the mode to settle conflicting statements would be to inquire which view is reasonable; and, accordingly, give judgment and decision; but the situation of the scriptures, and the manner of treating it, is like we were to suppose that a collection of weapons are found, up to which every one rushes and catches the first that comes to hand, and returns and fights with his chance selection until the last. Each is committed to his faith and creed, and would rather that the heavens would fall than modify his faith in accordance with reason. The great object should be to inquire what is the principle taught from all that is written.

The spirit of that inquiry cannot have free course where the convert is made to take allegiance to a certain form of faith as soon as he begins to take a religious interest. Being committed to a cast and limit of doctrine, he becomes governed by the rule of instruction rather than that of reason. He is under the bond of other men's thoughts and fancies, and restricted in his intercourse with other elements of faith. Being partaker of party interest, he is set to a line of belief that he is bound to support, and which he carelessly receives and urgently offers.

But the blessing is not to instruction as compared with reason. The sacred types say that Rebecca gave birth to twin sons, who afterward vied with each other for the mystical blessing of their father Isaac. Esau, being the elder, was nevertheless supplanted by his brother Jacob. After experience, the first two principles developed in primitive life are instruction and reason. The graduated scale runs thus: First, observation; then experience; then instruction and reason. We have treated of these first principles as agreeing with Abraham, Isaac, and Jacob, respectively;* but the line and seed of Esau are as significantly pressed to notice in the scriptures as are the children of Jacob. What then of him? Why, who, and what is the proper twin brother of reason, figuratively

*See pages 111 to 121.

speaking? What is it that guides our infancy after we have had experience to appreciate any word of guidance at all, and before the reason is yet operated, so that the individual goes comparatively on his own responsibility? Is it not plain that it is instruction? The parent's course toward the child shows that it is. The general principle which everywhere protects, guides, and teaches the weak and young, shows that it is. The prompt interference of revelation, with signs, miracles, and special divine interposition, in the early periods of moral progress, show that instruction precedes the state where men are prepared to judge good and evil. But the relation of one to the other is very intimate; and though instruction is necessary before reason is developed, so apparently as to establish the distinction of younger and elder, yet not enough to destroy the co-existent relation they bear to twin-brothers; for in development everywhere, individually or otherwise, these two principles operate together. But the great question is, which should predominate in the course of the religous system, and which shall work out the beneficial effect that insures the prophetical blessing.

Now, the heads of the tribes who were born of Jacob are interpreted to be doctrines or principles of the whole world's faith; but the contest between Jacob and Esau is between themselves as to which shall convey a typical blessing on the principle each represents. The point then is, is it reason or instruction? It is said that Esau took three wives of the daughters of Canaan, and that by one he begat six sons, by another four, and by the other three. Now, bearing in mind that the father of these children spiritually implies instruction, and that a typical delineation of them will call for the children to be in the same general likeness, we are to look for the application in a summary of universal religious instruction in as many separate individualities as the children of Esau indicate. It has already been observed that the heads of these patriarchs, in their first generations particularly, partake of a figurative character. Thus it was that Ephraim and Manasseh were emphatically proclaimed to be the children of Jacob, he having anticipated their typical application. If the children of Jacob are shadows of a comprehensive doctrinal principle as the natural result of operating reason, then those of Esau, in the character of instruction, are in like manner as general in their application. Now, the first general forms of religious instruction come under six separate heads of revelation; rather, there are six separate revelations; at least, what purport to be such, to which the whole world is divided in their faith. First comes that of the deistical, which is called the revelation of nature, and to which the more natural element ad-

heres. Then the Jewish, the Christian, Mohammedan, Mormon, and Spiritualistic in order; each of these is claimed to be, by the adherents of each, a particular and authoritative form of instruction to them. Hence, if we are to admit any spirit, force, life, or application to the sacred types, and may be allowed to direct them to the only fitting scene and objects to which they are appropriate, viz., to the realities of the church and world, as connected with the chief object of revelation, then we may reasonably conclude that in the positive and actual existence of these six forms of instruction in the great scene where the interest and foreknowledge of the Creator is directed, for the purpose of enumerating all the causes and agents of progress, we have found the first six sons of Esau existing as prophetically and spiritually designated. After this come four general forms of instruction of a somewhat different cast, but still retaining the individual marks of religious instruction. These consist of four distinct bases of belief pervading the religious world. They are the Unitarian, Trinitarian, Calvinistic, and Universalist's foundations. The several sects sympathize or are repelled, according to their agreement on these four grounds of distinctions.

Then comes another form of instruction that relates to church government, and again divides the religious world into Episcopal, Presbyterian, and Congregational casts. The following plan will represent the order and distinction more vividly, and in the presumed agreement with the three wives of Esau, and the three families of children belonging:

ESAU—*Instruction.*

Six Children by Ada.
1 Deistic Revelation.
2 Jewish "
3 Christian "
4 Mohammedan Revelation.
5 Mormon "
6 Spiritualistic "

Four by Bathshemath.
1 Unitarian base of Belief.
2 Trinitarian " "
3 Calvinistic " "
4 Universalian "

Three by Aholibamah.
1 Episcopal form of Government.
2 Presbyterian "
3 Congregational "

Now, these forms of instruction may properly be anticipated, because of their influence. They are mainly acknowledged; at least each asserts its existence, which is the main reason of their being shadowed by the figure of Esau and his generations. The favor of Isaac, as representing the divine authority, inclined to principles rather than to forms, and makes a modified reason pre-eminent, and principles, as the result of reason, paramount to even the instruction of revelation itself; much more so to the creeds and forms toward which the hosts of the earth and the religious heavens rally, to their hurt. What is revelation, single-handed, as coming to us to-day, without some principle to guide us in its interpretation?

We protest to you that it is weak and ineffectual unless a vigilant oversight of the reason attends all its efforts and all its instruction. If he who trusts in the dictates of the conscience will thereby attain to a correct principle of belief and action, it serves the purpose of the Creator; but if, turning to revelation, with the less help of reason, he does not recognize the weakness of language, but stumbles over brief terms and figurative expressions, then that which is appointed as a blessing becomes a curse. And here we think is the point of complaint. Having fished at random, or, what is worse, selected with preconceived ideas, the brief passages of the Bible are caught and cast to a mold of literalism, and preserved to feed new converts. How many are willing, after having excited a healthy, religious interest, to let the subject free, saying, go and sin no more. The policy is rather to say, come close to us, that we only may prescribe for you.

In the early times churches were distinguished by localities; now by vigilant and opposing interests, and, it is charitable to add, by different shades of belief. A town of five thousand inhabitants must be at the burden of erecting ten churches to accommodate five hundred church-going persons. This, you say, is order, convenience, and peaceable enjoyment of private opinion. But would it not be better, for the sake of truth, if you could get closer to some of the errors of your brethren? As long as an exclusive system prevails, each sect hardens like cement into its own mold; and if the material of the belief is tinctured with the crude notions of less favorable times, and blended with misconception and false doctrine, then the Creator will have no pleasure in that form of instruction, but will reserve his blessing for that principle of reason that is not dependent on sect and creed for the extent and coloring of its faith. Now, creed, as operated, leaves little liberty. It presents an orbit in which the faith may revolve, far from the influences of other planets, and not, like the order of heaven, intermingling with each other in their circuits, balance and hold each other in place.

Hence it is that there is as great an evil in the manner which maintains a false foundation as there is in the subtle appearances that lead to that foundation. It is said that Christ was crucified through weakness; and in like manner the church goes astray through the weakness of the written Word and the various circumstantial conditions attending it.

The prophet Daniel was greatly exercised to know the destiny of his people and in learning many things of them through visions and glimpses of the future, he was astonished to see how his mere nation and people faded into insignificance before the broader subject of the whole question of moral progress. It is to be taken for granted that he who saw so much of the future must have had presented to his view so important a sight as the apostate appearance of the church. On one occasion he relates how that he saw the four winds of the heaven "strive on the great sea," and that "four great beasts came up out of the sea, diverse one from the other." Now the terms of this vision, when subjected to the system herein advocated for the interpretation of the Bible, reveals much which bears on the subject in hand.

In the first place, the term "sea," though relating to human society, has a more particular application to the strong and arbitrary element of that society. This has already been defined in treating of the seven days of Genesis;* so that the sea, the scene of this vision, relates to the violent, arbitrary, and literal aspects of society which construes the appearances in heaven and earth in accordance with its own selfish ideas and limited spiritual perceptions. It was from such a sea as this that these four beasts had an origin.

The "four winds of the heaven" have also been defined in giving the relation of the several parts of the tabernacle and temple. Good and evil, cause and effect, are the four cardinal points to which the mental vision awakes, and these first attract the opening faculties of the young, and the early attention of the world at large.†

The language would be that these four appearances strove together in making an impression on an element of society whose very nature was disposed to interpret what is seen in nature and scripture concerning good, evil, cause and effect in the light of its blinded and selfish disposition. Therefore, we are not to expect that the four mental conceptions, coming up out of such a sea, are the correct inferences from the appearances of nature and scripture.

What manner of ideas they are is indicated by the four winds that strove together. If good and evil, cause and effect, sought to make their impressions, then the conceptions are relating to those

* See page 26. † See page 182.

four appearances respectively, and nature and revelation are supposed to furnish the material from which the inferences are made concerning what is the first cause; what is good and what is evil; or, in other words, from all that is furnished in life and scripture concerning these four qualities, a mode of thought and practice is adopted respecting them.

The order of these beasts is determined by observing which is naturally the subject relating to beginning, as compared with the others. It is obvious that it is the one concerning the primary cause of all things. Here the minds of all were exercised, and the sages of old struggled to mold a proper idea. But the conclusion arrived at, as indicated by this vision, wherein a doubtful and worldly influence is made to govern the decision, is necessarily one of error. The world, therefore, having exercised themselves with the cause of things, and governed by the passions predominating, manifest the first general mistake, by giving birth to the notion of a plurality of gods. The idea of a strife relating to the cause of things would naturally lead to the question of the center of power and origin. On this subject the ancients made decided inferences, and established the prevailing belief in a plurality of gods; so that the first beast is embodied in that idea whose head is idolatry. Daniel further describes this beast, by saying that it was "like a lion, and had eagle's wings;" and then enters into a prophetic history of it, by adding: "I beheld until the wings were plucked, and it was lifted up from the earth, and made to stand upon its feet as a man, and a man's heart was given to it." The lion has always been esteemed a figure of strength, and in this case has reference to the firm hold and great extent of the early natural belief, which though absolutely associated with idolatry, still fastened upon many virtues dear to the people and important to society, and, therefore, tending to perpetuate the idolatrous system.

Immediately interwoven with this system of worship was the interests of philosophy and science, which for a long time attached to the idolatrous customs. In fact, the worship of the sun and stars directed the attention to an observation of the motion and appearances of the heavenly bodies, thereby developing the science of astronomy, and revealing many other facts on which a plausible philosophy was erected. Wings are a propelling force, and those of an eagle convey an idea of strength, in conformity with the character of the figure. But the eagle is suggestive of traditionary philosophy,* so the wings referred to must be the propelling forces of that reality. These are evidently facts of nature and inductive

* See page 281.

inference. These are the wings of traditionary philosophy, as handed down to us from the dim past. They were also availed of by the more systematic form of ancient idolatry above noted, and served to give it character and effect, down to the time that the whole system was overthrown or transformed by the influence of Christianity.

But by this means, and for a long time, the men of Babylon and the whole East, combined with the universal strength of empire to prop or perpetuate an embodiment of strength in the system of idolatrous worship. This was established by a continual reaching after the origin and cause of things, and had received coloring by the interests and dispositions of the times.

But the after history of this beast, which is made known by Daniel's continuing to say, that he "beheld until the wings thereof were plucked, and it was lifted up from the earth and made to stand upon its feet like a man, and a man's heart was given to it," is the point that bears on the subject in hand. Such a description as this, implies a great chance in the subject of the vision, denominated the "first beast." To have the wings plucked, denotes that natural fact and inductive inference were disconnected from it; and to be "lifted up from the earth," at the same time, goes to show a certain exaltation. In short, it undergoes a change that altogether alters its appearance, gives it a more respectable aspect, while at the same time it is shorn of strength, and the former means and facility of motion. All this simply means that idolatry has embodied itself in a new form, for it must be the idea intended that it is but a system of idolatry still.

Now, the inquiry is pertinent; has that old form that prevailed previous to the Christian era, known as heathen philosophy, and embracing a literal and plural worship of gods, undergone a general change as respects the great portion of the world over which it held sway? Yes; in the most civilized and influential countries it has become extinct, and in all those great nations and cities, where it once prevailed, the people are called to the temples by voices and motives essentially different from those which incited the ancients to the worship of the gods. By the onward march of the cross, and the sword of Mohammed, that old form has become still in the dust, and, save in those far off countries of which early history take little note, the works of men's hands, the creatures of the earth, and the host of the heaven, find few to bow down literally, doing homage to the superstition of old. The spirit that penetrates the secrets of nature, or follows the curious questions of the mind, is no longer associated with that dread conception which sacrificed,

trembled and blundered before high heaven, in the dark ages. Nevertheless the vision, though marking the great change to a more prepossessing aspect, still supposes a continuation in a different form, and one still retaining an idolatrous character. Now, here is the point of connection: if we judge right that the humanity of Christ is as absolute as the nature of every man who comes into this world; if we judge right, that the Holy Ghost is simply the authority of God, and hence is not a person in the Godhead; if it be correct that God is One, and nothing in heaven or earth can multiply his personality, then the whole system of Christianity embodied in Trinitarian worship is idolatry. It is the likeness of that folly of old which accords to the creature what is due the Creator. It is the image of an extinct superstition that retained the faith and worship of Babylon, Persia, and Rome, making all bow down to the works of men's hands, or do homage to the heroes who came down from Jupiter, and the other planets. What! being lifted up from the earth and made to stand on its feet like a man! If the first foundation be correct, and this beast is truly the ancient system of plural worship, we are at a loss to conceive of any change which idolatry has undergone that agrees with the figure, except it be the more refined aspect that is presented in a spiritual form of the same principle. Surely China or Africa do not present idolatry under any more favorable garb than Persia or Greece, and no change so remarkable as the figure indicates, has ever happened to idolatry in the course of the whole world's history, except it be the lamentable transfer from literal to spiritual idolatry, which it is the discreditable interest of the Trinitarian system to represent and recommend. The form and heart of a man become features in the figure in its changed state, as well as a general lifting "up from the earth." At first the beast is in form as the beasts; then to say it is idolatry as a system of old, agrees well with the indiscriminate custom of the time, of making any and all objects to receive the veneration of the worshipers, but the figure being changed to the form of a man, implies the more select intelligent and spiritual aspect, typified as the object of men's adoration, under the changed state. Not that the figure of a man denotes a worship of humanity, but simply idolatry under a more spiritual garb.

But the perversion of church doctrine lies in many other channels besides the doctrines of God, Christ, and the Holy Ghost. Following out this same vision of Daniel, we come to other points that have an application to the times, and bear on the general subject of Christ as a "sign of the falling and rising again of many in Israel."

The second beast was "like a bear," and "raised itself up on one side," had "three ribs" in its teeth, and they said to it "arise, devour much flesh." The phenomenon of evil is retrospectively the second subject with which the former philosophy exercised its theorizing bent, and may therefore be esteemed the second "wind of the heaven" that effected a result of opinion. Therefore, a "beast came up out of the sea," or rather an idea was molded on the subject of evil which was governed in that mold by the arbitrary, selfish, or brutal, element interpreted as the sea. The bear is a fierce, ill-natured and treacherous beast, which fact at once leaves an ill impression of the ideal conceived on the subject of evil as prefigured by that animal. But the development concerning the subject of evil is remarkable on the matter of treatment. It very soon became apparent that grave difficulties beset the path of human efforts and designs. The cause of it was less a matter of interest than a summary way of disposing of it. In a time when muscular strength was more exercised and developed than the intellect, and when the animal passions predominated over the moral sentiments; when selfishness, vice, and brutal force reigned supreme, what manner of idea, and what custom of treatment would naturally gain ground and become established? We venture to say that it was an idea and method of severe measures, so that the second beast developed by a barbarous age and element on the subject of evil, was that of extreme punishment, whose head is violence. The history of the past teems with confirmatory evidence. The wars of tribes and nations, attended with life imprisonment, torture, or death to the captives, or even utter extermination to subjected countries, fill all the dark range of the early times with scenes of bloody contest and savage extremity. This cruel, murderous sentiment of punishment and revenge seconded well the ambition of kings, and the sensual rampage of the lower passions, so remarkable of those who, by brute force, had put themselves in power and authority.

The universal reign of barbarism confirmed and adopted this summary manner of combatting universal evil, and a general custom of extreme severity rested like a dark cloud on the conflicting interests of men. This was the mode of thinking and acting, of long standing, and of general application at the time of the Christian era. We mean literally, nationally, individually, and universally, among all at that time. This is the one side of this second beast, wherein it has been established physically and in a political aspect. But it is said that the beast "raised itself up on one side," thereby showing that this notion embodied in extreme punishment has two sides, when prophetically and historically viewed.

The description of the beast raising itself on one side is a departure from the natural limit of the figure and of the animal in the figure; but this is only the more pointed as relates to the object typified. The language shows emphatically that the subject prefigured has a distinction in its appearance, in the same manner that the figure of the lion notes the changes of the world's history and the varied features of idolatry.

Now, it appears that this other side relates to the spiritual or doctrinal ideas on the subject of evil and its treatment, as found embodied in popular religion. Being "raised up on one side" denotes a more refined molding of the same sentiment; but as still the features and characteristics of the beast are retained, it implies that the general idea of extreme punishment has only assumed a more spiritual molding.

Then, it is in order to inquire how much of the extreme severity attaching to the doctrine of punishment is due to the dreadful practices prevailing at the time of the inauguration of Christian faith. It must, indeed, be reasonable to suppose that the fierce exterminating customs and notions that enshrouded the world like a blight at the Christian era, must have given coloring to the terms and expressions on the subject of punishment in the New Testament doctrine. We have seen that the old prophets, speaking in the name of the Lord, have found it convenient—yes, almost necessary—to adopt the current phrases of their times, and to illustrate their mission by figures drawn from the fabulous or false notions of their day. By a figurative system of language, a severity of punishment, as is within the limit of moderation and in accordance with the divine plan, may yet be properly illustrated by reference to the more extreme popular notion existing on the subject. Indeed, it appears that no reference to the subject could be made in any terms without its coming under the coloring of the extreme notion of the times, because they had no appreciation of punishment that is severe except torture, life imprisonment, or death. In many instances mere death did not serve the purpose; and a regard to the health and life of the victim was had, so far as it would merely retain the life for the purpose of continued misery. Those who entered their cells were never let out, and an unmovable course of cruelty toward the offender was esteemed a virtue and mark of strength. Hence, it is possible that the figure that says, "the worm dieth not, and their fire is not quenched," was borrowed from the custom of punishment prevailing at the time this language was used.

The term "forever" is also made to confirm the doctrine of punishment, for the very reason of this prevailing notion and excessive

manner of treating all offenses and offenders, such as characterize the monstrous cruelty of past ages. On the contrary, many instances there are that show that "everlasting," as used in the Bible, is not necessarily a reference to unlimited time. Abraham, when told to view the land to the east and west, north and south, and instructed that it should be his "forever," came much short of it as a continued possession; and though the import of the language is doubtless that his seed spiritually, and he as a type of the observational and moral interest, should develop and retain the honor of cleansing all doctrines derived from the agitated questions of cause and effect, good and evil, yet still there is expected some literal fullness in the terms of the promise; so that the term exposes its limited nature, for his seed did not always possess the land he then viewed.

Another instance occurs where advice is given concerning the policy to be pursued to retain the support of a certain people, and it is recommended that, if the king will do so and so, they will be his servants "forever," meaning, of course, as long as the ordinary circumstances and relations of nations permitted.

Again, a manner is given to confirm the subjection of a servant by boring through his ear with an awl, which process is said to bind him forever, meaning, of course, as long as his life should last. There are many instances of this nature in the sacred writings showing the limited nature of "forever" as a substantive term. And if "forever" may but define a limited period of time, then the term "everlasting" is but a lasting that continues forever, or a limited time. So, if the term "forever" only indicates a limited time expressed, then "forever and ever" are but two terms in the same import, and can but define two of the great dispensations of eternity, wherein changes, general and grand, must continually occur, as the result of mental and physical causes. If the inquiry is to arise as to who or what authorized this dark sceptre of eternal punishment to intrude itself into the religion of Christ, eminent for grace, mercy, and charity, we think that we are justified in answering that it entered through the door of misapprehension, by ignoring the circumstances of the former times and the weakness of language, wherein the church is betrayed to suffer the intrusions of a current expression, begotten of false notions and fierce, inhuman customs.

Weakness of language? Yes; suppose the term "everlasting" to be descriptive of eternal duration, what then is gained by saying that there shall be everlasting punishment? Will any one deny that even by the most benevolent system of progress that punishment will be eternally used, as the occasion requires? Is, indeed,

the throne of God maintained by judgment? If so, then for all eternity punishment will be used, because it is involved in judgment. Now, that which must be eternally used may be said to be eternal; and hence we have eternal punishment, conveying a full idea of duration, without an incessant scene of torment where the creature lifts up his eyes in untold despair. The difference lies in one idea being attached to the term everlasting, so as to make it hinge on the point of unceasing pain, without probation; whereas, in the other case, while carrying the same force of duration to punishment as a lasting principle, it supposes that it will only be used for the purpose of correction; and that its duration as affecting any creature is limited by the necessities of the case. Does not the apostle Paul imply that everlasting and eternal became descriptive of punishment, on the ground of God's eternal oversight and correction? He recommends that they leave the first rudiment of doctrine, enumerating faith, repentance, and many others, and then submits "eternal judgment." It certainly did not refer to continued punishment, for the idea of judgment in the scripture sense is mainly one of adjustment on just principles. The vengeance of eternal fire, therefore, becomes a part of religious judgment indeed. The prophet says: "In measure when it shooteth forth He will debate with it. He stayeth his rough wind in the day of the east wind." So the aspect of God's working is not of unjust vengeance, when viewed in the light of the cause and object of things. He adds further: "by this," meaning punishment, "shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin." This reveals the dignity and eternal nature of punishment for an object; but the object is one of such a nature as not to admit the least unnecessary pain, much less the inconceivable woes summoned up by the witchcraft of perversion. It means rather the baptism of the Holy Ghost like fire, as spoken of by Matthew, and as adopted by the system of divine government, and intrusted to the ministering angels and spirits.

There is another passage which, at first sight, looks emphatic as a confirmation of endless and incessant misery. It reads, after speaking of them who obey not the truth, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." But it is evident that this is the inevitable destiny of what constitutes a wicked person. There must be the person and the wickedness together. The destruction of the person of the wicked, therefore, would simply be the separation of the wicked qualities against which the everlasting destruction is pronounced. Can any one retain the qualities that consti-

tute wickedness, and with them, resist the determined intention of the Creator? To all such, there is, indeed, the prospect of everlasting trouble, worry, and torment, but the term destruction attached, implies more of hope than of despair; for if the qualities that banish from the presence of God are destroyed, where will be the wicked person whose responsibility in the rebellious position was mainly in that sinful connection? The condemnation of the law is against sin in the first place, and against the sinner in the second. Therefore, if everlasting destruction is the destiny of sin, as is evident, and which must have the result to separate all persons from a participation in the combination that fully makes the sinner proper, where will be the person, but saved from the condemnation of the law pronounced against him in the second degree. All this only means that the object of all penalty is to save us from evil and from serious offenses, and that by the determined counsel of the Creator, this object will be accomplished. Again, John speaks of a "sin unto death," of which he is in doubt, whether it should be prayed for or not. He says, there are sins unto death, and others that are not unto death. Here, too, it is obvious that John is speaking of some grievous offense against the authority of God that cannot be overlooked, in accordance with the terror and majesty of the divine government, which will not brook a contemptuous treatment of His authorized agency. John was treating of the subject of being forgiven sins, which, if it means anything, must mean to be freed from a course of punishment, intended for a warning and training of the experience. Paul understood the matter when he said he had delivered a certain one to Satan "that he might learn not to blaspheme." Now, if Paul had seen some mitigating circumstances, he might have forgiven the offense, even in the capacity of a divine agent; but as he did not, the man was subjected to a course from which he might learn better. In other words, he had "sinned a sin unto death," and must learn a lesson, so that no wish or prayer of his friends could avert his condemnation. If Paul had overlooked his folly; rather, if the Almighty had overlooked the matter at the solicitation of Paul, we should say then that he was forgiven; but, if the offense was such as Paul knew was not passed lightly over by the just and good Lord, he should not have desired, or prayed, that his punishment should be averted. Now, to be forgiven of a thing is not to suffer for it; but not to be forgiven of an offense, means simply to be punished for it. All sin that subjects to suffering is death in a spiritual sense, and there are offenses that call for death literally. In either case, the plan of the Divine Ruler of all things must be acquiesced in. While the broad foundation of

universal salvation is laid, and God makes known His benevolent counsel, it just there and then becomes a terrible thing to fall into His hand in the attitude of rebellion, and contemptuous slighting of His mercy.

For all this, no intimation of unceasing torment or utter despair need be gathered from the passage in view, for it is a question of forgiveness and consequent escape of punishment temporary, or it is condemnation and consequent punishment according to the crime, intended to teach the individual not to blaspheme.

But the beast in the vision of Daniel had other peculiarities in its raising up on one side, indicated by ribs in its mouth. The idea implied by "three ribs" in its mouth, is that it had been preying on other principles. Suppose, for instance, that extreme punishment is the object of the vision, and that eternal punishment, as known in modern theology, is that other side of the beast. The three ribs, then, are in the aspect of doctrines being preyed upon by the dark system of eternal punishment. It is in order, therefore, to observe whether or not there are any systems, or bases of belief, unfavorably affected by this terrible doctrine. Yes; the justice, love, and mercy of God are directly affected. It is no use to argue the present probationary state, and say that ample time and offers of grace are given, and all that. No considerations, no reference to the majesty of law, no artifice of argument or skillful pleading can persuade the reasonable soul that eternal or endless punishment does not cloud and destroy the real spirit of justice, mercy, and love of God. The three ribs seem to have been adhering together, as if belonging to one animal, thereby typifying the three doctrines in the one base, viz., those concerning the attributes of God. Thus, it was shown what is the particular character of the beast, as well as its antagonism to general truth; for, in addition to all that is implied by the three ribs being in its mouth, it was said to it, "arise, devour much flesh."

In order to bring the application of these two beasts more plainly before the attention of the reader, we will submit a skeleton of them, as above argued. We will then turn to note the other two belonging to the same vision, which also have a confirmatory point on the general subject of erroneous church belief and practice, as well as in reference to more general perversion in all the world as opposed to the best interests of society, and all the doctrines that the subject of Christ's body typified.

First Beast—Developed by subject of Cause—Plurality of Gods.
Wings—Fact of Nature and Natural Inference.
Second State, with a man's heart—Christian Trinitarianism.

Second Beast—Developed by subject of Evil—Ancient System of Punishment.
Other appearance, raising up on one side—Church basis of Eternal Punishment.
Three ribs in its mouth—Doctrine of the Justice, Mercy, and Love of God.

The first was like a lion; the second like a bear; and the third, developed by the other wind of the heaven, which is the third in order, viz., the subject of good, was like a leopard. An unfavorable element like that prefigured by the rough, stormy sea, out of which it is said those beasts arose, cannot be expected to draw correct conclusions of what is esteemed acceptable to the Divine Being. In other words, concerning what is duty and good. However, the latter subject necessarily has wrought with the inhabitants of the world in all time, and in the general history of the world has forced an opinion concerning it. But this opinion is one molded by the uniform doctrine and universal church, not to say arbitrary and unspiritual element, and therefore is tinctured with a literal and interested motive, coming far short of what is required as the duty of man. In short, the beast that would naturally be developed by such an element, on such a subject, is nothing short of a misconception of duty.

The strict term that will designate the third beast, considering the agents in developing it, is misapprehension of good. This means, of course, a coming short of what is really the religious obligations of men calculated to be acceptable with the Maker. The beast had four heads; thus pointing to the four chief points on which misapprehension of duty is centered. We will enumerate literal sacrifices, ceremonies, self-abasement, and church membership, as four groundworks on which men rest, and deceive themselves that they are fulfilling the law of good and duty of obligation.

Of sacrifices it is only necessary to refer to the practices of the ancients, wherein they labored to ease the conscience by the blood of animals and the flames of the altar. Even under the revealed system it was hard to dispossess the Jews of the notion that sacrifices were more acceptable than justice and humility. In fact it has always been the disposition of men to be careless about re-

straining their selfish motives, and then seek to atone for it by some disconnected act having little to do with their own inward perfection, or a recompense to the injured party. However, this was the prevailing notion concerning what was the duty of the offender against the creature and against the Creator. Even after sacrifices were hunted, and in a great measure exterminated, by the hand of a more spiritual conception of duty, there still cleaves to the notion of reconciliation with God a dark feature of blood and suffering, a remnant of heathen follies.

So strong the practice, we say, so prevailing the impression that the spilling of blood is acceptable as an offering for sin, that Christianity has bowed under the pressure, and acknowledged and declared that the literal sufferings of Christ on the cross, wherein his life was taken and his blood spilled by the hand of violence, is an atonement for sin, and an acceptable spectacle in the sight of high heaven!

This is misapprehension of the rankest kind. It is heathenism, which of old made the children pass through the fire to appease the gods. It is a contradiction of that perfect conception of the Deity that men delight to worship. It is blasphemy again. But, you will say, did not the apostles speak emphatically of Christ as an offering for sin, and make a special mention of those literal sufferings on the cross? Very well; it is granted. But under what circumstances were they speaking? Just emerging from a dispensation where sacrifices were a chief figure, and surrounded by the popular notion that the spilling of blood made atonement for sin; being hard pressed by the Jews on account of a departure from the former customs, how natural that the apostles, in speaking of the comparative virtue of Christ's dispensation, contending with the Jews, as they were, and knowing that the latter were conversant with his ignominious death in the interest of the more spiritual worship, how natural that they should use figures of speech drawn from the popular notion of the Jews and the whole world? Did the Jews advocate the ceremonial law, and chide the apostles for a non-observance of their sacrificial customs? The apostles answered: We have Christ for our sacrifice, the atonement for our sins; meaning, of course, that the knowledge and truth by him was the fulfillment of the law, and the proper object of their religious interest. Did the apostle say that Christ died for us, according to the scriptures? So we all believe, because he was murdered whilst in the interests of all, disseminating the truth.

Does he say that by his death we are accepted by God? Still that does not imply any necessity of the spilling of his blood, for

his devotion unto death was the crowning example in that whole life of sacrifice for the good of all men; by which also the resurrection from the dead was illustrated whereby the discouraging tenets of the Sadducees were contradicted, and life and immortality were brought to life. Had he died by any other means, and that death being caused by the same devotion to his mission, the same figures of speech would apply, and doubtless would have been used. But, under the pressure of a general clamor about the virtue of literal sacrifices, as was the circumstance surrounding the apostles, it is no wonder that they were forced into a form of expression, which, while it served to offset the virtues of Christ against literal sacrifices, at the same time borrowed much of that literalism which was rather intended to carry the mind up to a higher idea of religious duty.

Self-abasement is another head of the beast. This was manifest of old by cutting of the flesh, tearing of the garments, falling on the ground, abstaining from proper nourishment, and destroying of property, sacrificing servants, slaves, and children, and many other like barbarous acts, having no virtue in themselves, except in some instances, to show the earnestness of the subject.

In modern times, the misapprehension of duty still preserves the rites of penance rather than reform; or, under a more spiritual cast, marks out for itself a gloomy outline, forbearing from natural merriment, social enjoyment and innocent pleasures, never comprehending the spirit of religious requirement, that to do justly, love mercy, and walk within moderate limits of moral duty and faith, is all that God requires of men.

Another head of the beast is fulfilled in the deceitfulness of ceremony. Whatever that may be, when once established as a religious duty, it is liable to sap the spirit of true worship. Even the sacred privilege of prayer, when arranged for a time and set season, and looked upon as a duty, becomes a performance on which rests much claim to godliness, yet which is no more acceptable to the Creator than the careless request of a child would be to the parent when it should come and go, at set times, asking for something it did not need or expect to get, but which had merely exercised an idle prattle because it was wont to receive much from that quarter. The saying of blessings and prayers adds much to the weight of self-righteousness, and most always verges into an objectionable form before high heaven. This statement is not intended to insinuate anything against that hope and privilege—that blessing and favor—that the sorrowful, the poor, the needy and distressed, have forever to present their grievances in secret before the Father of pity and power.

The ceremonies of former times were less commendable, but have retained their hold as a religious duty, and forced themselves into objectionable prominence in the Christian system. What means this mysterious and gaudy array, so remarkable of the older churches, which so asserts a life and growth in these last times? The main service is with candles, ancient dresses, rising up, and falling down, in unprofitable and absurd manner. These things were endurable under a system of types, but what have we to do now with these ceremonies? Shall we except the sign of baptism and the sacrament of the Lord's Supper? It is doubtful whether even these would have been enjoined, did it not seem necessary to make a compromise with the former customs. When the Israelites were called from the idolatrous ceremonies of the heathen, it seemed a policy of moral reform that some flashy ceremony should attach to the Jewish faith, in order gradually to wean the people from the burdensome superstitions. Hence the ceremonial law, which by an economy of the divine plan was made typical of the detailed means of perfection. When Christ came with a new dispensation, and sought to call the people up still higher, he was made to take cognizance of the strength of ceremony, and how that it was necessary to yield to the strong desire for signs. And for the success of a new system that had to combat the prejudices of the time, there was admitted a remnant of the old plan of signs in the ordinances of the sacrament and baptism. Not that there is any virtue in the ceremonies. They are rather like all others, which in time are fastened upon under a misapprehension of what is good and acceptable with God, and made to build a self-righteous foundation where no real virtue exists.

The fourth head of the beast has been denominated church membership. Not that there is a necessary error in the modern custom of adhering to a certain society, but rather that the adhering is too strong and nonconditional. This is so, both as respects the requirement of the society and the subjection of the convert.

The misapprehension lies chiefly in the growing impression that entertains a necessity for open literal confession of faith, by means of attaching to a church publicly, and a creed particularly, whereby the convert is made to believe he has stepped from lines of the sinner, and made acceptable to God by a public profession of faith. Then are introduced a course of prayers, a close watch for frequent public profession and adherence to the prescription of the order. There, then, the individual rests satisfied, having "taken up his cross" by making a parade of what he is going to do; being accepted by the church, he is freed from condemnation. In most

cases among modern churches a high standard of morality is insisted upon, and which is maintained more because it is insisted upon, and therefore necessary to preserve a standing in favor, than because it is the voluntary offering of a free spirit, baptized into a sympathy with the divine requirements. In a multitude of such cases, if by any misunderstanding the individual should be turned out of the church, he would be under no restraint, but do wickedly exceedingly; simply because he would not any longer be solicitous for the consistency of his profession; and having not been subject to the law of liberty and faith, that foresees the Lord always before the eyes without the care of overseers, he will esteem himself under no obligation to virtue or strict justice. On the same principle, those who have not taken the vows feel themselves free from ordinary morality, because they do not belong to the church.

But perhaps it is the highest standard of faith and conduct that will seek to do right, independent of all professions and vows, and though in reality it be the ground on which we all must stand to be accepted as righteous, still no severity of censure should rest on those who from every means and motive in heaven and earth are seeking to turn many to righteousness. However, those who rest in a church acceptance on their having declared that they believe in God, Christ, and the scriptures, while as yet they deal deceitfully, and have little regard for the rights and feelings of others, are fully mistaken as to the obligations of the divine law, and fill that unfavorable measure of church membership which we call the fourth head of the beast like a leopard, in the vision of Daniel.

This third beast had "also four wings upon the back of it, like a fowl." As to these, we reason in this manner: The beast being a misapprehension of religious duty, or of what is acceptable and good, the wings must be some objects which further that misunderstanding; for the idea of wings is to facilitate the speed. But in this case it would be to facilitate the speed of misapprehension, because that is the beast that has the four wings.

Therefore, as the beast is such, and the heads are noted divisions quite general, whilst the wings were an extra, and it would seem special growth, that gives speed to the beast, particularly in a religious sphere, we are naturally to conclude that the wings relate to objects, and deceptive appearances in the sacred scriptures. Misapprehension of duty has a remarkable impetus in relation to what is the teaching of the inspired Word, and when viewed with reference to it, we find it strengthened and confirmed by four principles of expression peculiar to the sacred writings. The first is

the principle of mysticism that pertains to the Bible; the second, allegories; the third, figurative terms; and the fourth, signs.

These are four conditions of the sacred writing, over which the minds of men are wont to stumble, thereby facilitating the effect of misapprehension of duty.

A mysticism is a historic account of what is all probable or true, but which is intended to have a bearing on future events or principles. An allegory is a continued figure, fabulously constructed, bearing strong marks of its figurative intent. A sign is an event, an instituted act, or ordained ceremony, whose main purpose is the same as the others above. Figurative terms are expressions which in a literal sense are foreign to the place where they are set, but which presume on an exercise of the imagination and the faculty of comparison to call out their true meaning. It is needless to say that the Bible, the standard of religious duty, is remarkable for these four forms of conveying its teachings.

As we have said, partly through the weakness of language, we have much of this; and then, none can deny that there was an intention of obscurity. The fact is obvious. The whole plan of revelation looks like a terrible experiment at exercising the liberties and reason of men.

Not only so, but to catch the selfish and sensual, who in the former ages of existence despised the covenant of grace, and murdered the righteous continually; and who, being given over to punishment, are made to grasp at error, and to be checked and rebuked by the periodical judgments of the Almighty. These being yet under wrath, and attempting to approach a knowledge of the truth, are made to be deceived by appearances, and come short, receiving for their portion the burdens of ceremony and the curse of error under the veil of forgetfulness.

Accepting this obscurity as a matter of fact, the third beast is represented as follows:

Third Beast—Developed by the subject of Good—Misapprehension of Duty.

Four Heads—Sacrifices,
Self-abasement,
Ceremonies,
Church Membership.

Four Wings—Mysticism,
Allegories,
Signs,
Figurative Terms.

The fourth beast was "dreadful and terrible, strong exceedingly," and "it devoured, brake in pieces, and stamped the residue with the feet of it."

The fourth beast is judged to have been developed by the subjects of effects, or with reference to what is the end and object of life, from all that is presented to the senses. The idea is this: that the elements of society not favorable to faith, or particular about justice, being occupied with the works of nature and revelation, which are properly the effect of the Creator's hand, defines itself into an anti-religious form, that, to be properly designated, must be called sensual selfishness; for, this naturalism would receive cast by the sea out of which it rises. This has been defined to be an arbitrary and blinded disposition. Therefore, the beast becomes a form of sensualism that makes inferences concerning the appearances of nature, coming short of the real truth, suggesting skepticism, inclining to doubt, harboring infidelity, and inviting the reign of the passions. It is that hasty and unreliable inference which, beholding nature in a fixed state of rest, with the mountains in their place, and the great sea confined by its long worn barriers, says, thus it was, and thus it shall ever be, without change; that inference which, observing a fixed law governing the universe, can see no further than the effect of the divine power, not comprehending that great Cause who may work marvelously with all created things, revealing new laws, new life, and untold power; that inference that, beholding man subjected to the laws of death and decay, looks gloomily on the grave, and shudders at the unchangeable aspect of nature, saying, so it has ever been, so it shall ever be; let us eat and drink, for we perish and cease.

But this is not the whole measure. It is also that careless, cheerful element that is strong in its own flow of animal spirits, satisfied with the enjoyments of sense, and regardless of the stricken and weary, who have no hope in life; that element that laughs the faith of the spiritual to scorn, and with sarcasm and jest, bites like a serpent, ever poisoning the conscience and principles of the righteous. Finally, it embraces the dishonesty, follies and violence of the sensual and selfish world, that fears not God nor regards the rights of men; but which, being propelled by pride, appetite, and passional force, is made to fill up the sum of social evil, and to resist and check that work of progress, it was the office of Christ to inaugurate and carry to a successful consummation.

The ten horns of this beast—of such a beast—may be enumerated, as revelation has evidently anticipated them, viz., as comprehending the great effective points of selfish sensualism in all the world,

which universally combine to negative all progress and to distress and curse, according to the prophetic description of "dreadful and terrible." These should be enumerated according to the fact concerning, where selfish sensualism is obviously and really pointed, and where it has effect in distinct and positive perversion. These marks then are evidently found in the facts of conquest, extortion, bribery, murder, theft, fashion, appetite, despotism, hereditary right, and spiritual dictation.

Conquest is the overrunning of weak tribes and nations by the violence of war in the interest of a selfish policy.

Bribery is that evil that has a province all the way from the open and direct barter of truth and justice for the sake of gain, to the more subtle and refined modes of placing under obligations by insinuating services and gifts.

Murder is an act dictated by the rankest selfishness; and to appreciate the application of the figure of these horns, it must be remembered that the beast itself is sensual selfishness.

Theft is another evil that taxes the ingenuity of the protective department of government, and the alertness and resources of the honest and industrious, continually preying on the substance of others, and setting the moral law at defiance.

Fashion as an evil is a frequent change of standard dress carrying with it the influence of the great and rich, as well as the intelligent and progressive. For this reason, viz, the air of respectability attached to it, it becomes an object to emulate the changes of the times, and becomes identified with the honorable. However, fashion not being confined to a correct principle, by which it would only suggest a change on the ground of improvement, or what is more neat and convenient, comely and essentially better, the whole mass of expectant society are made to rush at every freak and folly that may be dictated by some selfish or brainless clique at the head streams of influence.

In fact, the frequent changes in the standard of dress come more through a vanity to suddenly remove from the emulations of the poorer classes, who cannot afford to make the change, than from any continual improvement. And this being the case, a selfishness which, because it is in a position of wealth, and seeing that the imitative faculty of society is distressing all the poor to keep up the standard of respectability, will so recklessly flaunt and bewitch the fashions, does not recommend its advocates, or identify them with that genuine benevolence that would ameliorate the condition of the poor and fill the measure and mission of the Savior.

It has not been enough to distress by the fickle selfishness that

would forever remove the covering of the laboring classes; but fashion has pampered to a base, distorted sensualism, that ignores the perfection and comeliness of the human form from the hand of the Creator. By some means the ideal of female beauty is not considered perfected until a depraved taste sets the mark of deformity. In many of the manifestations of fashion we have much of fine art and much of improvement, but it is ignorance and blasphemy that will deliberately attempt to improve the human form by crowding the delicate internal organs of the body in a smaller compass than the economical hand of the Creator has placed them, and as is the fashion in modern society. The least exercise of common sense would teach any one that this is morally and physically wrong.

Suppose that some master of invention should produce a form for a purpose, and to be constructed on the same principle of economy as is evident in the plan of the human system. We then should expect a given space for all the workings of the several parts of that unity, but no more. Then suppose, after it is completed, and the object is accomplished by a perfect adjustment of all the parts, we apply a pressure that should force the delicate wheels and shafts in contact with each other, straining one a little out of place at one point, disturbing many of the main ones to a crooked and tangled working, creating a friction, and perverting the whole to a disordered and imperfect machine.

In all reason this is the case where a constant pressure is applied to the waist of the human body; and who can tell the suffering entailed upon society through this one deliberate folly of the times? Perhaps, if medical men will present us with the fact, it will be seen that there is not one lady in five among the fashionable class who is physically sound; but that the greater portion are suffering by disease superinduced by this folly of attempting to improve God's handiwork. So the lamentable fact is, that the strength of fashion outweighs every consideration of duty and health, and an ignorance on the subject of physical law is well in keeping with the outrageous practice.

Appetite is the gratification of the senses; but, as here applied, means an excess or morbid thirst for sensual pleasures not in accordance with the law of our being. On this head the statement applies that, on account of being led by the appetite and the craving after stimulants and irritating substances, the stomach becomes deranged, the bowels disordered, the brain affected, and the whole apparatus of the physical and mental system disordered. On account of excesses and indiscriminate appropriation of food, suffering, pains, and physical and mental unhappiness become the rule, and sound

health the exception. By gratifying a depraved taste and sensual appetite we suffer through life, complaining, and, dying prematurely, reproach the work of the Creator. From the earliest ages wise men have declared this. Science shows the evil in detail, and physicians continually reiterate the fact, or indirectly act on this theory. Notwithstanding, it is safe to assert that, out of all the millions of men who come and go with the ages and generations, but few enjoy their lives without pain and penalties for a violation of physical law. What the appetite desires, is made the delicacy of food; and the impulse of taste, natural or depraved, expressed by the term, "I like it," becomes a law by which a selection is made from the great mass of healthy and poisonous substances.

We are of the impression that a higher order of selfishness than that which now governs would place much restraint on the appetite, and require that reason and experience should govern the selection and preparation of food. But we are applying this strong, dreadful, and terrible beast, that is so particularized by Daniel's vision, to the sensual selfishness of the times; which cast of character, of course, has more of strength and terror than of real perception of physical and moral law.

Despotism is a disposition to dictate imperatively, without counsel or influence, principally manifested in positions of power, and without regard to the principle of common rights and privileges of men.

Hereditary right is a selfish assumption in favor of certain families or members of the same family, by which special privileges and special favors are secured to a few at the expense of the many equally entitled to benefit.

Spiritual dictation is an element blinded by a sensualism that can see no further into the object and liberty of religion than a visible organization having a head with supreme authority, and maintaining a rigid prescription of faith and practice.

Finally, extortion is a taking advantage of circumstance, position, or power, to exact more than is just; and is one mode which extreme selfishness has to prey upon the defenseless.

It will be seen that most of these channels of social evil are suggestive of personal interest, which is the germ of selfishness. If we will turn to the description of this beast, we will see that Daniel speaks of its teeth being of iron and its nails of brass. Now, iron is suggestive of naturalization, or rather what, as an element, is common and universal, having strength and common utility. As a figure applied to qualities and principles among men, it fits the general passional and sensual faculty so common to man and beast,

and especially that natural bent and disposition to be exclusively occupied with objects of the senses. This beast was summoned up, it must be remembered, by the subject of effect, which is mainly known by the works and instincts of nature; for we call these the effect of the great cause. The teeth, then, are suggestive of a certain instinctive naturalism, so common to the selfish element of society. In treating of the tabernacle, brass has been defined to relate to and embrace combination, special utility, and polish.* The outward appearance of sensual selfishness, as manifest at the present time, is remarkable for a refinement that, of itself, is of a special utility, in current politeness. This outward polish is often insincere. It it a curious combination, yet acceptable and comely. All the three figurative characteristics of brass are discoverable in modern politeness, as connected with a refined mode of selfish objects. First, it is of special utility. Secondly, it is a combination of which we are sensibly conscious, being an expression or act of good-will toward others, whilst at the same time it contains an element of self-interest. Finally, it is, indeed, esteemed the polish of society.

But the bearing that it has in this vision is simply that sensual selfishness avails itself of this policy of politeness, so that we have much of the outward attack of villainy and murderous deceit through a refined medium of approach.

Without any detriment to the principle, we may say that the current expressions of good-will and of praise are easily perverted into a base use, and that they are especially availed of to cover the approach of the deceitful, depraved, and violent. Let the deceived tell the rest, and the wise beware.

Daniel particularizes further, and says: "I considered the horns, and behold there came up another little horn, before whom three of the first were plucked up by the roots;" and then goes on to say that this horn was "more stout than his fellows;" that it "made war with the saints, and prevailed," wore them out, and thought to "change times and laws," and many other like oppositions, for a description of which see the account. Now, this little horn was diverse from the others, and had eyes like a man. It spoke "great words against the Most High," and had a mouth "speaking great things."

In order to ascertain what element this little horn relates to, we must observe closely the descriptive terms, and the relations and history of the elements enumerated as the ten horns. First, we will observe the diversity that is spoken of. In order to do this,

*See page 187.

we must make a fresh statement of what is the general character of the ten, so that we may know when a diverse character is presented. We will say, then, that they are, as a whole, anti-religious and sensual, making opposition to religion by following their own bent, without any particular care or intention to destroy revealed religious faith, except where it conflicts with their own enjoyment and interests. In other words, it is a character of opposition that is indirect and as against the system of revealed religion, neutral or passive, but which, seeking an enjoyment contrary to the spirit of religion, is fearfully subversive of virtue and benevolence. But the little horn in question was "more stout than his fellows," and "made war with the saints," whereby we are to infer that it was more direct, effectual, and positive in its nature of religious opposition than any of the above-mentioned influences. These horns are characterized in the main by indifference both to moral obligation and to mental and spiritual questions, so that the positive opposition to the saints and religion, such as is described as characterizing this little horn, and making the diversity consist in this positive opposition, implies that element of deistical resistance and aggression that has been noted for great power of reasoning, directed against Christianity and all special revelation; and in later times, a peculiar interest in the theoretical possibilities of the spiritual state; but still characterized by a rejection of scripture authority, and an active hostility to the universal church represented in all nations.

It is mainly by the opposition to the saints of the Most High, noted by Daniel, that we are authorized in supposing that it is an element directly antagonistic to the revealed system of religion; simply because that the saints of the Most High, in the notion of Dainiel and of the scriptures, are those who are attached by faith to the sacred writings. This we may say, whatever may be the errors and misunderstandings pertaining to that class, who as taught by the Bible believe in the revelation of God to men, a future life, immortality, and a hope through the resurrection of the dead.

The "eyes like a man" denote intelligence, for which the deistical element has always been noted, because relying on reason and unembarrassed by the misunderstandings so possible to the revealed system, it explores fearlessly the regions of mental vision, severing here and there a superstition that could not be maintained but by a strict adherence to some venerated authority or rule, and bringing to light new and unexpected truths that have distinguished it among the forces of modern improvement. It will be under-

stood that we mean that deism that believes in, and acknowledges a God, but denies a revelation from Him, which latter fact brings it in such marked antagonism to the adherents of the revealed system, who, by the notion of Daniel and by our own judgement, are esteemed the saints of the Most High. Believing it to be such an element, and one, too, that believes and acknowledges the deity, we might be at a loss to see how it could speak "great words against the Most High," in the mere matter of denying a revelation from Him, and in a consequent sincere opposition to those who do believe in that revelation, were it not for the further development of the deistical faith, which, absenting itself from the possibilities of a direct interposition of the Divine Being, and hence isolated to a chilling sense of God's indifference to men and matters below, it has verged to a standard, making the Creator a cold, distant, higher law or cause, scarcely differing from an inanimate means, only indistinctively suggestive of an individuality and personal intelligence, and merely admitting a cause or power, such as hurls the thunderbolt in the cloud, lifts the waves in the ocean storm, or heaves the earth in the commotion of elements. "Speaking great words against the Most High," is fulfilled not in a literal sense, but by the effect and tendency of modern deism, wherein the active, positive, intelligent personality of the Creator is obscured by a strict inference from natural appearances, without the modification of the scriptural idea of the Jehovah and God of the universe.

Having hit upon an object that bears a semblance to the description of this little horn, we will submit a form of the beast, as it will appear in the application, after which we will further consider it in reference to this horn, as herein assumed to agree with Deism.

Fourth Beast—developed by subject of effects or objects—Sensual Selfishness.

Ten Horns—Conquest,
Extortion,
Bribery,
Murder,
Theft,
Fashion,
Appetite.

Three Plucked up by the Roots—Despotism,
Hereditary Rights,
Spiritual Dictation.

Little Horn before whom three Fell—Modern Deistical Element.

In treating further of this little horn of the beast, it can be conveniently done by its further acts as described in relation to the other forces suggested as forming a part of the dreadful and terrible array of evil, delineated by the figure of the beast. That skeleton form will show that the three horns affected are, hereditary rights, despotism, and spiritual dictation; so, if a given description has brought us to fix upon oppositional Deism as the little horn, we are to ascertain, whether or not, the application is carried out by the whole prophetic account of the beast.

Now, there were circumstances in the era of Lutheran reform that placed skeptics of every class in a more independent position, and gave them an opportunity to express themselves either sincerely or vainly, as the case might be, against the authority of the church and its foundation. Those circumstances were simply a divided opinion, and a divided church and nationality, which, on account of the diverse interests and sympathies actuating the several parties, did not fail to furnish an asylum for new notions and lines of conduct.

Previous to that time such was not the case to any remarkable degree, but heretics and dissenters lay still under the reign of terror. The era that gave to modern sects their liberty, also gave occasion for the most extravagant dissent from the popular religion. For awhile, the more startling innovations were met with the severity noticable of former periods, and imprisonment and death were at least threatened to those who seemed to be recklessly turning society upside down. But this spirit of severity did not avail against the general uprising, for it was a national, religious, and social earthquake that was suddenly precipitated upon the world, and which wrecked the old foundations, and ceased not to shake every institution until this day.

The general cry has become, liberty for all; and loudest among those who asserted a free exercise of opinion, was the voice of those who had suffered the most restraint. These were they who were skeptical concerning revelation as a fact, and of the utility of church institution as growing out of the assumed fact of revelation. Though the revolution of the later centuries was an effect of a general uprising, yet a close scrutiny will disclose the truth that the deistical or skeptical element was the most active and effective to produce the general result.

This may be accounted for in the nature and situation of things at the time. The religious reformation and dissent was held in check by a reverential feeling for the mother churches, and the institutions that had so long ruled the world, and apparently been handed down from heaven.

The national prerogative of authority had been woven by a traditional connection with the revealed system of religion, and confirmed and strengthened by the church, under whose anathemas kings still trembled, and were in doubt. But the skeptical force was under no reverential restraint, and, smarting still with the remembrance of restrictions, chains, and tortures, it became allied with a bitterness of feeling and expression which, while it startled the more moderate reformers, served to give decision to the hesitating multitudes, who were in doubt whether or not their lives were their own.

Besides this, the deistical class of society, from a natural bent, being associated with art and natural philosophy, and at this period untrammeled by superstitious fears, and exercised to inductive reasoning, was well calculated to lead out in a contest that required more of ability and unscrupulous decision than of conscientious piety and reverential feeling.

Turning from the causes that in the nature of the case made the deistical portion of society chief in the uprising against the despotism of former times, we call attention to the fact, how that, in the middle periods of the reformation, but particularly after the era of the dissenters, through the revolutionary contest for liberty, down to the present, skeptical and deistical writers have followed each other in rapid succession and with powerful effect against every custom originating from the Bible; against the presumptious despotism of the nations founded on that peculiar prerogative of divine rights, taken from the Jewish customs; against the unjust distribution of property and privilege embodied in hereditary rights, also coming from the same Bible source; and against spiritual dictation in every form, as being a superstitious and unwarranted authority derived from the imposition of the Bible system.

That an element that was not allowed to even "peep" or "mutter" for so long a period, should avail itself of a reverse of feeling against a church that had been by far too tyrannical in its authority, is not at all remarkable; that a force which had always been opposed to revelation as a whole should attack unjust institutions which seemed indirectly supported by Bible authority, is natural enough; and that it should bring the terrible energy engendered by the remembrance of wrongs into the contest, and thereby become the chief cause in uprooting those three evils of society, so far as they are at all uprooted, is still most natural, not to say apparent, according to the history of the times.

This brings us closer to the point; for although the rising of this little horn was from the time that liberty was accorded to men to

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express themselves to extremes, yet the time when it effected an uprooting of the three, may be of a much later date. Indeed, it is described as a "little horn," which shows that there must have been an opportunity to gain some strength and growth before it effected its feat. Deism, at the time of its beginning as an active hostility to the religion of Protestantism, was first observed in England about the year 1642. France and Germany soon became an asylum for the same sentiments.

About the beginning of the eighteenth century we find a remarkable influence exerted by this power in question; and by the time of the American Revolution it was outspoken and took a most prominent part in that event—so much so, that it may well be questioned whether or not the colonies of Great Britain would have overcome their veneration for the old country, the institution of kingly government, and the ties of the church, were it not for the prompt and efficient stand-point assumed by the unbelieving forces against old-time customs and scriptural claims of hereditary rule and authority. It is highly probable, too, that much of the skeptical portion emigrated to the colonies as well as the persecuted sects; and, realizing their position under any prevailing religion, made extra exertion to control the Constitution of the United States of America to a most liberal standard. Perhaps the activity and remarkable ability of Thomas Paine, at the opportune moment when the people were hesitating, under a love for the old country and the old-timed institutions, did more to effect a union of feeling and a prompt action than any other cause that can be thought of. The same man's influence, with others of like sentiments, did much to control the policy of that Constitution which does not admit of despotism, denies hereditary right, and has struck the most severe blow to spiritual dictation that it has ever received. In fact, so far as this country is concerned (and millions find rest on its broad bosom), these three horns are virtually plucked up by the roots. Not only here, however, but as far as this influence of republican deism has reached.

Now this being the case, and considering the importance of such a fact, has it escaped the notice of a revelation notable for its historic forecast of the future, and of all the secret events and causes affecting the covenent of God to men?

Whether or not, that deism can be seen as the chief power in the independence of the United States of America, whereby we have, in effect, the most perfect uprooting of hereditary rights, despotism, and spiritual dictation, it is still certain that that form of belief is opposed to those assumptions in the abstract, and do, by belief and practice as far as it may reach, totally deny the exercise of such

existences. First, because it is imbued with the spirit of liberty; is strong by the associations of science and philosophy, and exercised to a reasonable view of men's rights and equality. Secondly, because it is opposed to every authority derived from a claim of revelation; and these three social evils attempt to prop themselves by antecedent customs derived from the sacred history and scriptures.

It is on this ground that the other description of Daniel concerning this power has a bearing. It is said that this opposition should "wear out the saints of the Most High, and think to change times and laws," and that they, the saints, should be "given into his hand until a time, times, and the dividing of time." This is the point that is covered by the general subject of Christ, as a sign of the sufferings of the church, and also the point that shows the weakness of church faith; rather its perversion, which gives occasion for the skeptic to pierce the believer with many a thorn. From the time that the least liberty was accorded, this opposition asserted itself by assailing the foundation of Christian, Jewish, and Mohammedan faith. Had the doctrines been preserved in their truth and grandeur, the skeptic would have been disarmed by his own weapons, and possibly given more attention to a candid and earnest search for the real truth, than an unconditional warfare against the whole fabric of revealed religion. But the selfish sensualism pervading society, and pressing in upon all departments, sacred and profane, forced the most famed institutions for virtue and faith, into the same mold of literalism, so that even the church, instead of being a perfection and praise, was little better than the old superstitions it had exterminated. At just such a situation and period as this, to loose the bands of the reckless reasonists, who suffered from a perverted revelation, and unfortunate effect of that revelation, meant little less than indiscriminate warfare, and a most effective onslaught in the Christian ranks. Such a battle really commenced to rage as soon as the revolution was fairly commenced, and the "saints" being ushered into an era of liberty, wherein they were freed from literal torture, realized that that same liberty had let upon them the whole force of the deistical or skeptical world, which, taking advantage of the defensless state of the church doctrine, has continually pinioned them to spiritual torture. The term "wearing out the saints," can have no reasonable application, except in that cruel element, vain or sincere, that seeks continually to sap the foundation of future life and hope through the revelation from God, by cutting off all connection from heaven to earth, and removing the Creator away in the distance, scarcely discernible, except as a primary cause.

The "times, time, and the dividing of time," seems to relate to the philosophical arrangement of months, as is explained in applying the Jewish sacred year to modern history. If the reader will turn to where it is explained on the subject of sacrifices, and in the treatment of the subject of the flood, he will be prepared to appreciate an application of time to those eras of our history so intimately connected with the fortunes of the world.* Now, a time in the scripture sense is not necessarily limited to a given number of years, simply because the term "time" is used. It may, rather, be applied to periods and terms whose limit of actual time is only to be determined by the circumstances attending the description in which the term occurs. We may say that the term "time" may refer to one of the great years, such as is noted in the divisions of twelve mystical months, or it may refer to one of those months. Or, it may refer to one of the periods explained as the fifty days, embracing the whole history from Adam. Circumstances of the description being the only guide as to which period of time is meant, we will, therefore, seek for a base for the times meant in this instance, by adhering to the strict history of scepticism, as manifest in the facts above enumerated. As it is evident that it has performed all this since the Lutheran era, the great times enumerated as the seven days of creation are out of the question. It will then be between the months of the great year, or the periods of the great days, or years, comprehending our whole time, and enumerated as fifty, including the year of jubilee. Now, modern scepticism, assumed to be the power "wearing out the saints," and it not arising until 1642 to be an active hostility, such as the description supposes by the term "wearing out," it renders it inconsistent to apply the "times" to the channel of the fifty years or days; because, if we will turn to that list, it will show that the year 1642 will be very near the era of the sixth day in the seventh week,† thereby leaving only two "times" to expire before the era of the jubilee; when it is reasonable to judge that the saints of the Most High are not "worn out" by opposing forces, but that the "judgment is set," and dominion is given to them according to the glory and hope of the fiftieth day.

It is reduced, then, to the one channel of "times," and this is the mystical months of the larger year system, which has already been considered and divided, according to the events of our history.‡ Now, the year A. D. 1642, when this power commences as a noted opposition in fact, directs us between the month marked by the dissent of Arminianism, commencing about the year 1621, and

* See pages 87 to 95. † See page 354, then 339 to 354. ‡ See page 93.

that of the Pietists, commencing in 1694. From about the year 1642, then, to that of 1694 will make a division of one of the "times," and give over a half time up to this latter period. This, then, being the first portion agreeing with the divided time, the other three are from the date above-mentioned, and are easily deciphered.

Now, the idea of Daniel is this: that through over three of these successive degrees of progress, as noted by the several eras of reformation, this skeptical element should take the fresh occasions that the increased liberty of these several periods afforded to "wear out the saints," by exercising all advantages of criticism, severity, and knowledge that the several "times" admitted, and by all means consistent with the advanced state of civilization, beset and worry the religious faith and all its adherents.

The several "times" are indicated by the names of parties, whose existence and influence gave rise to new divisions, as well as new reforms, which suggests their names as appropriate to mark the several divisions of the mystical year as so many times or months.

The times of Daniel's visions can therefore be represented as follows:

Divided Time—From A. D. 1642 to era of Pietists	about	1694
One Time, from Pietists to era of Republicans	"	1775
" " Republicans to Abolitionists	"	1861
" " Abolitionists to some future era.....		

Now, during the term of this warfare, it is further said that this power "shall think to change times and laws." This will readily be interpreted to mean the innovations that modern deism sets up in opposition to the long established ordinances derived from the sacred writings, and which it vainly supposes will remedy the existing evils.

Such we conceive to be the objects of the four beasts of Daniel, and such the subtle causes that have seduced the religious faith to grave errors and subjected it to the assaults of its opponents.

But to be more explicit about the objections to modern faith, we will introduce another figure of the prophetic oracles.

When the Israelites possessed the land of Canaan, they excepted the tribe of Levi from any part, by lot, like the other tribes, it being asserted that the "Lord is his portion." In fact, the tribe of Levi was put in the place of the Lords' way and work, and identified with the divine agency in a special manner. It will be noticed by turning to the philosophical application of the Jewish tribes to the main principles of doctrine, that the tribe of Levi stands for atone-

ment.* If it be a correct system which so interprets the sacred history, then it may be expected that the Almighty has very pointedly connected that tribe with Himself; because, if it stands for the principle of atonement, God being the primary mover of all good, would most assuredly appropriate the tribe that should typify the general principle of atonement.

Notwithstanding the instruction that Levi should have no inheritance among his brethern, there were allotted certain cities to him out of all the tribes. So there was given to the Levites forty-eight cities, with their surroundings.

The fact shows that it was an arrangement of convenience, in order that they might be distributed among all the people among whom they were appointed to officiate. Not only so, however; it bears marks of the details of that philosophical system, through which we have the Old and New Testament in the interests of God's covenant of peace and mercy.

As the question naturally occurs, what principle should govern all our notions, on the various features of doctrine, and it seems apparent that this arrangement of making over cities to the Levites rests on this point, as well as on the general subject of Christ as a sign of the "falling and rising of many," we will approach the matter in the light, and by the aid of the same principle that has given us an index to explain the mystery of ancient manners.

The law concerning the Levites was, that they should make atonement for the people through the ceremony of the sacrifices. But, here we find that that atonement was facilitated by placing the tribe in the very heart of the country, so that their influence and service should be general. But when we suppose the tribe itself to be typical of that principle that we call atonement, the act and law which so placed them, superintended as it was by a divine discrimination, must bear direct on the necessity of atoning quality in connection with all the main doctrine of religion.

Now, a city is a place of dwelling, and aptly relates to an entertained notion of belief, a prevailing impression or interpretation of doctrine.

These forty-eight cities were taken from the tribes, who have been esteemed to denote doctrines themselves. A city of their possession, therefore, must mean a certain notion or interpretation on a given subject.

The tribe from which the city is taken, must be an index to the subject. For illustration: suppose that the city is taken from the tribe of Simeon. Simeon standing for the doctrine of faith, the

*See page 118.

city would mean a certain interpretation, or notion, concerning faith. There were several of these cities taken from some one of the several tribes, and, on this principle, they will mean so many separate notions concerning the doctrine of which the designated tribe is a type.

The forty-eight cities were taken from the tribes as follows, and will denote the subject, according to the doctrine standing for each tribe, as represented below :*

Nine from Simeon and Judah, viz., subject and doctrine of Faith and Heaven.

Four from Benjamin, viz., subject and doctrine of Satan.

Four from Ephraim, viz., subject and doctrine of Grace.

Four from Dan, viz., subject and doctrine of Judgment.

Two from half tribe of Manasseh, viz., subject and doctrine of Uncondemned State of Tribulation.

Two from other half tribe of Manasseh, viz., subject and doctrine of Condemned State of Tribulation.

Four from Issachar, viz., subject and doctrine of Reward.

Four from Asher, viz., subject and doctrine of Holy Ghost.

Three from Naphtali, viz., subject and doctrine of God.

Four from Zebulun, viz., subject and doctrine of Punishment.

Four from Reuben, viz., subject and doctrine of Christ.

Four from Gad, viz., subject and doctrine of Angels.

No explanation has been offered concerning the half tribes of Manasseh, only that his tribe, as a whole, stands for the doctrine of hell. But it is evident that the scriptural definition of hell includes both a condemned state of suffering and also one to which no condemnation is attached, which, for the want of a better term to designate, we will denominate an uncondemned state of tribulation.

For instance: Christ suffered death, and, as the apostle terms it, "descended into hell;" but was approved of God, and without sin. On the other hand, the spirits who were rebellious, "when once the long suffering of God, waited in the days of Noah," were subjected to prison and chains, "suffering the vengeance of eternal fire." These two instances illustrate the difference between an uncondemned and a condemned state of tribulation. It is apparent that much suffering comes through ignorance and inexperience, which, under many circumstances, cannot attach any blame to the sufferer; whereas suffering, as an effect of condemnation, is of a different character, though the same as affecting the sufferer. This distinction could not escape the notice of a figurative ordinance,

*See page 118.

such as pertains to the old law; and hence the division of the tribe of Manasseh.

Now, if there are so many doctrines which, by the figures of the ceremonial law, are implied to be given up for atonement, as the sign of delivering over to the Levites of so many cities denotes, then the question is, what are they, and how discoverable?

We have already observed that these cities must be notions deducted from the several doctrines that stand for the several tribes of Israel.

If this be correct, and as many notions concerning these doctrines do in fact prevail, as are intimated by the forty-eight cities given to the Levites, then it will be evidence that there was an arrangement indeed, in that order of things, to cover the situation of our times. Let us see. Relating to the primary doctrines in the order and number set down in the above list, there are, concerning faith, five principal deductions; or preserving the order of the foregoing list, we will discriminate as follows: Concerning faith there prevails an impression that it is extraordinary; that it is self-sufficient; that it is necessarily fruitful; that it is a justification; that it is a special gift. But as these notions are presumed to correspond with the cities given to the Levites, we will make them more conspicuous by the following order:

CITIES.

Concerning Faith—

That it is extraordinary.
That it is self-sufficient.
That it is necessarily fruitful.
That it is a justification.
That it is a special gift.

Concerning Heaven—

That it is altogether future.
That it is special.
That it is local.
That it is unconditionally permanent.

Concerning Satan—

That it is a person.
A fallen angel.
An unconditional tempter.
A hopeless opponent.

Concerning Grace—

That it is an enabling quality.
That it is limited.
That it is a license.
That it is a special gift.

Concerning Judgment—

That it is deferred to one time.
That Christ is the only judge.
That it is finished at one time.
That it is in an extraordinary manner.

Concerning the Uncondemned State of Tribulation—

That it results from perversion.
That it results from demoniacal influence.

Concerning a Condemned State of Tribulation—

That it is unconditioned by repentance.
That it is vindictive.

Concerning Reward—

That it is wholly conscience-approval.
That it is wholly in the order, naturally.
That it depends on locality.
That it is wholly an extraordinary provision.

Concerning the Holy Ghost—

That it proceeds from other than God.
That it is a divinity.
That it is a person.
That it is a special gift.

Concerning God—

That He is in person everywhere at same time.
That He is plural.
That He is of no bodily essence.

Concerning Punishment—

That it is only in this life.
That it is endless.
That it is annihilation.
That it is specially deferred.

Concerning Christ—

That he is the only Savior.
That he is not the Messiah.
That he is the only atonement.
That he is divine.

Concerning Angels—

That they are only ministering spirits.
That they are perfect.
That they should be worshiped.
That they are always persons.

Here are forty-eight interpretations, or deductions, relating to these doctrines, corresponding to the cities given to the Levites, out of the twelve tribes. Now, we do not vouch for the correctness of these notions, only submit them as the opposing and extreme interpretations of doctrinal faith. Neither do we think that the sign making over so many cities to the Levites out of the tribes is a prophetic endorsement of those opinions corresponding to the cities. It is rather the opposite. The object was to facilitate the dwelling and effect of the Levites as an officiating atonement. On the same principle, to give effect to atonement is to apply it where it is necessary. For instance, if those opinions that we have enumerated as the prevailing faith are objectionable, then to give them over to the proper atoning influence argues hope and reform, the same as the taking possession of those cities, by the Levites, whereby their good service prevailed, was a change of the government and character of the cities themselves. The sign of Christ is not merely one of "falling," it is also one of "rising again." But in order to show from whence this manner of resurrection arises, it is necessary to perceive how, through the seductive appearances of life and its instruction, some may have fallen from the truth.

To make over cities or countries to others than the possessors thereof, supposes a change of their government to the extent of whatever difference there may be in the character or policy of the different owners. Spiritually speaking, the possession of the tribes related to points of the several doctrines of the church, according to the names. But when, being given over to a tribe whose spiritual signification means atonement, we are to expect a change of policy and teaching in relation to these doctrines agreeing with the nature of the transfer. Therefore, to ascertain what interpretations may be given to those doctrines under the reign of the new tribe, as dictated by the mystical history of the Israelites, it will be neces-

sary to turn to what has already been summed up as comprising the atonement as a matter of fact, pertinent to the observation of all, and operating universally.

This has been fully considered in treating of the temple and of the high-priest's garments.* It is there shown that the temple of God denotes nothing less than an agency of the Almighty operating through the principles of science, religion, morality, governmental authority, social system, philosophy, benevolent and educational plans. In order that there might be a confirmation of this fact, the high-priest's garments were made to correspond to the several departments of the temple, thus showing that whether it be the agency of a chief person, or the presumptive dwelling-place of the Most High, inasmuch as both represented the agency and operation of the divine hand, they, therefore, resolved themselves into the same appearance. The high-priest being clothed with the same figurative appearance as the temple presents, shows that the agency of God as an atonement in the earth, was aptly represented by the appearance of the high-priest when standing in full dress before the Lord. Now, the high-priest being of the tribe of Levi, who typifies atonement, and being clothed with garments typical of influences through which atonement comes in fact, we are brought to the point as to what manner of influence shall govern a city under the control of the Levitical priesthood. For instance, if the chief priest of the tribe of Levi is made to be typical of all the main systems of the world through which good may be disseminated, then the government of a city under the influence of this tribe will be one controlled by all considerations which those several systems suggest.

To bring the matter still nearer, it will be remembered that a close criticism of the typical significance of the altar and sacrifices could only disclose the fact that the real atonement for men comes through a forced circumstance that enables a right selection from all systems, customs, and examples. Therefore, we may still further say that atonement is embodied in these three divisions primarily. Then these three divisions, being so important for atonement in fact, it should be expected that he who is made the figure of atonement in the general is also made to further particularize the divisions of atoning means by the number of his sons in their first generations, mystically presented in a figurative character. By turning to the account of the generations of Levi, it will be observed that he begat three sons, which will signify this: that if Levi stands for atonement in the general, and the principle is made operative

* See pages 226 to 276; then 208 to 302.

through three primary divisions, as found and recognized in this life, and as the signs of the altar and sacrifice reveal, then the three sons of Levi are the natural figures of the fact. So, first, we have Levi for atonement in general, and the three sons to indicate a more definite division of the principle in operation. But the third generation gives eight sons to these three, thereby implying a still more definite summary of the atoning principles, filling the measure of general influences of that nature in the world, and agreeing in number with the separate garments of the priests as well as with the main division of the temple.

To illustrate, we submit the generations of Levi, with their figurative application resting on the great beneficial influence of our times.

Levi—Atonement.

Second Generation, Three Sons—*Kohath*, viz., Systems.
Gershon, viz., Custom.
Merari, viz., Examples.

Third Generation, Sons of Kohath, four, viz.—Scientific System,
Governmental System,
Educational System,
Moral System.

Sons of Merari, two—Religious System,
Philosophical System.

Sons of Gershon, two—Social System,
Benevolent System.

Now, the forty-eight cities were given to the families of the Kohathites, Merarites, and Gershonites, so that we will say, if those cities be the figure of certain notions of doctrine, which seems to require some modification to make them accord to truth, according to the spiritual idea of atonement, and according to the figurative import of their being under the influence and government of the Levites, then this modification, this influence, and this atoning explanation must come by giving special attention to the existence, utility, and common sense manners of the systems, customs, and examples of our times, right here, available and visibly presented to our observation. But the authority for assigning scientific, governmental, educational, and moral principles or systems to the family of the Kohathites, and the others, as they are placed, will be apparent, by means of putting two things together on a philosophical principle.

First, then, by turning to the third chapter of Numbers, it will be seen how that it was ordered that the camp of the Gershonites should be assigned to the west side of the tabernacle, and the Merarites to the north side. Then the other part is, that if we turn to the chart of the temple,* it will be perceived, first, that if we identify the family of the Gershonites with that quarter, as the instruction of Numbers implies, that we should, and also are to judge, that the several branches of the Levitical family, are to apply to the institutions assigned to all parts of the temple; it will follow, then, that the branch that has already been identified with the west, by the order of Jehovah, as seen in the book of Numbers, will appropriate the institutions that are philosophically placed on the west side. These are the social and benevolent systems, and hence the family of the Gershonites is identified with these; and also from the fact that this branch was divided into two parts, according to the two sons of Gershon, the agreement becomes complete in the institutions of the west side of the temple, being named as the spiritual family of the Gershonites. The same considerations apply to the Merarites, and on this foundation the religious and philosophical division, which are left to the north side, will agree with the sons of Merari. Secondly: when, having applied the figure thus far, and having disposed of two of the three divisions of the Levitical family, it is plain that the remaining one will appropriate the remaining institutions, as are indicated by name in the arrangements of the temple. These are: scientific, governmental, educational, and moral systems, which agree in number with the four divisions of the remaining branch, termed the Kohathites.

This branch, presumed to agree with some parts of the philosophical temple, must agree with such parts as are left, after the two other families are figuratively located as above, and consequently must take place on the south and east side. This arrangement is true to the sacred order, in the above-mentioned chapter of Numbers, where, notwithstanding that the Kohathites were placed in position on the south, the locality of Moses and Aaron, who were of the family of Kohathites, was fixed on the east side, so that the real position of this branch, wholly considered, was to the south-east, even according to that account which had seemingly presented the Kohathite properly located exclusively on the south. Now, by turning to the chart of the temple, it will be seen that the above manner of applying the figure harmonizes with the arrangement of the temple, whilst it makes the ordinance of the Jewish armies both confirm the application of the temple, and indicates

*See page 249.

what branch of the Levites are particularly and figuratively identified with any given department or agencies comprehended in the temple. Moses and Aaron were assigned to the east, and it was declared if any approached that quarter but them they were to be put to death. But, as we have observed, by following out the generations of Levi, it is seen that Moses and Aaron were from the line and family of Kohathites, so their being alloted to the east only confirms the application which identifies the family of the Kohathites with the south and east.

We have had frequent occasion to speak of the four principal points of the natural heavens as a figure in the writings of the Bible, and it is hoped that it has been explained, so that it will be understood in this case.* The family of the Gershonites was ordered on the west side, and in the arrangement of the temple the influences which relate to the social and benevolent object are on the west side, so we make the sons of Gershon to agree with those two departments. If it does not seem apparent that social and benevolent system are properly of the west, in a philosophical sense, let it be remembered that the primary meaning of west is effect or object; and that in the great design of the Creator, benevolence and social order and perfection, are the grand objects. Hence, the arrangements of the temple. Leaving out the primary object of benevolence, it must be readily granted that social order is the great object; for it is on this that all the discipline of life and all the commandments of the law are hinged. It is the conflicting interest and natural selfishness of men that makes social perfection a great difficulty, as well as a grand object in religious purpose. As for the other point, viz., that benevolence, the most perfect, is the determinate object of the Creator, we hope to show by all the testimony of the law and the prophets.

The family of the Merarites was placed on the north; so we identify the two sons of Merari with religious and philosophical influence, because those two forces are on the north side of the temple, by a system which makes the interests concerned with what is good to take place on the north. Religion and a certain philosophical religion, are concerned with this matter; and hence, the location of these influences relatively.

Now, the government of the cities in question receives caste by the families to whom the cities were given. First, generally speaking, and corresponding to their being given to the tribe of Levi, we should expect some beneficial result in the interest of real atonement. In the next place, because they were given to the three

* See page 182, then 259.

families of Levi, corresponding to system, custom and example, we are to expect that these influences are to be somewhat a guide to the modification of the doctrinal notions of the day agreeing with the cities given to the Levites. In the third place, because they were given to the descendants of those three sons of Levi, and consequently receive type under the eight sons of Levi in the third generation, and agreeing with the eight departments of the general divine agency in the earth, we are to expect that those eight influences are to be a guide to the inquiry that demands whether or not those current notions are correct.

Still further: Because the three sons of Levi in the second generation imply system, custom and example, as principles in the idea of atonement, and the cities were given to those three families respectively, we are to expect that in some cases that examples, customs, or systems of the day are each to have a special prominence in those cases where notions are treated which are figuratively the objects of certain cities given to either of the families; so that, if assigned to a particular one in the type, then that particular one, agreeing with system, custom, or example, as the case may be, must indicate this particular system, custom, or example as the one availed of to control the modification of the notion or doctrine in question.

For illustration: If the notion is the figurative object of a city given to the family of Kohath, then system must prevail in treating of the notion to be considered. If the notion is the object of a city assigned to the family of Merari, who is the type of examples, then those doctrines must yield to whatever change that all pertinent examples from nature and revelation will reasonably give them.

In other words, the answer to the inquiry as to what then is right and true concerning the main points of our doctrinal faith, refers us to the natural and common sense manners of the day, and to a reasonable and practical view of religious matters. Why so? Because the cities typical of modern notions about the main points of faith were controlled in a new government by the families who were figures of systematic principle, practical custom, and pertinent examples of God's natural and revealed institutions.

If any will ask, Then what shall we believe? we should say: Believe as is most natural, reasonable, and practicable, and as the Creator has implied by the affections, aspirations, and intellect of intelligent beings. Believe as people naturally believe and act, when not influenced by the unqualified terms and intrusions of misapprehension, and as the common order and manner of systems, customs, and examples not affected by these intrusions, are observed to be practically operated. Believe as the law is written in your

hearts, of justice, mercy, and truth, giving credit to the great Maker of all things that he exceeds your most perfect ideal, your most holy and determined affections, and your most just and reasonable conceptions of all that should be, to fill the measure of benevolence throughout the ages of eternity, and to satisfy the intelligent soul's longing aspiration.

This reminds us that the atonement of grace is not complete without the agency of a governing principle, and we call attention to the record, how that when those cities were made over to the Levites, that the children of Aaron the high-priest was made to receive a certain number of them. Now, Aaron was from the family of the Kohathites, but was made chief priest and agent before the Lord, and when the position of the different divisions of Levi's family were fixed relatively to the tabernacle, the place of chief honor was given to Moses and Aaron, none of the others being allowed to come near, under pain of death. This implies other agencies, and chief ones in the influence of atonement; and we reason thus: The Almighty, knowing the upward tendency of the intellectual faculty, was pleased to present a scale of progress under the figure of the creation. That scale showed a rise from simple example to general custom, and from thence to systematic thought and action. Finally, after according to these the figure of vegetation, trees, and animals, according to their appropriate relation, He produces a higher principle, under the type of man, in the likeness of God.

Now, though we must accord to examples, customs, and systems, a virtue under certain circumstances, yet there is an absolute necessity of a governing principle which shall select from all of these. Such is the import of the sacrifices and the order of the priests. It looks like this: that the high-priest in himself represented the higher principle, whereas his clothing was emblematic of all the subordinate helps of which the means of grace is capable. For instance, mere custom is blind without some governing regulation. Examples are uncertain without an intelligent selection, for the imitative faculty will fasten upon or copy a bad example as readily as a good one. Systems are defective, warped, and unreliable, without the refining power of circumstantial trimming.

Taking the whole fact together, viz., an incompleteness about those things appointed for good, there becomes a significance about the chief offices of Moses and Aaron, which is suggestive of nothing short of persons and principles to fill up the measure of atoning quality, as typified by the tribe and generations of Levi. But you are on the alert, and are ready to exclaim, "Aha! you have come

back to persons, have you; and so you justify the notion of Christ being the atonement, after all!" Then you say further, that "if Moses and Aaron are typical of the special agency of God, as applying to persons and principles, and they in type were assigned to the chief position before the temple, from which others were excluded under pain of death, it argues that our position is correct, and that Christ is the atonement, after all." To this we answer, first; that though Moses is typical on the point of personality, he is yet so as applying to all persons in the agency of the Almighty, and not exclusively to the person of Christ. Secondly, the typical significance of being so severe against those families who typified systems, customs, and examples, manifest in confining them to subordinate positions, is, first, to show their subordinate relation, indeed; and secondly, perhaps to shadow the fact of your indiscriminate monopoly of all means and honor in the merits and person of Christ. We shall conclude, therefore, that the order that assigned to Aaron a number of cities of those belonging to Kohath, was a deference to the reality and nature of things in this curious life of ours, where we are disciplined by all the forces under the heavens, and are especially required to make principle a chief and controling influence. The enumeration, then, as relates to the disposition of the cities, and the consequent means of atonement, will be, principle, system, custom, and example. These are to answer the question as to what notions we shall entertain in relation to the main points of scriptural doctrine.

To present the matter in the order of the type, we will have to reproduce a table of the mystical cities as they are figuratively allotted to each family. Before doing so, we will note that six of the forty-eight cities were called cities of refuge, which, if we study the purpose of the provision, as contained in the sacred record, will figuratively imply chief points where men rely in faith or hope. As applying to particular notions, we will consider them further after a little; but at present will only explain that those ideal doctrines noted with a line drawn underneath, are judged to be the ones that are spiritually pointed out as places of refuge:

OBJECTS OF FIGURATIVE CITIES GIVEN TO THE KOHATHITES, VIZ., TO BE GOVERNED BY SYSTEM.

To family of Aaron, viz., to Principle. to Scientific System.

From Simeon, viz., Faith—

That it is extraordinary.
That it is self-sufficient.
That it is necessarily fruitful.
That is a justification.
That is a special gift.

From Judah, viz., Heaven—

That it is altogether future.
That it is special.
That it is local.
That it is unconditionally permanent.

From Benjamin, viz., Satan—

That it is a person.
That it is a fallen angel.
That it is an unconditional tempter.
That it is a hopeless opponent.

To other Kohathites, viz.: Governmental system. Moral system. Educational system.

From Ephraim, viz., Grace—

That it is an enabling quality.
That it is limited.
That it is a license.
That it is a special gift.

From Dan, viz., Judgment—

That it is deferred to one time.
That Christ is the only judge.
That it is finished at one time.
That it is in an extraordinary manner.

Half Tribe Mannasseh, viz., Condemned State of Tribulation—

That it is unconditioned by repentance.
That it is vindictive.

OBJECTS OF FIGURATIVE CITIES GIVEN TO GERSHONITES, VIZ., TO BE GOVERNED BY CUSTOM.

From other Half Tribe Mannasseh, viz., Uncondemned State of Tribulation—

That it results from perversion.
That it results from demoniacal influence

From Issachar, viz., Reward—

That it is wholly conscience-approval.
That it is wholly in the order naturally.
That it depends on locality.
That it is wholly an extraordinary provision.

From Asher, viz., Holy Ghost—

That it proceeds from other than God.
That it is a divinity.
That it is a person.
That it is a special gift.

From Naphtali, viz., God—

That He is in person everywhere at same time.
That He is plural.
That He is of no bodily essence.

Two Branches—Social Custom, Benevolent Custom.

OBJECTS OF FIGURATIVE CITIES GIVEN TO THE MERARITES, VIZ., TO BE GOVERNED BY EXAMPLE.

From Zebulun, viz., Punishment—

That it is only in this life.
That it is endless.
That it is annihilation.
That it is specially deferred.

From Reuben, viz., Christ—

That he is the only Savior.
That he is the divine.
That he is the only atonement.
That he is not the Messiah.

From Gad, viz., Angels—

That they are only ministering spirits.
That they are perfect.
That they should be worshiped.
That they are always persons.

Two Branches—Religious examples, Philosophical examples.

Now, the idea is, that on account of the restrictions of creed, and the unexplained manner of the scriptures, there is a defect concerning a reasonable and commendable faith pertaining to these points of doctrine, such as may be remedied by giving heed to the spirit of the sacred instructions, and to the plain practical examples, customs, and systems of the day.

We do not pretend to be wiser than our fellows in making this statement; but perceiving a want of consistency, together with a significant suggestion from the Levitical appointments and office, we have been brought to inquire whether or not we are laboring under a misapprehension of truth, which can only be remedied by stepping aside from the peculiar current of religious instruction, and observing what divine Providence has written in the more natural sphere of practical life.

The situation is such, that it is not what we think, but what interpretation will the current estimate of justice and faith, in the established order of society, place upon a system of belief that is so tangled and distorted as to have no counterpart in all the living, working modes of the present, or of the plans and examples of the past—but which, being propped by unyielding terms and exclusive church policy, is stalking straight through our midst, an outrage to the intelligence of the day, and a reproach to the God of perfection.

Do you inquire: What shall we believe concerning the administration of God, and the possibilities of the future? What conclusion shall we reach in the midst of so much written and interpreted, so much strange and new, so much ancient and venerated? Shall we indorse the whole prescription of faith, resting in that which does not commend itself as expedient, necessary, or reasonable? There are a great many notions demanding our attention, having an origin in the revealed writings of scripture, that unavoidably force themselves directly in our path, and inasmuch as they are curious, strange, and apparently, for the great part, impossible, we are the more puzzled how to judge them and dispose of their claims, in justice to ourselves and the authority of revelation. Now we think that the typical law has anticipated the situation, and would refer us to the practical modes of our time as being a likeness in earth of what God does in heaven. In other words, when these perplexing questions arise, and result in doubt and error, it esteems our inheritance of doctrine as being under a necessity of atonement, and would give over our chief points of dispute to the judgment of our social customs and systems, that are acknowledged to be the institutions of the divine hand. It would also summon to our help a living principle that has few bands or checks of time and sense, but

which, discerning the strength and unconditioned constancy of the divine purpose, will estimate the tribulation of discipline and the pains of condemnation, but a different phase of a benevolent purpose; which, judging of Him who, by signs and direct interpositions of power, has ever taught us of the way and the truth, believes that God has imprinted the likeness of Himself and His manner and intentions in the human heart, in its most holy and constant affections—in the modes of ascertaining truth in the courts of justice in the earth, and in the intelligent application of cause for effect, so characteristic of all systems of the world.

Shall we be taught concerning what is true? Then let us bring to our aid the works and ways of the Maker of all, who has so forcibly emphasized his purpose in the orders of society that it shall be a guide to the way untried, and to an adjustment of the points unsettled.

As opposite characters modify each other to a more perfect mold of both, so the common practical orders of this world may teach an extreme religious faith a lesson, and so pay the debt they owe to that devoted zeal that has so persistently insisted on virtue, piety, and faith among all people. If this be so, then they will work an atonement for those doctrines typified by the Levitical cities, and fill the measure of the Levitical families themselves to whom the cities were given, that they might facilitate atonement in all the land of Israel. Now, if given to them, then, under their government; and if under their government, and correctly applied as types relating to the situation of our times, then religious and philosophical examples, social and benevolent customs, governmental, moral, scientific, and educational systems, under the guidance of philosophical principle, must govern our answer as to what is probable or true concerning all those enumerated points of dispute.

We will now consider these points in their order in the above list, observing the special influence that is set to govern each point, as indicated by the family to whom the city was given, and as applied to some definite system, custom, or example of the practical world.

Concerning faith: First, it is thought to be an extraordinary quality, something peculiarly related to the religious element, and the result of a divine influence operating on the mind. Now, principle and scientific system, corresponding to the family of Aaron among the Kohathites, is set to govern this idea, because the city with which, we judge, this peculiar notion agrees, was given to that family out of the tribe of Simeon. Simeon being the typical object of faith, the city therefore is inferred to be a separate notion con-

cerning the matter or doctrine of faith. Trusting that the application is sufficiently explained, we will proceed to inquire what interpretation, principle, and scientific system will give to the doctrinal instruction that, by some misunderstanding, may have been inferred to be an extraordinary quality. First, then, it is not the manner of science to view matters through an extraordinary medium. It has a cool, calculating matter of fact way of approaching subjects, giving credence to statements and entertaining theories. It has a penetrating way of searching the secret springs and wheel-work of natural laws and mental motions, which, if brought to bear, under the guidance of principle, to investigate this peculiar notion of faith, will seek to draw it within the scope and reach of the facts of our experience. Paul, declaring of faith, said that it is the "evidence of things not seen, the substance of things hoped for." Suppose we say that it is the confidence we have, through evidence, that a matter is true. Well, what then? Why, if we can approach a true definition of what faith is, which can only be done by the personal experience we have of believing anything, then we will have a standard to judge how much more extraordinary a matter it is to believe things of the religious sphere, than it is to believe anything else that is founded on some fact or evidence.

The subject, then, will rest on the point as to whether or not faith is a simple confidence concerning an existence, event or destiny, that has found a place in the mind by some evidence appealing to the reasoning faculty.

We presume that none will take exception to the definition in the general, but still many will claim that it is by supernatural influence that men believe unto salvation, thereby affirming an extraordinary faith, after all. Opposed to this idea, we will say, on the principle governing faith, that as far as we can perceive, men are converted by an appeal to their understanding; not excepting those exciting instances where more of passion and tears than logic are used as a means. In such case, the subject is usually frightened by the earnestness of the appeal, which, indeed, seldom lacks a picture of the terrors of the future world, and the unending agonies of the damned.

In such instances the subject has not lacked an ordinary faith in the fundamental doctrines, such as a belief in a God who will judge and punish; but, being careless and occupied, and perhaps stubborn and sensual, he would evade the requirements of the church, until being taken by an importunity, the faith he already possesses is preyed upon, and he is made to commit himself, first, by serious-

ness, and then, under the excitement of the moment, to a profession; after which, common manliness and pride of character, not to say requirement of the order, will hold him in his new position. That position is one of better morals and painful effort for the sake of consistent conduct.

This is not all. Those conversions esteemed so extraordinary are but an effect commensurate with the extraordinary natural means brought to bear. There are no instances of converts making sudden and violent demonstrations under the cool, deliberate discourse of the preacher, except where the subject has been educated to believe that that is the proper manner to express his belief and conviction. Those sudden excesses are rather a response to the high-colored picture and overacts of the minister, which, if not met with absolute dislike, must call out a sympathetic feeling and expression of the same nature and excess.

Often such extra measures serve to arrest the attention, which is a prerequisite in all matters of faith; and after having stopped to consider, from that time a true faith may gain ground, leaving the appearance of an unusual principle governing the conversion.

To illustrate the principle of faith that can have no exception in heaven or earth, because it is addressed to the mind, we will refer to the confidence we have in the existence of a city we have never seen; say Jeddo, for instance. We say we have confidence that the existence of the city of that name is a fact; that its locality and general character are truly presented to us through the representation of others, whose testimony, from all the circumstances attending it, is accepted as evidence, on which we are made to base a faith concerning the object we have never seen. Now, it is only through evidence we know this, but so confidently do we believe it, that we feel as sure of the fact as we do of the existence of anything that is demonstrated by the senses of feeling and sight. This we call confidence; this we call faith. Now the question is, does the faith that moves you to conform to the requirements of the divine law, differ in its origin and operation from the simple influence that makes us so confident of the existence of things we have not seen in the natural world.

It is not discoverable how it can. We answer that it does not differ. But you will say it is the gracious influence that reveals the evidence of truth, thereby making it the extraordinary operation of the divine hand. Well, in answer to this, it may be said that better facilities are in the way of some persons in this life to gain knowledge through the observation of their own experience and the testimony of others than is allotted to others. We are wont to ascribe the

disadvantages to indolence, inability, or misfortune, which in this life, under the disciplining hand of Providence, presents strange effects and appearances. But who will have the hardihood to say that independent of all effects and discipline, the All-wise God will administer justice on a principle that by an extraordinary influence will throw facilities of faith in the way of some men unto perfection and salvation; and, on the other hand, withhold from others unto ignorance, violation of moral law, condemnation and suffering? But, yes, there are. It is but a fair sample of that blasphemous inference that allows no modification of the brief figurative statements of the ancient writing, except as is embodied in the summing up of other men, who had more desire for strict harmony and uniform creed than for that peculiar agitating influence that leaves men free to think and act, and work out the truth under a commotion of the elements.

Still, you will say, why do the scriptures speak of men being blinded that they may not believe the truth and be saved, if faith is not an extraordinary influence acting on some men to their salvation, and being withheld from others unto their condemnation?

Granting that that idea is conveyed by many passages; at least, that many passages have that appearance, we account for it by the following circumstances: First, that under the dispensation of the Creator in His purpose to perfect all creatures ultimately, the times are verged into eternity, and that His judgment and punishment are operating through many periods and existences that we call time. Secondly, that through the plan that is maintained by eternal judgment, there are some creatures whose rebellious conduct has bound them over to a certain term of punishment, so that it is the fixed purpose of the righteous God that they shall continue under pain for that time, regardless of their disposition to repent. Therefore, being under wrath for a period that is fixed, it is destined that they shall not be partakers of the faith and conduct which receives the divine approbation. For illustration: suppose a child has grievously offended its parent, regardless of all favor and admonition, so that, in the judgment and wisdom of the parent, it is thought necessary that it should feel the weight of his displeasure for a time long enough to make an impression on the child, and to furnish a healthy example for the others of the family. Now, under such circumstances, the parent must not show signs of pleasure when encountering the gaze of the subject, but rather seek to make his displeasure effectual. For this reason, he will not readily accept the first signs of repentance and reconciliation, nor hastily accept offerings to that end which, under other circumstances, would open

wide the arms of the offended. Especially is this the case if he has said that if he should do so and so, he should not be under favor for a set time, even though he were never so good and obedient.

There is one other consideration to go with this illustration, in order to give it an application to this life. It is this: That in the eyes of the Creator there is no distinction between time and eternity. So that, in viewing the inhabitants of the world as now existing and before Him, He is not waiting for the era of eternity to commence His judgments, but rather beholding before Him those who in the former times were disobedient, whom He has appointed unto wrath for a season, will not order that every facility of faith should be thrown in their way, but determining that they shall continue under wrath for the season allotted, will not that they should even do those things that are acceptable, lest God seem in the aspect of refusing the offerings of repentance. So, being destined to disfavor for a time, they are made to continue in that conduct that is the fit situation for vengeance, that they may receive the sentence according to the general operation of divine law.

To be more pointed about the application, we say that it supposes a pre-existence of men, and that in that pre-existence there has been a history that God has recorded, and to which the destiny of some men may be referred.

In fact, the idea of pre-existence is one that cannot be separated from a reasonable explanation of the sacred writings. By isolating Christ from the nature of men, and destroying the example we have of what human nature has been, is, and is capable of, we have lost the most pointed testimony of the pre-existence of souls, and thereby distracted the whole machinery of scriptural instruction. The fact that no previous memory of former things is retained under our present organic state, is no positive evidence against the doctrine; for that fact may be accounted for by some law attending our present being, or it may be that the whole race are under a judgment of sleep and forgetfulness, and that nothing better can be said of us than that we are a multitude of transgressors, whose terms of punishment are continually ending, and to whom faith and repentance is granted, preparatory to a resurrection from wrath and sensualism.

Such seems to have been the notion of the apostles, when they recommended that the gospel should be preached to all, suggesting that "peradventure" God would grant to some faith and repentance unto salvation.

The next point concerning faith is, as to whether or not it is sufficient of itself. The same principles govern in settling this ques-

tion. The notion prevails that if a person believes at the last moment of this life, where, from the situation, he has no opportunity to conform his conduct to his faith, he is a fit subject for a continued bliss, and has satisfied the requirements of the divine plans. For this reason it becomes a matter of great solicitation that some men who have treated moral requirements with contempt all their lives, should declare that they believe before they die. Now, in all reason, let us suggest to the advocates of this notion: first, that a man is in no more danger of the divine vengeance at the last hour of this life than he was in the gayety and glow of youth and passion; for death does not place him any more within the grasp of the divine power; secondly, let not any one deceive themselves or others to entertain or teach the notion, that because a person has been heedless of what God requires of all men at all times and in all states of existences, and then at a time when he thinks opportunities all gone, that by merely answering in the affirmative to questions of religion, that he will escape that travail of soul which brings others to the standard of moral perfection.

What would we say of a scholar who had played truant during all the first term, and then, just as the diligent members were about to take a higher degree, appear on the scene and say he is sorry, but is now ready for the degree with the other scholars. It would be left to the teacher to say that in the nature of the case it is impossible, but that an opportunity would be given to test the studious resolutions of the repentant one, by his taking a situation just where his truant habits left him.

So it is, that faith and repentance are only sufficient as far as in the nature of the case they can apply, and no trick or mental quibble can cheat the eternal law of the Creator. What does the great Maker want with your forced profession or formal assent? He wants our living exercise where the associations and interests of our fellows clash with each other, and where a harmonious adjustment is the great object calling for your help and sympathy under the divine system of free will, unto the glory of him who is the Creator of all.

The third proposition is, that faith is necessarily fruitful.

We have good reason to doubt this also. It is said that the devils believe, and are devils still. Suppose that, under the old rule, where kings received the support and homage of the masses, that a servant came to one of the chief governors, and told him that their king was in distress, and, without prompt measures, would lose his dominions, giving the particulars and circumstances of the case, so that the governor was fully satisfied that the agent was telling the

truth, and that, indeed, the king was in need of his services. We may say, in such a case, that the governor believed the testimony; in other words, that he had faith as to the fact; but seeing it to his interest or pleasure to evade his duty, though trembling for the result if the king should be delivered without his help, concluded not to act on that faith, and not to perform that duty.

Just so it is with faith as to the religious duties; for there is no difference between faith as manifested among men and that directed to the heavenly government and the future world. Both operate through the same medium, and both require the same evidence; but as the one may not be attended with practical benefit, so may not the other—and therefore faith is not necessarily fruitful.

On the same ground it is not a justification in all cases.

The numerous instances that Paul enumerates where persons were "justified by faith," will show that it was the acts of those who believed that brought them to favorable mention. The same person, when extolling charity, makes wisdom and faith of no comparative account, unless they be coupled with that quality. Then he defines what is charity; and that definition covers the main ground of practical, efficient virtue, which is humble, patient, and obedient, and that implies great self-denial and restraint of the passions. And so it is that, on whatever point you will rest, the essence of atoning quality will come back on the same foundation. It is that we must work out our salvation with all the helps and means within our reach, not seeking to climb into heaven by some unnatural effort of the mind, having no bearing on the great object of the Creator.

Again: Is faith a special gift?—that is, is it a favor extended to some men, and withheld from others?

In speaking of the point as to whether or not faith is extraordinary, there have been submitted some suggestions applicable to this question. Still, the subjects are different—the one implying that the faith that influences men toward religious things differs from that which moves them in any other object of the physical world; whereas the other is the affirmation that faith, of whatever nature it may be, is given to some men to their good and withheld from others to their hurt. As this impression is received from the scriptures mainly through the fact of some being bound to set periods of punishment during which they are not accepted in either faith or repentance, and that point is already submitted, on the theory of a pre-existent state, we will rest the matter on what has already been explained.

But many will object to the theory of pre-existence, not only on the ground of there being no memory of former life, but by sum-

moning up many seeming difficulties of our natural origin and our natural condition. You will say, that, admitting pre-existence, and that we are under a cloud that shuts out the knowledge of former states and experiences, how is it that that former state has benefited us; and how is it that the present, with all our knowledge and best efforts, shall benefit us, even in a future state, as long as the law of our immortality subjects us to forgetfulness at any or every new stage? According to this idea, you say you do not see how the efforts after knowledge and improvement, according to our advocacy of progress, can be of any advantage, for all begin anew in each state of existence, having all things to learn anew. To this we answer — first, that it is not supposed that the law of semi-unconsciousness is a lasting one, and that it is possible for the soul to awake to all former knowledge and capacities. Secondly—even under the law of forgetfulness, it is reasonable to conclude that the soul gains a capacity by every effort of improvement and knowledge in any state of life, which must necessarily be carried to any new state or condition it may enter. Hence, this capacity makes that which is forgotten more easily learned than if it never had been learned. It is on the same principle that we readily revive the practices and habits long since discontinued, because they have made an impress in the inner soul where a record is made that is not always visible to the recollection. The soldier once trained to the time of the march readily revives the sense of order, though long years have intervened with other pursuits. The teachings of childhood, long displaced by other objects and practices, are often found indelibly written in the inner pages of the memory. Any occupation that has given a facility in any art or pursuit has also stored an inheritance in the individual capacity of the person that will always make him easily brought back into the same groove of habit and efficiency, even though the interrupting circumstances of life may have cut him away from those interests and confined him to objects that barred all exercise of former occupations. The subject of civilization being trained to all the requirements of the civilized state, and then isolated to the circumstances of savage life, and deprived of all associations, until apparently all that he learned is obliterated, will still be advantaged by what was once impressed, if he be required to recall it. To apply these considerations to the facts of life, it is for you to explain why it is that some men are so apt naturally, whilst others are comparatively dull; why it is that some have such a bent and ability that make them ready at anything; why it is that, in spite of disadvantages of the greater part of their lives, they will yet so easily adapt themselves to the order and cultivation of refined associations.

You may call all this natural ability or genius, but we think it may be suggestive of much to explain the perplexities that you will urge against the idea of progress continued from one state of existence to another, in spite of the condition of a temporarily suspended memory.

The next subject relates to the doctrine of heaven; for following the typical order of the cities given to the Levites, the tribe of Judah proper furnishes several. Still, they are cities given to the family of Aaron; so that principle governs the notions we are to entertain.

Concerning heaven: First, that it is altogether future.

The promise to Adam, Noah, Abraham, and all the fathers, meant at least something of good, that in later times was denominated heaven.

The Israelites were instructed to come out of Egypt into a land which the Lord would give, a land flowing with milk and honey. After many privations and sufferings they possessed that land, and were solemnly admonished by Moses and Joshua, that not anything which had been promised was lacking, but that the Lord had fulfilled his word; nevertheless, suggesting to the people that if they would conduct in a proper manner, blessing upon blessing would be experienced by them; thus revealing the general principle of enjoyment to those who do right, and placing heaven on a broader basis than the mere possession of lands, free from the hands of the literal oppressor.

Notwithstanding the fact that they realized literally all that the Lord had promised, it is evident that the temporal good that they enjoyed was not the complete fulfillment of the divine intention and promise; for Abraham being promised the same things, beheld only with his eyes what was declared to be his, and lived a stranger and sojourner in the earth, until he was stricken in years and passed away. Now, the like language unto persons in like circumstances, gave to one party the land for a possession, and withheld it from another. In both cases the promise was sure and meant something of good. But in the one case it was realized in this life, and in the other it was deferred. But in the case where it was realized, they were instructed that if they would do good, good would attend them; and lest they should think that heaven was embraced within the range of conquest and power, such as characterized the possession of the Israelites, they were directed to a higher principle of enjoyment. Now, the inference from their case is, that heaven is comprehended in a principle of enjoyment, because it implied both temporal and spiritual good, both now and in the future. In the other case, the promise being as sure,

and yet no temporal possession, is still greater evidence that heaven is general enjoyment, without respect to time, place, and character of possession; because Abraham, receiving a definite promise, is detained in hope, through a spiritual interpretation of the language of that promise. Why so? Simply because he, being more spiritually inclined, could not realize the completeness of that promise in a merely literal and physical enjoyment; and therefore, that the principle might hold good in his case, as well as in the other, he is referred to a future spiritual state, whereas the others, delighting in the enjoyment of sense, could better receive their pleasure in the literal sphere. Now, enjoyment, as a principle, is gauged to the capacities of the whole creation, and a benevolent design has tempered the senses of the lower animals to rejoice in their situation. The species of every kind sport in the green fields, delighting in the exercise of their powers under the light of the sun and the cheer of their spirits. The food that ministers to their growth and life is received with sensation of pleasure; and, because not capable of appreciating selfish irregularities among each other, they have no care or responsibility, but individually gratify their inclinations as their instinct are gauged to the pleasures of sense. As for those irregularities, we may notice, that among the more intelligent creatures, whose capacity and organisms would dictate a more intellectual and spiritual aspiration, there often forms the ideal of happiness in the brutal instincts to conquer the weak, to contend in battle, to take the spoil of the enemy, and put the conquered to torture and death. Indeed, the worst phase of animal conduct is where they impose upon each other by their superior strength; but this results from their natures being individually and unconditionally tempered to enjoyment. We suppose that if it were possible for animals to feel any sense of moral obligation, that that sense would be directed to modify their selfish conduct toward each other.

Now, though it may be and has been the divine order that selfish and sensual pleasures are placed in the measure to fill the promise of good, yet we should form our ideal of heaven, where social interests are so justly considered and adjusted that our pleasure is not another's pain, and where the atmosphere of enjoyment lies in the intellectual sphere, with the passions trained to a subordinate exercise. The late philosophical estimates of what constitutes happiness, is said to be the exercise of all the faculties in a harmonious working with the reasoning powers prevailing or superintending. If this be correct, and we doubt not that it is, then we have an index to what we may expect as the heavenly provision, providing

that the law of our organism is not changed. Some of the human faculties might be dispensed with, we mean those of the procreative character, but it is hard to conceive how many others can be, and the essence of an intelligent, reasonable, affectionate being remain. Therefore, it is safe to say that but little change will, or can be made from the physical soul we experience within ourselves; so that what is addressed to our capacities as a pleasure in the future, must be in the main a counterpart of what we are now capable of enjoying. Therefore, if the promise of God has reached men in the past in this life, to a realization of enjoyment and good, and that promise of God is the same as heaven, or is the principle of heaven promised, then we say that there is no particular time set for the operation of that principle, and that heaven is realized as a principle, both in this life and that which is to come. Not only so, but as a secondary inference, we should say that it embraces the exercise of all faculties known to man, and consequently may be said to be enjoyment, of every nature that can appeal to those faculties. However, there are exceptions to this rule, and we will consider those exceptions as constituting the notion of heaven's being altogether in the future, and a city of refuge for those who have no hope in this life. It will be noticed that out of the forty-eight cities given to the Levites, six of them were to be cities of refuge for the manslayer.

Out of the tribe of Judah there was one of these six appointed. On the list of notions submitted, those judged to agree with the cities of refuge are underlined. The object of these places of refuge was that the manslayer might flee hither, and be safe from the avenger of blood, because it was presumed he had slain his fellow innocently. At least he was to be received into those cities until his case was tried.

Now, the philosophical meaning of slaying men innocently, is to violate physical laws and moral obligations, through ignorance or inexperience. From what we have said of what constitutes heaven, it will be observed that it is any degree of enjoyment resulting from a perfection of character in conformity with the law of our being. In other words, heaven is a good resulting from knowledge, training, and conformity to divine requirements, which may attend a man in this life, or any other, according to the general state of perfection. But it is evident that there are a great many who, through ignorance of physical and moral obligation, entail upon themselves suffering and disgrace which mar all their prospects in this life, and leaves them so situated as to refer all their hopes to the future. Having, therefore, become manslayers spiritually, be-

cause ignorantly slaying the principles of the divine order, they are pursued by the avenger of pain, suffering, and disgrace, with no hope or refuge except such as the future and other states of being may present. To such the idea that heaven is altogether in the future, comes to them as a grateful refuge as well as a real truth, in the very nature of the case. Many there are who in this life have no advantages of fortune or education, and being exposed to bad influences, fall into a line of conduct that is repugnant to the educated and refined. Hence they are shunned, because of the imperfection of their characters and their lack of intellectual and moral training.

Perhaps, too, within the whole range of possibilities, this life presents no shadow of relief, so that they may only find refuge in the notion and fact in their case that enjoyment lies mainly, if not wholly, in the future, where, if not being placed in the scenes of joy unspeakable, they will at least be under favorable circumstances to commence a course that shall lead to that consummation. Again, there are others who, through disadvantages of this life, see little of good, but being bound to care and labor, and without grievous fault or religious offense, seem destined to sorrow and despair through all their lives. These, too, shall find refuge in that city whose bright prospect is beyond the vale of tears, and embodied in the notion that heaven is wholly in the future. Still there are others who have treated the eternal laws with contempt, violated the principles of justice, and invited and received the swift, effectual punishment that society and the divine order can administer. Though now repentant, they are not delivered in this life, nor yet for a term in the future that the righteous God shall fix; but, moaning in chains and dungeons, are destined to serve out the weary term until the day of mercy shall arrive. These, likewise, shall flee to that city of hope that refers all happiness in the future, and declares that joys are centered there.

The next question is as to whether or not heaven is special. What we mean by this is, whether or not it is a state, locality, and provision which is specially open to some, while at the same time it is barred to others. We should answer no, emphatically no. If it is comprehended in a principle of good and enjoyment as a result of improvement and conformity to the great object of creation, then the doors are wide open to all, and if any fail to enter, it is because of reasons willful, and at most but temporary; for it is the design of Him who rules in the heaven of heavens that every creature shall come to the knowledge of the truth, to the glory of His own covenant and power, and to the good and enjoyment of every creature of all times, states, and possible character.

But we will argue this point on other subjects in the list which are equally suggestive of the determinate counsel of the Creator to do good to the creature forever, without end, according to His attributes of foreknowledge, power and love.

Again, the question comes, Is heaven local? Many considerations already mentioned will throw some light on this matter. For instance, if the main idea is one of enjoyment, and is comprehended in the principle of enjoyment, then it is not dependent on locality; but inasmuch as we know that enjoyment is dependent on associations and associations dependent on locality, it may well be inferred that definite locality will figure in the operation of the principle. The idea of heaven is not complete unless it be considered in the aspect of reward. In this case it will suppose a good, arranged and superintended by a systematic design to benefit. Therefore, the Ruler of all must arrange all the conditions and circumstances, in order to secure a perfect enjoyment. If locality is one of the necessary conditions in any particular case, when the operation of the principle is applied, then, in that particular case, heaven, as far as it may be perfected by locality, is dependent on locality.

But to come to the precise point, whether or not heaven is a certain, definite and single locality, where the blessed go, we will be under the necessity to modify, by saying that it is but a small part of that general good to suppose a single definite locality; for we judge that throughout the range of the universe and of eternity, a single locality, as an unending abode, will sink into insignificance before the progressive attainments of the creature to whom are given power inconceivable, and who, under God, may remove the foundations, change the time and localities, and continually place the heavenly standard in new quarters. Was not Jacob satisfied and thankful in having food and drink sufficient, though far from being sensual? Were not the Israelites promised a land that should be rich in all the appetite should crave, and then, coming into that possession, rejoiced in the holidays, because of plenty and peace? In conformity with their capabilities and tastes, they were merely instructed to abstain from open acts of violence and wrong against each other. The rest of moral obligations was in ceremonies and physical acts readily performed, similar to the customs of the times, and as significant of higher principles of religion, as the tastes and circumstances of the people would admit.

Then came the prophets, declaring new orders, and making strong intimations against the utility of their system, showing that the heavens would pass away and give place to new dispensations

Did not Christ take away, revise, and change the old customs, and raise the standard to more of principle than of significant signs and burdensome performance; nevertheless, leaving a remnant to be a witness for himself, that he comprehended the intent of the ceremonial law. And, finally, how much of unnecessary burden, how much of deceitful forms, how much of false philosophy will be suffered in that new dispensation that shall usher in the Son of Man in the "glory of the Father." It is the glory of the Creator to raise up the families of men to greater knowledge of His character and mercy, revealing Himself still far beyond all comparison by any likeness in earth or heaven. So He has changed the times and seasons, and is still carrying us on. Who shall fix the standard and locality in which we shall remain always. The land of Palestine, around which so many sacred and pleasant associations hover, lies to-day a comparative waste to the cities of the western world. The ceremonies that were solemnly enjoined on Mount Sinai, are judged forbidden and unnecessary, and the people who received the law and promise, are looking backward where once the Lord has stood, and from whence He has departed forever. Shows us a locality in the earth or heavens that is the abode of the blessed and the just, and we will show you one that will be deserted by the onward march of the saints of the Most High. "I will bring you through the fire like silver, seven times refined," means a great deal, in the light of how the changes are taking us continually. Where is the locality of heaven? It is changing to other places and to other standards, so that it cannot be fixed. So the principle will apply to the future world, and carry us up through unending time in the vast universe of God, and to the attainment of perfection that shall save us from sin and suffering to the glory of Him who has formed us for this purpose.

Finally, there is one other point concerning heaven. Is it unconditionally permanent? It is said that the angels who kept not their first estate were cast down and delivered in chains of darkness. One thing is certain, viz., that if the nature of man and the angels is such as to possess an absolute free will, then there is always the possibility existing that they may exercise that will contrary to the instructions and duty. Not only so. If the imperfections of the creature cannot be remedied except by long experience and moral training, then there exists the possibility that the creature will err, offend and exercise his free will, against the interests of truth and righteousness. Although we do not esteem it consistent with God's purpose, that any should fall from grace, so as to be lost to mercy, yet we do deem it consistent to believe, that

terrible examples have been, and will be made of those who are rebellious. But to say either that the creatures will endure to all eternity the fire of the divine wrath, without repentance, or that when a righteous judgment ends a term of punishment and repentance does come, God will not accept the offering, is contrary to all the conceptions we have of justice, grace, and truth, deducted from the scriptures, or from observational experience, and never should be entertained by a reasonable soul who claims a spark of religion.

We do not say that repentance in all cases secures then and there the removal of the sentence of condemnation, but that when the term that the righteous Judge has fixed shall expire, then the repentance will be acted upon. But before that time the condemned one may rather be met with checks, evasion, wrath upon wrath, and furious rebukes, as it is written that they may be "blinded, "stumble," "believe a lie," and be condemned. Now, can we make a covenant with hell and death that they shall never come nigh? Can we enter that sea of unending bliss that knows no variation or shadow of turning? Surely it lies not within the compass of man's nature, and associated with the fact of an independent will. He that will make sure that no pain of moral training shall affect him must withdraw from the scenes where human destinies are shaped by the variations of checks and troubles, and enter the dark shade of oblivion, having no individual forms and persons; or be like inanimate elements of nature, capable of being acted upon, but having no liberty of thought and action like the gods.

But you say this state of things is too terrible. I thought there should be no more sorrow or crying, and that God would wipe away tears from off all faces. This is precisely what we seek to declare by all the testimony of revelation, of nature, and of reason; but it is a consummation that looks far on in the experience of the creature, and relates more to the hope and help of the benevolent Creator than to the sudden and strict fulfillment of the language in question.

Here, then, is the test that shall try the love and confidence of men, and prove whether they have any love of God or faith in His works. Are you willing to enter the arena, taking all the chances of trouble, tribulation, and torment; perhaps being banished from the presence of God, and the glory of His power? Are you willing to trust yourself into the hands of Him, relying on Him as a child places confidence in its parent? If you are not, you have no faith in God, and no love such as He requires; and, now, if in lifting this vail you perceive than this is true, you may curse God and die

the death, taking portion with the damned; and in the exercise of your free wills, subverting the truth, tempting, seducing, opposing and blaspheming the holy name of the Mighty God, who would create and raise up the creature to his own likeness and fellowship. Have you, by a few ceremonies and some restraint, filled the measure of church requirement, and become ready to triumph over the sinner, the unfortunate, and the innumerable creatures in chains. The angels may tremble for you, whilst the devils laugh at your hiding-place, and at the simplicity that is so assured of heaven unending and unalloyed. But, come, let us face our destiny, laying aside artifice for the purpose of escaping the tribulation under which the whole creation groans in its efforts to meet the object of the Creator, and emerge to the liberty of the children of God; let us seize the spirit of the ceremonial law, by the principle in the dispensation of Christ, and reviving the daily sacrifice by the spiritual application, enter the army of the saints with hope and confidence, trusting in the Creator and the scientific modes of salvation that are dictated by Him in the spiritual cities of atonement.

Four cities were from the tribe of Benjamin. Accordingly, we are directed to the subject of Satan.

The notions prevail that it is a person, a fallen angel, an unconditional tempter, and a hopeless opponent.

First, then, as to whether or not Satan is a person:

We have already had occasion to offer much on this subject in treating of the serpent who figured with Adam and Eve. There, the primary meaning of the serpent, or Satan, is argued to mean perversion.* Not perversion inherited in our natures, but that which comes through the weakness of our inexperience. However, the fact that four separate ideas are entertained on the subject of the devil and Satan, shows that there are apparent evidences in the sacred writings to support those notions.

Now, supposing that it is a correct judgment to say that the primary meaning of Satan is perversion, what is more natural than that the name should be applied to any person or spirit that should manifest that quality. The quality itself being founded on a very subtle weakness of our natures, and after receiving a hold on the habits, conduct, and belief of the creature, subjecting all the intelligent faculties to prop, justify, and maintain some absurd, unrighteous theory and practice, the person who is so deceived and enlisted in the service of a false course, can most appropriately be esteemed a personation of the devil, even though the primary meaning of devil is simply perversion.

* See page 58.

We know that it is the disposition of those who, from any cause, have become depraved, to set bad example, become artful to seduce, and interested to draw the innocent and the upright into snares and the entanglements of a wrong course; that, rather than be at the burden of coming back to a right principle and conduct, they would rather drag others down to their level, so that they may have company, and a justification in an evil way.

Is this so? Is it the manifestation of perversion as known to us through the conduct of our fellows, or, peradventure, of ourselves? If so, it is safe to say that it has always been the case, and that perversion is deceitful and wicked, subjecting the creature to its own likeness, and enlisting all the intelligent faculties of the mind, to make a soul for perversion. If it has always been the case, and the creature has been subject to a personation of evil, then it is reasonable to say, that at an early date, those who were given over to an evil course were figuratively called devils, even though the primary meaning of Satan is only perversion. And, inasmuch as perversion cannot operate without the aid of intelligence, it could not exist as an active evil without the agency of the creature. Therefore, to be possessed with the devil, is to personify perversion by loaning the use of the intelligence we possess. On this ground there would be devils innumerable, in person, personifying perversion. But after all, if Satan were to be spoken of in the general, or as a person in the definite denomination, it must relate to the primary quality that lies at the ground work of all terms relating to the Serpent, Dragon, Satan, and Devil. The question, then, whether or not the Devil is a person, is susceptible of an affirmative answer, only under a scientific modification.

In other words: What is the fact we realize in our experiences from whence all temptation and evil arise? Does it not commence with a weakness of a nature, which, by it inherent quality of freedom, leaves it open to rush to excess and evil before knowledge and experience have trained that will to religious requirements? Do we not deceive each other in our own interests, or worse, set our designs against the innocent under the dictates of passion, and bend all the energies of our being to consummate devilish purposes? Does not the Bible emphatically show that it is filled with figures of natural passions and phenomena of human character? Would it then fail to fasten upon the worst phases of conduct and to personate that conduct and the person manifesting it, through a figure, suggestive of a primary quality of evil? What was Paul, when persecuting the church and imprisoning the converts of the new faith, being zealous in an evil course, but a devil personified?

What was Peter when he would suggest to Christ something foreign to the destiny of his mission, and the interests of the church? What were the angels who kept not the inheritance of progress, but would look back to the sensuality of the lower orders, and become unfaithful to their mission? What are any of us at best, being grieved at the institutions of society, that has checked our evil designs, and by reproof and punishment has placed us in an attitude of rebellious wrath? Who would trust the maddened demon who, without any appreciation of his just punishment, is writhing with horrid designs, as scene after scene of devilish intention flits through his heated brain in rapid succession? Is it because of being possessed by a controlling spirit of intelligence, who dictates this conduct? No; it is a false impression; it is false education; and it is evil habits. He thinks he is wronged because he cannot have more liberty to his passions and sensual disposition. He is perverted in his belief and conduct, and therefore lends all the energies of his being to support that false impression. He is a devil personified, without any other influence than what lies within himself. Satan, in the primary sense, within himself, prompts him indeed, and perhaps a devil like himself, has been instrumental in seducing him; but after all it will come back to the same foundation, for that devil who seduced him was but loaning his intelligence to a perverted belief and conduct when he became to personate Satan.

It is remarkable of children that in most cases where they receive punishment that they are possessed with the notion that it is an imposition, and they resist and resent according to their age and the circumstances of the case. And it may seem strange at first sight that the angels, who are cast down under a correct principle of government, should be so affected as to let their grief verge to a resentful feeling, and foolishly become opposers of the divine order. But if we will closely criticise our own nature we will see that there is little difference between the thoughts and conduct of a child toward its parent and that of our own toward the Creator. For instance: If we have any faith at all, and are accustomed to present our grievances before the great Father, it will be discoverable that there is the same disposition to petty offense and poutings that characterizes the conduct of the child. Jonah, because he could not have things his own way, took a fit of desperation, and would die at once; thereby seeking to cast an indirect reproof on God's management. Moses, also, manifested the same disposition; and it is exceedingly probable that the angels are partakers of the same weakness, for it is written: "Behold, He putteth no trust in His servants, and His angels He charges with folly." Now, the facts of human nature and

the statements revealed concerning the angels lead us to infer that the correction of the Almighty is not always—in fact, scarcely ever—favorably received and appreciated; so that in numerous instances both men and angels become grievously offended, and in the exercise of their free wills become contrary and increasingly rebellious.

It may be, too, that the remedy is properly one of punishment still; which, notwithstanding the increasing opposition in proportion to that correction, is still expected to culminate in a reaction.

Now, this suggestion prepares us to inquire whether there is really a spirit, or angel, who, being chief among the sons of the morning, is cast out of the divine favor, and laboring under an impression of a severity of treatment, is grieved, angered, and stubbornly rebellious, and by the force of a god-like intelligence, is exercising his freedom in a desperate opposition.

The question is, as indicated in the list: Is there a chief fallen angel, who through the principle of impersonation that we have explained, though not meaning the primary evil of preversion, is nevertheless impersonated with it, because he is acting in a false and unbecoming relation, and therefore confounded with the common terms Dragon, Satan, Serpent, Devil?

First, then, let us submit one thing that is indisputable, viz., that there are many angels, who have given offense, and are in a situation of divine disapprobation. Therefore, so far as the fact is concerned, that there are fallen angels, no argument is necessary, for it is the positive and distinct declaration of the scriptures that is not susceptible of any other meaning than that which the direct language implies. The spirit of the inquiry then is: Is there one of these, whose character and intelligence, not to say influence, is so remarkable that, in many instances, where the term Satan occurs in the scriptures, that it is applicable to him particularly? An answer in the affirmative will not cover the case, for it is merely possible or probable that such is the case; and it is rather more probable that in all instances where these terms are used it applies to either perversion as a primary quality, or to the quality as represented by some angel spirit or person, without any particular designation of which of those angels, spirits, or persons is intended.

For instance: When the sons of God presented themselves before the Lord, and it is said that "Satan came also," it does not necessarily mean that the chief fallen angel was the person designated, but simply that Satan as a perverted quality was represented by some person, spirit, or angel, who identified his intelligence with that perverse quality. When Michael was disputing with Satan about the body of Moses, it is said that the former durst not bring

against him a railing accusation, but said, "the Lord rebuke thee Satan." Now, we are not to judge positively that that person who disputed with the archangel was the chief fallen spirit, for any of the fallen angels could oppose themselves in that manner, and properly receive the denomination of Satan. Witness the instance of Christ with Peter, when though Peter is not named properly Satan, yet is, nevertheless, properly designated as such when opposing himself to what was esteemed a proper submission. Indeed, it might have been the fallen archangel who so opposed Michael, but the language and terms used, considering all the modifications of which the term Satan is susceptible, do not necessarily imply as much.

The figurative language of John, stating that the devil had come down with great power, knowing that he had but a short time, has less marks of a personal application, and aptly relates to the sentiments and faith of all and any persons or spirits who may be actuated by a perverted disposition to make the most of their opportunities in their own views and interest, realizing that forces were at work to uproot their influence.

Another instance occurs in the same writings, where it is said that the "dragon, that old serpent, the devil, and Satan" was taken. Here all the terms are together, evidently meaning the same thing, and seems to be but a figurative way of prophesying that the influence of the wicked was arrested by a better understanding of the causes and secrets of perversion, and that those who were actuated by that quality were overcome in their worst demonstration against the truth. It says, also, if not in this instance, in another place, that Satan was cast into the lake of fire, and shall be tormented forever and ever; which is also plain in its meaning, viz., that all those who will so degrade their intelligence as to identify it with perversion, and seek to maintain a false position to God's designs, must be subjected to trouble. It means rather that perversion is destined to be under the wrath and condemnation of God always, and must affect all those who continue to prop and maintain it.

The instance where Christ declares the devil to be the "father of lies," goes to show to what the term Satan and devil refers; for, by tracing the origin of that which is false, it is found to be but a result of departing from that which, in the nature of the case, is proper. And to depart from that which is proper is laying a false foundation on which any and every lying absurdity may be originated. But to depart from what is proper is the sum and essence of perversion; therefore the term devil is applicable to a perverse

quality rather than to any person, and in every instance where the term dragon, serpent, devil and Satan are used in the scripture, all the circumstances are in favor of so applying it. However, the situation of moral government, operated by a system of judgment, and extending through all eternity, admits of the possibility and even probability of persons and spirits becoming estranged and offended, and taking the theory of absolute free will inherent to all creatures, as well as their imperfections, it becomes very reasonable to say that many chief angels have fallen; and, laboring under a short-sighted view of the great Ruler's plans, are set and hardened to a despairing impression, seeking to do evil continually, exerting an influence to degrade, distract, and oppose the system whose refining fire they cannot yet comprehend.

That one of those should head the army of evil spirits of like sympathies, or be transformed into the image of men, becoming active and effective for the interests and views of the perverted in the earth, is all natural and probable enough; but that any of these or any other creature has been particularly meant in all these instances where the terms dragon, devil, Satan and serpent are used, is not in accordance with the philosophical system of the Bible that refers us to the origin of evil and the facts of human experience. Therefore the negative is more appropriately given to the inquiry as to whether or not Satan is a fallen angel.

The next point is, is Satan in any sense an unconditional tempter?

From what has been already concluded, the term devil, dragon, and Satan, are indicative of perversion properly and primarily, and may also designate a person who is identified with that quality. We should say then, that in the primary sense, temptation is conditioned by our experience, by our knowledge, and by our self-interest. In other words, perversion, as arising within ourselves, is met and opposed by what we know of it as a seductive quality; by what we have experienced by giving way to its dictation, and by our desire to receive the appropriation and reward of the great Ruler. Therefore, if we gain knowledge, if we have suffered and become alive to our best policy and happiness, we are the less ready to give a loose reign to our passions and to indulge in strange and forbidden inclinations. The more of experience, the more of knowledge, both as to what perversion is, and as to how it effects ourselves, the more on the alert we are to its witchcraft. Therefore, Satan in the primary sense, is not an unconditional tempter, for the temptation that comes through the quality of perversion is conditioned continually, and may be said to have less and less

power over the will, as the creature knows more of both good and evil.

In the other sense, wherein the agency of persons is allied with that quality, it is hardly possible to estimate the attending conditions. The bad example of depraved men was one of the first difficulties besetting the early races, and the religious element in its infancy. The divine Superintendent has found it necessary to deal summarily with whole cities, nations, and races, and with sword, disease, earthquake, famine and flood, to destroy and make away the wicked from the earth. So much does the fellowship and association of men have to do with their fellows, that an influence for good or evil can be exerted by mere imitation of manners, so that it is possible that the most dreadful impersonations of Satan come through the agency of men. This evil influence has been conditioned by the interposition of the divine hand; by the exertions of the righteous in every age, and by the repentance and change of those who have so manifest the perverted qualities as to personate Satan properly in a person. Now, the notion concerning the devil is, that though invisible, he is a secret intelligence suggesting evil. Doubting this, we suggest that the idea of the scripture, is that when the wicked are removed, that temptation is modified; whereas, it would be the sense of the popular notion that no physical remedies can effect the temptation that comes from the devil; but, that any thought of the mind in sleeping or waking, may be confounded with the wiles of the Wicked One. It rather ought to be recognized that mistakes and grave errors are naturally enough the consequence of inexperience in connection with a free will, without any supernatural agencies. By the present law of life, man communicates to his fellow face to face, through signs and the medium of speech. If the angels will talk to men, they must conform to the physical law, and little we know of them except through physical visits. On the other hand, if men will communicate with angels and spirits, they must do violence to the physicial laws, and after all, realize but an imperfect communication. Now, if the line between the physical and spiritual world is so distinctly drawn, and the devil be a spirit, whence comes the temptation? For we cannot approach the spiritual world without great effort and moral wrong.* If the devil be a spirit, then he is under the same restraint of the physical law, so that if there is a communication between any of us and any devil, it must come by a mutual and supernatural effort of both beings.

Surely a man is tempted when he is led away by his own lusts,

* See pages 197 to 200.

and he is effectually tempted by his fellows whom his eyes behold, whose speech he can hear, and whose conduct he can copy. For all this, knowledge shall neutralize the effect of the worst temptations from any source, and oppose an offset to evil association, so that Satan, as we understand it, is not an unconditional tempter.

Then, you will say, if the conditions are such as to forbid, discourage and prevent spiritual and demonaical influences, how is it that the New Testament makes common mention of the influence of spirits and devils, and the Old Testament is full of instances wherein the agency of angels and spirits is apparent.

In answering this objection, we submit that much is explained by the idea of admitting the impersonation of evil and perversion through natural means, whilst still admitting the theory of spiritual agents such as the ancients entertained. Then it must be allowed that it is possible for disembodied, discontented, wandering, mischievous, or malicious spirits to avail themselves of the semi-conscious state, such as may be the result of the spiritual capacity in man, depraved to an inharmonious working with the more tangible and practical part of his nature; and such, also, as the disturbed and imperfect condition of sleep may present, to prey upon the individual credulity, and gratify a feeling common, perhaps, to both men and angels, to impart communications and watch their effects.

But for the latter condition, it may be said that the situation in sleep is such that no immediate action can be taken that can make those evil suggestions effective, as would be the case if they were presented under the impulse of passion in the full activities of the waking and moving state. Therefore, the influence of evil spirits, through the medium of dreams, can at most be effectual as a temptation by presenting false and terrible pictures of woe and misfortune, which, if the reasonable soul is educated to understand, will not be regarded, but be placed with the list of superstitions and confused intimations. Even this incidental possibility is dependent upon a morbid condition of the system over which the waking thoughts have control. To say that the angels are under the same law and restraint, even in their efforts of a more righteous cause, so far as supernatural instructions are concerned, is perhaps quite correct; and it may be noticed that the visions and prophetic dreams of the prophets, were preceded by fastings, concentrated yearnings of the mind, and earnest mental efforts which were at the expense of the general health, and contrary to the natural law of the present state of being. What, you say, we have the star of prophecy and the light to shine in dark places through such a medium! Yes; but claim that revelation is an extraordinary provision, and you have

admitted as much, for that which is extraordinary comes through an extraordinary medium, and that which comes through an extraordinary medium is a disturbance of natural and established law. Then you will say, if the angels have opened this road it is a legitimate highway, and we will arrange the conditions and listen to the intimations of the spiritual world. But what would you know? Would you learn of your private destiny, and all the perplexities attending it? Why, even revelation, in its extraordinary effort, does not make a specialty of this, it being esteemed by the Creator wise and prudent to withhold from men what even the Maker himself can only know through an infinite appreciation of cause and effect, in connection with His own determinate purpose. Will you know of the general secrets of human destiny, and of the principles and influences of this life, their historical modification of each other, and the general result? Then you may suppose a completeness in the measures already taken, for the mystical scriptures say that in six days God finished His work, and rested on the seventh day; all of which means, that all through the early history of our race God has admitted the exceptional provision to the natural state, and by signs and wonders marvelous and strange, by the agency of angels, dreams, symbols, and ceremonies, filled the measure of human necessities under the present law; and whilst He retires in the day of rest, He would, likewise, have us rest in the natural order, until it shall please Him to revive His marvelous work after the manner of the past.*

Therefore, if you do violence to physical law and break the Sabbath in the spiritual sense, you can at most receive an intimation wrested from the opposing conditions of both the spiritual and natural state; and inasmuch as it is not the time for these extraordinary measures, the angels will not meet you. First, because there is no necessity; and next, because it is contrary to the divine order of the times. Hence, if your extraordinary efforts are of any avail, it must be to meet with evil spirits and devils, who are not particular to conform to the order of the times, who perhaps are as keenly alive to the ridiculous position in which our foolish efforts have placed us, as any other intelligent beings we know are apt to be; and, who being like other deceitful and unscrupulous persons, not careful to regard our interests or wishes, or particular about communicating truth, will take the occasion to gratify themselves to their own amusement, interests, or ineffectual ambition, to struggle into visible manifestation. However, as such an effect is dependent upon a decided effort to arrange the conditions, the half

*See page 54.

conscious state presents no unconditioned temptation from the devil, in the agency of evil spirits.

Now, in the healthy condition, in the activities of life, under the present organism, demoniacal spirits cannot reach us, and we cannot reach or communicate with them. Both the spiritual and natural laws combine to make it an impossibility. If we will desire a strange manifestation, we must estrange ourselves, at least temporarily, from the comely relations in which the stage of progress has placed us, suspending our reason, and in a great measure our consciousness, become partakers of that ancient sorcery that is inappropriate for all time, and which, though operated through the same medium as that of the dispensation of angels, has not the same limit and safeguards, and is under the disapprobation of heavenly authority.

The other point concerning Satan's being a hopeless opponent, may be settled by inferences from what already has been placed as a foundation. For illustration: if Satan is embodied in the principle of perversion and the influence of perversion is modified by progress, then the opposition is not of a hopeless character as viewed in our interests. If men can properly personate Satan because of personating perversion, and it is possible for those same men to change to a repentant aspect, then Satan in a person and as a tempter, so far as characterized by that person, and relating to the prospects of that person, is not a hopeless opponent. Finally, if the fallen angels fill their term of folly, and are restored, then the demoniacal influence of spirits in their own sphere, and to the extent they may be able to force an influence in this order of things, presents no despairing aspect, to be denominated hopeless either to the tempted or to the tempter. So we are to conclude that the situation in which the Creator has subjected the creature, though one calling for the sympathy and co-operation of the latter, because of the impossibility of freedom of will without the possibility of error, where as yet the experience is little, yet is one of encouragement from whatever interpretation the terms dragon, satan, serpent, and devil, are susceptible.

The other Kohathites had ten cities, as represented on the table above submitted.* The mystical plan that is presumed to govern these doctrinal notions will, therefore, call in the aid of the governmental, moral, and educational systems, in order that we may justly estimate these ten foundations of belief.

Out of the tribe of Ephraim were allotted four cities. The four corresponding points of doctrine are concerning grace, and the first

*See page 428.

inquiry demands whether or not it is an enabling quality. What will be understood by grace is, that it is favor and help. In treating of the sacrifices, it is shown that salvation is but the interposition of help to a good result, enabling us to escape evil, condemnation and suffering. In all cases the main idea of grace is a help to a certain end; and we have noticed that the system of the Creator is one of means by which we are enabled to help ourselves, and so perfect the gracious provisions for our perfection. The governmental system of this world, while insisting on the obligations of the moral law, seeks to throw every facility in the way of those who are to be subject to those obligations.

The educational system is but a magnificent illustration of how many agents are enlisted in the training of the mind and conduct to a capacious and acceptable standard. Throughout every department of intelligence, where design has comprehended means to an end, the helps are abundant and multiplied; so that as soon as the inexperienced realize a difficulty, they are met with a multitude of agencies, animate and inanimate, that are readily enlisted for the interest, and contribute to the help of the subject. By the aid of the arts, the literature and science of every age and people are brought within the reach of all. Wisdom cries at every corner; sound advice and healthy example counteract the forces of evil; and family ties, party sympathies, and a broad humanity, are lifting up and holding the hands of the weak and wavering. Notwithstanding all this, the notion prevails that grace is an enabling quality, acting mysteriously by the consent and intention of God, for the purpose of enlightening the mind to the ordinary obligations of duty and religion. All this is undoubtedly correct, except so far as it supposes any mystery about that influence; for we are in the midst of a world whose every institution bears the character of a moral agency conducted on principles the most natural, easy to comprehend, and shaped to a benevolent purpose of grace and help. Inasmuch as the divine system is manifest through these agencies, and they are found to operate without mystery, it is safe to conclude that grace, as reaching and influencing men in this life, is as void of mystery as any fact and reality of our existence can be.

The great fact of help from God, as a means to perform that which is right, is an idea which, without modification and with modification, has been, and must be a city of refuge. It is here that the erring and doubting find comfort, and that the sinner and sufferer revive their hopes and look upward. The condemned also, who are in chains, having willfully rebelled, wait and watch for the clouds to rise, revealing the righteous Judge in the aspect of recon-

ciliation; for they trust that the streams will be opened to them again, that an opportunity of wisdom will be granted, and that the angels will come again with the helps of the heavenly sphere.

This, then, is the city of refuge, out of the tribe of Ephraim, meaning the grace of God to all creatures.

The second inquiry in the order of the list is: Is that grace limited?

On this point we have already argued that there is no end to the help of God, and though that help may be manifest by a severe and long-continued punishment, inasmuch as that is the best prescription for the creature, in the circumstance of his rebellion, the punishment itself is a proof of the determinate grace of God; for, as the apostle hints, whether we suffer or rejoice, we have reason to rejoice still, for we are under the treatment of a physician whose prescriptions of pain are but the effectual remedies in our case, so that in every aspect and phase of the divine government, His help and favor shall continue without end.

But the third notion would say that grace is a license. This comes through recognizing a fact in all moral, governmental, and educational systems, viz., that in all cases the stringency of the law is not enforced, and offenses are passed, covered up, or forgiven.

The fact of grace assuming this phase only goes to show that there is an appreciation of the temptations and difficulties surrounding the learner and the inexperienced, which it is both the sympathy and policy of the governor to recognize. The teacher who so strictly adheres to the rule and exact law of discipline as to take notice of every offense will not be successful; and if in all cases where a note of offenses is taken, nothing is disposed of under this phase and principle of grace, he might well be esteemed a tyrant, and be deemed unfit for the position. The governmental system deals lightly with first offenses, and in almost all cases leaves the executive a punishing department to lag a little in the rear; and, after all, discretionary powers are left with the judges and superintendents to remit or modify sentences of condemnation.

Now, this principle cannot fail to enter the system of the divine government, regardless of times and states of existences. Hence it is that the scriptures come to us teeming with terms and sentences that, by the holiest of purposes and the purest of love dictating them, makes special mention of that phase of grace that will not lay sin on our heads, when in the wisdom of the divine mind it is possible to avoid it; nor yet suffer punishment to be exacted in cases of conviction if it is prudent and in accordance with the best interests of the creature to except it.

But observing that the scriptures are emphatic in these gracious sentiments, some are ready to construe the mercy of God into a license, and declare that some are exempt from sin and offense through having made formal confession, receiving literal baptism and the outward obligations of the church. Now, we cannot see that God can have less love for those making profession of faith and resolutions to do well; and, consequently, if their best interests require that punishment should attend their offenses, they would be as promptly dealt with as any other, so that they find no license to walk carelessly by reason of that profession and resolution.

It cannot be said that special love or favor would suffer any to err without check or admonition, for the love that would be the most true to the interests of the creature, would accord no special license to do evil.

Our conclusion ought to be that the grace of God is unto all men unto salvation without any distinction, and that when it will serve the best purposes of that salvation, none will be called to account for every offense; but if they are alive to the purpose of God, and ready to receive the helps of the divine system, they are encouraged by the favor of God.

Well, then, is grace a special gift? No, it is not. In whatever phase it may assume, in whatever interpretation the term may apply according to the spirit of the law and the apostles, there is the one plan adapted to the wants of all men, applied to all men, and destined to be effectual in all cases and with all creatures.

What would we say of a school system that should be conducted on a principle of special favor to some of the scholars; giving particular attention to some to the neglect of others; overlooking faults in one and dealing severely with another, for no circumstance or reason but the whim or pleasure of the teacher? Is the divine government more unjust than the rulers among men? Do the more exalted sentiments of love and justice, such as should characterize the All-wise God look to us more inexplicable and less commendable than the notions we have of what is comely and just among the systems of men? If so, it only argues that we have misapprehended the scripture teaching, and done violence to its spirit.

What do you mean by a speciality of grace? You mean that in the wisdom and pleasure of the Creator, who foresaw the results of giving life and being, some men are doomed to everlasting despair, whilst others, according to that same pleasure, are appointed to mercy and salvation. But this is met with a popular sentiment of justice that you cannot withstand; so being obliged to retreat

behind some milder statement, you continue to say that the period of time until the coming of Christ is the only opportunity to repent and be saved, and in connection with this that the scriptures teach, as is a fact, that during that period all will not repent. Then the inference is left with us, showing plainly that it is the former statement in another shape, coming back to the same foundation, to the reproach of God and the religion of Christ. You are driven to an extremity. You have either got to remove the partition between time and eternity, or declare, like the extreme Universalists, that all men enter bliss immediately after this life. If the partition is removed, perhaps there will be less disposition to limit and restrict the divine plans; for it seems that some are of the opinion that whatever God or man may do within the present period, they shall do it to the preservation of those acts in an unending aspect, leaving no change from the conduct, policy and sentiments of a term, which, in the whole range of eternity, is as nothing in comparison.

But we pass to the doctrine of judgment, which, being associated with the idea of eternity, forbids the limits and restrictions so unjust and unreasonable.

First—That it is deferred to one time. This notion should be modified by reference to the systematic modes of the moral, governmental, and educational departments of God's subordinate government, according to the spiritual government of the Kohathites.* In fact they are a sample and illustration of judgment, so far as they may have to do with it. This may be said of judgment, not only in the abstract, but of the judgment of heaven and of God, for it is an everlasting and unending principle, committed to every agency under the heavens, from Christ down to the forces and elements of inanimate matter. The governmental system gives illustrations and samples of judgment being deferred to a set time, but it is in only one, or a certain number of cases. It is not in the nature of the case that it should be otherwise. The most general judgements, at most, can be but the assembling of the courts at a uniform time throughout the country; but, as a fact, this is not the case, either in any one country, or nation, or in them all together. We find it rather controlled by circumstances of convenience, and by the extent of its application. The subordinate government of God in the earth reveals judgment as a principle which has respect to all the conditions and circumstances of life, and hence presenting instances of its being deferred to one time, in a difinite number of cases, but in the general, as a whole, taking effect at the earliest

*See page 428.

possible period as the necessities arise, and as local requirements demand.

Now, the idea prevails that in the plan of the Almighty the acts of men are referred to a set time, when all men are to appear before the judgment-seat, and give an account of the deeds done in the body; and so peculiar has the belief become, that it is thought that the wicked are scarcely noticed until the great day when the nations shall be gathered and the sea give up its dead, to appear and come to judgment.

Let us see of what nature and peculiarity are the things to be judged. First, there are overacts that come under the observation of men, and which are promptly censured or severely rebuked and restrained, as the case demands. Secondly, there are thoughts and motives in the inmost recesses of the mind that only God can know or judge, and which it is reasonable to expect are immediately arrested by that principle of judgment that searches the heart, continually trying the reins of the children of men, giving them admonition upon admonition promptly and effectually, through the medium of the conscience, and as the effect of all outside agencies of instruction and knowledge appealing to the reason. Thirdly, there are crimes concerning which, it is believed, that the most severe punishment that the governmental law provides, does not meet the case, but that the subject is referred to the day of judgment and to the more immediate administration of God. Now, the object of deferring judgment is to fix a time to hear testimony. In the last two distinctions the offenses are referred to God, who is knowing to the full nature of the offense without the aid of testimony, and therefore no necessity exists for deferring a judgment of the case. Then if the testimony is complete, and it be the manner to pronounce sentence and place under punishment as soon as the case is decided, as the systems of the subordinate government aim to do, the cases referred to God are promptly dealt with, and not reserved to a time when no greater facilities exist for judging the case than, by the nature of things, are already with God.

It may be objected that, after cases are decided, the sentence and the punishment embodied in the sentence are deferred to a set time; and therefore, if the earthly institutions are to be an index to the divine manner, then the appearances are in favor of a set time of judgment, or at least punishment. To this we answer: That in all cases where the sentence and punishment are so deferred, it is on account of giving opportunities of new testimony on which to base new trials, or for the matter of convenience. But with the divine Ruler the testimony is complete and decisive — there is no ap-

peal—and that which is passed from this earth to Him is out of the consideration of earthly convenience, and is with Him whose eternal judgment is operated as a principle embracing the vast universe, the immediate present, and the unending future.

However, by the doctrine, theory, or fact of pre-existence, in connection with the appropriate sentence, to make those who have done evil in the flesh and on this earth, to suffer in the flesh and in the same locality, the order may be that the sea shall give up its dead, that the grave and the battle-field, the last places where we saw the departed millions, shall be placed in the aspect of restoring the deceased, by the order of heaven, that shall consign the sinners back to earth to be caught again by the laws of order and justice, to be rebuked, censured, and restrained, or to be partakers of error, blindness of mind, perplexity, distress, and confusion; or, in situations of folly and opposition, to be assailed, overcome, and swept by the tide of progress and revolution. This is possible; this is probable. In fact, those terms and incidental expressions that have established the notion of a specially deferred judgment are to be accounted for on this ground, rather than be construed to mean that the dead lie sleeping in their graves, waiting for the day of judgment. Under the vast plans of the Creator, judgment deferred to a set time would be merely incidental and local, resulting from judgment being committed to subordinate agencies, whose relation to time and the conditions of this world may properly admit a particular time when, by the increase of knowledge and the accumulation of intelligent forces, the long established reign of tyranny, violence, error and superstition are surrounded, and the great battle for truth is precipitated; when reason and liberty shall assert an existence, and shall attempt to clear the highway throughout every department, and be met by the interests and opposition, not to say desperate forces of the perverted and the depraved.

The judgment day of the last time, as applying to this world, on which the peculiar notion we are considering rests, and which has given origin to terms and expressions, indicative of a set time indeed, may be but the judgment of men, under the direction of the divine authority; and instead of being invested with that garb of supernatural working that the popular notion supposes, may be but the times of trouble that shall come upon the world naturally, when the spiritual elements shall melt with fervent heat, and the heavens pass away with a great noise; when, like pouring out the vials of wrath, figuratively noted by John, the opposition of the demoniacal forces, shall be called up with fire, smoke, and brimstone, and shall be met with thundering voices, lightning, and earthquake.

With these suggestions we will leave the subject, believing that as a principle the judgment day is not deferred, and that the idea of the judgment day applying to this world should receive much modification under the light of reason, the philosophical interpretation of the scriptures and the circumstances and facts which the systems of the world present. The judgment day is associated with Christ as the judge, so that it seems to exclude the other agents that may figure in the event. Christ as the only judge, appears to be the ideal inference from the scriptures. This notion is in good keeping with the position in which Christ is placed with relation to atonement, which ignores other agencies and persons to such an extent as to be unjust, both to those other agents and to Christ himself. Supposing that God has appointed the Savior to be the judge, does it imply anything more than a chief agency in that judgment, be what it may?

The whole tendency of the times is to exalt this that is exalted, and praise this that is praised beyond measure. How far are we from seeing God as a person in the administration of justice in this world; yet we are not to expect any great revolution or event involving judgment and punishment among men, without ascribing to God the superintendency of the matter. He is the judge, and yet the practical effect is wrought out by principles and men. Now, is Christ the judge of the last days? Grant that he is; yet the divine Ruler of all things is watchful of the movements and conduct of every person and spirit entrusted with justice and judgment; so that so far from Christ being the judge, he himself is placed with those of understanding, who are to "fall to try them, to purge, and make white until the time of the end." If Christ has attained to a prominent position in the judgment of the world, and of the last days, he has been so placed by being judged of Him who is *the* Judge indeed. This is the statement of power that is over Christ and us all, and for those who are under him in the interest of truth and the divine purpose, how important their services; how conspicuous their agencies; how great their charge, direct from the Lord of all committed to their hands. Unto whom are we all accountable, but to God? Then who is the judge? Who are the co-workers with Christ in this life but those who teach and preach the truth, establishing a righteous sentiment, of which every one shall avail himself to judge the world? The whole tenor of the scriptures go to show that judgment is continually exercised by the agency of all persons criticising customs, principles, systems, and each other, to a healthy modification, to conviction, and to condemnation. Now, if the law of judgment enlists the agency of all

persons, who shall be the judges in the great day that we expect, wherein the ideal notion shall be fulfilled? It is for those who delight in extremes and mysterious fancies, to fasten their gaze upon an exaggerated picture of Christ, and then beholding him obscuring all the agencies of God, all the angels and persons under the divine mission, as well as the majesty and prerogative of the incomparable Judge of all open acts and secret thoughts, there remain fixed; and, unaffected by the facts of this life, still unconscious and deceived, until the innumerable agents and persons appointed to judge and condemn the world, are rising up like a flood, searching all the hiding places of the wicked and consigning the dwelling places to the flames.

Who is it that operates judgment as a principle, and under that principle, makes revolution after revolution sweep the world like successive storms on the ocean? It is God, the Judge of all times and occasions—God, the Judge in a pre-eminent sense. None can compare to Him. After Him, all are agents, all are judges. This is the system of the Creator, the Judge of all, as indexed by the institutions of the natural world, and as shadowed by the typical law of instruction.

The other points concerning judgment, demand whether it is finished at one time, and whether it will be in an extraordinary manner, according to the literal interpretation of terms. The first point, viz., that it is finished at one time, will be answering in the negative, by the proper inference drawn from what has been noticed of judgment as an eternal principle involved in God's government.

It remains to inquire whether or not judgment will be in an extraordinary manner.

It seems that judgment even applied to a particular time, which the conditions and circumstances combine to make a time of special and general judgment, is still applied without the formality that attaches to the popular notion. In accordance with that notion, we should expect the sudden burst of the literal trumpet rending the heavens, and startling the inhabitants of the world with the awful reality that the end of the world has come. We should expect the graves opening, and all the living gathering at a particular point, where the great white throne shall be revealed, and then, in the tears, terror, and indiscribable scene, the voice of the Savior rising in the awful grandeur of the melting elements, saying, Come ye blessed, and depart ye cursed into everlasting woes, prepared for the devil and his angels. The idea is one of a marvelous natural disturbance and terrible mental

agonies, during which the hurried sentence of the Judge will be pronounced, and the fates forever and ever fixed.

Now, first, we say that it is doubtful that, terms coming through a channel so remarkable for metaphors, symbols and allegorical expressions as is the sacred writings, should be received in the force of their literal meaning. Next, we submit that such an extraordinary manner of judgment will not reach the necessities and object of that judgment. Thirdly, that it is improbable, and for the great part impossible.

The first proposition we will rest, trusting that when any of those terms are encountered, and placed under the philosophical system of the Bible, that so emphatically has committed itself to mystical and figurative language, they will yield their meaning in conformity to that system, to the circumstances and peculiarities of the times and people through which we have those writings, and to the reasonable sentiment of to-day, which, though having little sympathy with mysticisms and analogous teaching, will nevertheless appreciate a system that maintains a consistent relation throughout the sea of indirect language.

The extraordinary manner of judgment will not reach the necessities of the case, because the terrible conditions attending the view are not favorable to an adjustment of doctrinal matters, in which it seems that the judgment of the last day is centered. The requirements of the case rather call for the same order of things as now exist, and a judgment-seat in the midst of a confusion of elements, frantic passions, and terrified subjects, is contrary to the order and deliberateness characterizing the principle, both in its essential nature and as illustrated in this world. What manner of judgment would it be, where the seat was beset with noises and terrors, calculated to distract the attention, confuse order, and make the impulse of flight to prevail over every other consideration?

Order is heaven's first rule, and especially ought to have an application in matters involving condemnation through the intricate questions of the human mind. But you say the judgment of the last day is one of pronouncing sentence, and that is one of terrible conditions. If this be so, then we are all mistaken about the subordinate agencies judging the world at the last days, and judgment is not only deferred, but has no special epochs in any sense in which an accumulation of forces produce a general effect. Now, we all believe that the saints shall judge the world, not merely condemning but receiving testimony and preparing evidence, and applying it in a natural, deliberate, and effectual manner, convinc-

ing the world of righteousness, of sin, and of a judgment still in the future, according to the eternal principle. This is so well established, by direct language, by different witnesses, and by positive explanation, that it is as indisputable as anything about the New Testament can be. If, therefore, the judgment is to be set, and the saints are to take away the dominion of the wicked "to consume and destroy it unto the end," it must be done by the manner of spiritual warfare that characterizes them, and which supposes an appeal to the reason in the natural and favorable conditions of society.

Hence the judgment of the last day will be more characterized by a stay and restraint of interrupting circumstances than by the terrors of unnatural phenomena. At least this must be the case as long as judgment applies to an adjustment of doctrine and social principles.

The extraordinary manner is highly improbable, and for the great part impossible. That which in its nature of application is inappropriate is improbable. If the agitations and revolutions that are past, which have been objects of prophetic writings, and described in the same manner of terms as the judgment of the last time, have passed without the disturbance of nature and of extraordinary accompaniments, it is probable that others of like nature, still in the future, will still have an application, without the literal sun being darkened, the moon being turned to blood, and the stars falling from heaven. The philosophy of the Bible will not require that these literal clouds shall open, revealing the Son of Man with the countenance of an angel, and the light streaming and diverging about his head; that the world should be removed out of its place, and the whole heavens folded and crushed together, involving the universe in a chaos of ruin; that the dead and scattered bodies should gather ears to hear the pealing thunder, and senses to feel the heaving earth, and centering in the diseased and emancipated form with which they were identified when death claimed the victim and the worms commenced their work, rise tottering and terrified in a unity of corruptable matter, to be judged at the last day. It does not require that a great literal seat should occupy the place of the universe, whilst all things else flee away, having no place, leaving the throne of God in isolated grandeur on the wreck of all visible creation.

Much of this is impossible, and yet we have given almost the precise words in which the description of the last days is couched. At least their literal sense has this interpretation, and is so received in the current belief. Impossible. Take, for instance, the last idea,

and suppose the spiritual God seated on a literal throne, after the formal manner of kings!

True, we are to make the governmental systems of this world a guide to what we should believe about these points; but we are to do so under the guidance of principle. And, indeed, the moral and educational systems do not make such formal parade of their authority, nor require honor to attach to literal thrones and crowns; but make authority to be manifest through an ability to judge and instruct, so that after all the system of the earth points to the government of the heavens, as manifested by spiritual demonstrations, and not attended with the literal paraphernalia which the most doubtful samples of earthly authority present.

If the aspect of God sitting on a literal throne, according to His manner, is impossible, then the description that so implies is susceptible of a figurative meaning, and hence throws the greater evidence against the probability of the extraordinary position of judgment. Then you will say: Why have the apostles conspired to deceive us, for they must have been knowing to the facts of the last days, and could have made themselves understood? In answer to this, we submit that they felt themselves under restraint in declaring all that they knew. If not so, why was it not lawful for Paul to utter what he saw in vision? Again, the prophets and apostles received positive command to "seal up" their visions, and not to make explanations. Hence it is that we have the whole Bible coming to us as a sealed book, and the very covenant of God, of which it treats, a spiritual book sealed by reason of that charge. They were not to withhold altogether what they saw; but what they saw was so completely hid by the figures that conveyed the information, that it would necessarily be a long time before men would arrive at its meaning. And if they saw the spiritual intent of the figures they were to confirm the literal impressions rather than make explanations of its spiritual bearing. If not so, why all these guarded writings and all those excessively mystical characteristics pervading the whole system of the Bible? Now, this being the law governing the Bible plan, we are to receive with much caution those impressions coming from a literal interpretation of the terms made use of, even though they be descriptive of events and doctrines vital to our interests and happiness, and coming in answer to the yearnings of the human soul to know its destiny. Have the apostles, then, deceived us? How much, think you, were they more favored than Daniel, who was also the agent of the sacred writings, receiving and communicating, but who, even by the aid and explanation of the angel, heard, received, communicated, listened, and yet "under-

stood not." In the first place, then, it is doubtful that the apostles comprehended all the operations of the divine plans pertaining to the future, the full manner of the judgment day, the resurrection of the dead, and the secrets of the pre-existence of men. In the second place, if they did, they were under positive command to withhold that information; so that in either case even the explanations of the apostles and prophets are not strictly reliable, in the literal sense, but rather may be judged to either lack the perfect knowledge that even by the spirit of inspiration was not appropriate to the times, or that if they did appreciate the unfolding of religious principles and the real manner of the events, that they availed themselves of the philosophical mysticism of the time to make but dark and indirect mention of their knowledge. However, it being necessary to give an answer to the earnest inquiries suggesting themselves to the natural mind concerning the future and immortality, it was deemed proper and truthful to state truths as an effect to be accomplished; and though the manner of that accomplishment was not proper or possible to explain under the circumstances of the times, yet, after having made statement of an effect to be produced, it became necessary to rest the inquiring mind in some sort of explanation that should satisfy for the time being, and yet not be contrary to truth in the philosophical sense. Hence, we have explanations of the resurrection of the dead, declaring that the graves shall be opened and the dead shall arise and come forth.

Now, if, under the light and knowledge of to-day, it can be shown that the resurrection of the dead can be effected without the necessity of the most extraordinary measures of collecting the scattered particles of the bodies lost in the sea, wasted in the open air, and buried in the earth, still this explanation may not have served the times of the apostles, when a brief statement of the general effect to be produced was all that could be admitted; and if more, it must be of a nature to quickly dispose of the question, and yet comfort the individual and remain true to the general plan of the Bible at the same time. Nothing would satisfy the believer, then, but to say that the body of the loved one that was consigned to the dark confines of the grave, would burst the bands of death and come forth on the morning of the resurrection; that the bones of the lost shall be found, and that the flesh and arteries gathered to them, should receive the blood pulsating from heart to brain in a new life, consciousness and identity of both soul and body.

However, whilst the fact of the resurrection remains unshaken, and the hope of immortality increases with the increase of know-

ledge, it looks unreasonable to desire or expect a resurrection of of the same body which, through the imperfections of its workings and the ravages of disease upon it, became unfit for a dwelling of the soul and is cast out of sight, an offense to the senses, unsightly, unendurable, and only respected in burial, because of the person who inhabited it. What! do you desire the body that by the working of a loathsome disease was laid low; and do you require that the resurrection shall bring it back to you, that you may appear with the just to judgment? If you will except the disease, then at what point of life and health do you desire the likeness of every particle taken, that they may be hunted by the host of ministering angels, and insure to you the same body as was possessed at some time of life at least. If the desire must hold good, then every one, to be gratified according to his own notion and desire, must fix the point in life and health when they would have the model recorded in the heavens, so that they may be resurrected in the same identity of body; for it will not do to take up as we lay down, old, diseased and decrepit. If we are unable to fix the ideal perfection of health, beauty, and form that shall satisfy ourselves, to any stage of our existence and growth from infancy to old age, then it cannot be decided according to own desires. Many there are, too, whose deformity and uncomeliness from birth would make them desire that no exact principle of resurrection will be applied. A principle that cannot meet the desires and requirements of all, in the cast of a benevolent satisfaction, such as the fact of immortality supposes, cannot be the one that is intended to effect the resurrection of the dead. But you will say, though the same body is resurrected, it will be changed to a perfect model. Well, but suppose that it never existed in a perfect model, then to renew it in one of that character will not be the resurrection of the same body. Suppose that it should be too small in its former existence, and the particles of matter are not of sufficient quantity to constitute a perfect model coming up to the standard of size, as one of the requirements perfection might demand. In such a case the same body, particle for particle, and no more, will not fill the standard of beauty, and it would be impossible to adhere to the notional rule of resurrection, and at the same time make the modifications that the creature might desire.

If we will leave the modifications to a principle that will reach the cases of all, then that principle will dispense with the rule of raising the same bodies, and look for the souls of those departed, without any reference to the bodies they discarded, because of inefficiency. What then? Shall there be no reappearance of the

persons who have gone from our sight, whose images are fastened in our minds and hearts? Will they come again in the flesh, and be partakers of like passions with ourselves? In order to meet the question, we will say that we are verging to another state where the departed are gathered, and to where we shall all go. There are gathered the ones missed and lamented, alive from the grave, whilst yet we behold their bodies moldering to dust. Do not the scriptures support this proposition? Abraham, Isaac and Jacob were declared to be alive whilst their sepulchers are containing the ashes of their bodies. Paul would depart and be with Christ; and, notwithstanding the disconnected statement that the dead know not anything, the parable supposes the rich man in trouble when he had died; and the companion of Christ's suffering on the cross is in Paradise, when his life was extinct from the body.

Therefore, the dead live again, rather, never die; and if, in the change that comes over them by which they are separated from the house of clay, they still retain a bodily form and essence, as they undoubtedly do, then the resurrection of the dead is fulfilled, more in a mere knowledge of the real facts, and a realization of those facts, than from a re-appearance of the dead in their old bodies. But, if a correct principle of resurrection will not admit the raising of the same bodies, and the principle and fact of resurrection holds good, must we call it fulfilled when we shall pass away and realize life, still without the body? No, not altogether; for, though that would be resurrection, so far as it requires consciousness of being to constitute it, yet the idea of it, as associated with the judgment day and applying to this earth, is one in which many who have died and left this earth, re-appear in the flesh, and come to the last days, both in body and in a realization of former existence, without any necessary connection with the same dust they once left in the grave.

You ask, how can this be? and, we answer, through the possibility and fact of pre-existence, as illustrated by Christ, and as is compatible with the law of this life. Now, a mere re-appearance of persons who once lived on this earth, providing that they themselves are not conscious of former existence, will not fill the idea of what constitutes the resurrection, wherein "many that sleep in the dust shall awake." Therefore, to say that the phenomena of resurrection shall be fulfilled in the last days on the earth, supposes both that the ancients shall appear with us subject to the laws of the present organism, and that they will be conscious of former existence. To what extent this may be the case is not plainly indicated, yet the tendency of the times is to haste us on to realize im-

mortality in every state of existence, whilst at the same time it would deny the principle of literalism applied to the scriptures, and the unreasonable deductions that confine our expectant gaze to the grave-yards of the dead.

But you are ready to deny the possibility of pre-existence, both as a fact and as having anything to do with the resurrection of the dead, on the ground that it is impossible for a person who has had a former being to again appear under the present law without at once being conscious of that former fact; and as none are known to be so apprised, the principle is denied. We suggest, in answer, that the system that is so careful to conceal the mysteries of life until their proper time to be revealed, that it has given us the whole revealed Word under a figurative garb, giving special charge to its agents not to be explicit, will take care that the favorable opportunity, when the creature is changed from one state of existence to another, will be availed of to arrest the memory, so that it will not defeat the general object.

Though not doubting the pre-existence of Christ, we are of the opinion that even he was not fully alive to all the scenes of former states and actions, wherein "his going forth has been from the beginning," but that by the policy of the divine plan, he was merely left to catch glimpses of the truth, and that, through his extraordinary spirituality and disregard of physical proprieties, which placed him, with reference to physical laws, in a morbid condition; but, nevertheless, in nearer relation to the spiritual state. It was a time, too, when the requirements of the world demanded this much, so that the angels met his devotional efforts by direct appointment and approval of heavenly authority. But you are ready to urge all possible objections against the idea of pre-existence applying to other than Christ; and amongst others already anticipated,* you will say that the law of nature which makes like beget like, supposes an absolute beginning of the spirit in life capacity at this natural physical origin, and that too a spirit and capacity governed wholly by the natural parent, and not by previous characters and capacities of a pre-existent state. To this we reply, first, that it may be a convenient method of progress to class certain individual capacity with that of the same degree; so that in producing spirits from a pre-existent state, they are made to enter the channels where is properly the degree of their attainment, and where they will be immediately in sympathy and association with affections, thoughts, and capacities appropriate to their own stage of development. Secondly, it may be that in the mysterious transition, wherein pre-ex-

* See page 435 and 437.

istent souls avail themselves of natural procreative laws to assume this present organism, that they can only do so by adapting themselves to a certain grade of physical germ-life, which is indicated by the capacities and faculties of the parent, and which, to admit of the applicant, must be of the same relative character, and founded in a physical molding that will fill just the requirements and developing capacities of the spirit, according to its pre-existent state, and according to what natural progress it may or should make in the circumstances of the new condition.

But, to resume the idea of this state of life being one that possibly suspends the memory as well as restricts the full spiritual attainments and possibilities of the creature, we may illustrate by referring to the half-conscious state of a person in sleep, where great curiosities of living consciousness are compatible with a suspended judgment and comparatively inert physical and mental condition. The waking change revives the sleeping powers to the full, and places the living soul in its more natural position, and within reach of all consciousness and capacities belonging. So the spiritual state may be the proper condition to give full benefit to the experience, and to exercise the memory to all events proper to be retained; whereas, this law governing the natural organism, comparatively may be the cause of a semi-conscious existence, limiting the memory to this life's beginning. Still in relation to the resurrection the objections will come. You will say that if the same body is not resurrected, how shall we recognize the features of our friends in the other states? To this we say that it is the spirit within that gives mold to the bodily features, and if the spirit is of such a character as to mold a certain cast of features in one state of existence, it will give the same mold in another state, subject, however, to the conditions of progress and spiritual change.

In conclusion we will say, that the resurrection of the dead is a principle true in all possible existences, because it revives the career in other states, or in the same state, of those who have apparently ceased, and is fully perfected in the world to which we hasten, viz., the spiritual sphere, when the law is different, the knowledge more extended, and the memory unrestricted, and where it shall please God to unite us in the fellowship of our friends and acquaintances, and the general assembly of just men made perfect.

However, the resurrection of the last day, as applying to the earth and the judgment day, looks like an incidental mention of the effect of natural knowledge, revealing and proving what is true in the earth, and possible to the nature of man.

With these suggestions we will take up other subjects in the order of the list.

Condemned state of tribulation—is it conditioned by repentance? As we have had occasion to answer this question already, we will pass it, with the simple statement that a condemned state of tribulation is conditioned by repentance, if the term which God has fixed has expired; otherwise it is not.*

Then, is it vindictive? No. If the object is one of salutary effect, it cannot be the result of a mere revengeful sentiment. The prisoners who are consigned to their cells by the decision of the courts, do not believe that it is the mere revenge of society which places and keeps them there. On the contrary, they know that no ill-will is against them, but rather that they may learn a lesson, reform, and be restored.

Leaving these subjects, we will enter another list, prefigured by cities given to the Gershonites.†

The first doctrinal notion presented is that of uncondemned tribulation; rather, this is the general subject indicated by the two cities from the half tribe of Manasseh.

Does uncondemned tribulation result from perversion?

Many perplexities are the inheritance of men. Many troubles beset them, from no fault of their own. This we call uncondemned tribulation.

The discipline of life is grievous and laborious from beginning to end. Whilst yet children, we fret under the tasks and authority of parents and teachers. When we become men and women the responsibilities and cares are prepared for us, and old age presents us before the grave, worn and weary, still looking in the future for happiness.

Now, is it possible that, by the transgression of the one man, Adam, we are subjected to suffering, if not to condemnation?

No; if the history of that person is correctly applied, as interpreted in the fore part of this work, we cannot lay it at his door.‡ But if the foundation is truthfully laid that supposes trouble to be a necessary, or rather a natural result of imperfection, in connection with a free will and the purpose of the Creator to train that will to a choice of the good and to a rejection of the evil, then it is easily enough accounted for, without resorting to unjust and unreasonable theories, and attempting to make the ancient patriarch the object of censure and complaint. So far, then, as perversion relates to the constitution of man, mentally and physically, he is as he left the hands of the Creator; and, if any exceptions are to be made, they are that he is more perfect than when he was first created, far back in the ages unknown. The law and order of progression that per-

* See pages 74 and 474. † See page 429. ‡ See pages 58 to 66, first; then, 66 to 76.

tains to the creation forbids a retrograde movement; and the apparent perversions of faculties, habits and persons are incidental, conditional and temporary, rather than the result of a blighting cause and curse resting on human nature. We say incidental; because, if a man becomes a devil, it is through incidental circumstances in the course of his existence and training, rather than from any absolute, propelling disposition to evil affecting the whole race.

It is conditional, because his evil course was instigated by the unfavorable circumstances surrounding him, and may be modified by more favorable conditions.

It is temporary, because all the means of good and all the interests of the person combine to check, limit and destroy that which had an origin, by a greater lack of the helps, and the misfortune of seducing example.

The perversion that we are to fear is that which carries its own visible agency with itself, and with bad examples, imperfect systems, and false theories and instructions, is continually weaving its web around the soul, whom God has created free, and preserved to be an everlasting tabernacle.* To say that human nature is depraved and perverted, is to say that the pillars of the house have decayed, that the shittim-wood and gold, renowned for beauty and durability, have denied their own nature and suffered the elements to consign them to corruption.

To say that human nature is perverted, is to impeach the justice of God, deny his wisdom, and reject his work. It is to discourage the efforts of men, derange the religious system, and treat the deduction of reason with contempt.

Not all the troubles that men suffer, having the appearance of uncondemned tribulation, are even the result of unavoidable imperfection and mere want of experience; for it is God who takes cognizance of the acts of men, and remembers them from one state to another, through which the wandering spirit continues its immortality.† Ages are esteemed as mere generations with Him whose day is the day of eternity, and the acts of men are, indeed, referred, not only to one future time, but to many, so that men sometimes are appointed to evil until their day of mercy arrives, even though the term embrace the whole of their life and a term and age of the future. Is this a bitter consideration? Yet it is consistent with the determinate counsel that will consummate the happiness of all creatures.

Many sufferings affect men in this life, that have the appearance of coming upon them without any reference to their acts. But

* See pages 176 to 194. † See page 474.

if we will deduct those that are the result of direct and willful violation of physical law, how much of the burden would be removed. However, we may reasonably judge that it is the manner in which the condemned receive their punishment, viz., that they should have no appreciation of the law of health, and that they should thereby suffer; that they should be foolish enough to disregard what they do know, thereby inviting the misery which is their portion.

We can hardly think that extra pain would be resorted to as a means of perfection, except in such an extraordinary case as is supposed was resorted to with Christ, who, by suffering, was forced to experience beyond the natural progress of his existence. We should rather think that it comes by either the unavoidable difficulties involved, in the mere fact of a creature having a free-willed existence; or, that it is the result of a design by the Creator, to make the creatures give heed to the influences for his perfection. The latter idea accounts for all suffering that seems to be attached to wrath and condemnation, and the former accounts for the distinction of uncondemned tribulation.

As this life presents the operation of condemned and uncondemned suffering, and the line between them both cannot be drawn, save by Him who is a judge of the secret thoughts, and who keeps a perfect record of the acts of men, we must ever leave the exact distinction with Him. Still samples of either distinction can be named, that will only go to show that perversion lies not in the nature of men as a propelling force to evil and suffering, but rather as a lack of knowledge concerning their best interests.

Suppose the infant who has not a knowledge of the law and effect of fire, should put its hand in the flame. Will you undertake to say that the act was instigated by natural perversion? Was it not rather incidental to a mere want of experience, so that the suffering that followed was caused by an unavoidable condition of the child's mere existence, with a free will to act, whilst yet the will is not trained to its best interests. Hence it suffers; and this we call uncondemned tribulation. The same child must be checked continually, and under the necessity of doing so, it is made to fret and worry on the one hand; and without the restraint on the other hand, it comes in contact with physical laws, and suffers. In either case it is not condemned until its intelligence is so exercised that it appreciates a moral and physical obligation; after which, it may be subjected to a condemned state of suffering with a good effect, and to the same purpose, viz., the perfection of the child.

Suppose a man to cheat his neighbor, and the act to involve him

in a cost of ten times the amount he realized by his dishonesty; this we would call a condemned state of tribulation, so far as he is made to suffer by the decision of the court and the loss of his property. Now, what is it that caused the act which so disturbs his peace? You say, natural perversion. Well, it is a natural perversion, indeed, and more natural than the Adamic one declares. God having given the man a faculty to collect himself conveniences in harmony with the interests of other men, he oversteps the bound, thinking it is to his interest to do so. The perversion in his case originates directly with himself, and still is caused by a lack of knowledge. The study of his interests is legitimate; but his best interest is to harmonize his with that of others. Not having full faith that this is the case, and not having been painfully taught it by experience, he pursues his interest in a perverted overreaching. If he had known the result, would he have been dishonest? Of course not. And we are of the opinion that if we could fully realize how completely it is to our best interests to do that which is right, as conscience and the common commandment teaches us, we would no more receive a pleasure in violation of moral or physical law than we would extort a five cent piece when we knew that it must result in the loss of twenty dollars. A man to do business on this principle, would soon make a lamentable wreck of his property; and if in the ordinary and healthy exercise of his faculties, would be esteemed a fool.

Then, if the moral requirements are governed by the same law of self-interest, why do we not observe them? Simply because we lack the knowledge to appreciate the fact; and, consequently, our self-interest does not rise up within us and prompt, like it does in the more visible case of danger appealing to the senses of sight and feeling, so apparent to common observation.

The only remedy that we see is the same as that which is applied in the earliest morn of our existence. It is knowledge appealing to our experience and to our self-interest.

The other point is, whether or not perversion results from demoniacal influence. This has been answered as it came in relation to other subjects. It has there been explained that spirits cannot involuntarily approach us under the present law, and make an effectual temptation. Hence perversion from demoniacal influence of a spiritual type is out of the question.*

But you will say this: If God's working is manifest through and by the angels, and the natural law bars both angels and devils from a communication with men, wherein is the providence of God effected? We answer that it is effected through inani-

*See pages 453 to 455.

mate agencies; for, though it be true that God's working is manifest through and by the angels, yet it does not follow that all His work is effected through them. Indeed, if the angels are to be charged with folly, as is evident that they sometimes may be, in accordance with the free will of the creature, involving the possibility of their doing contrary to instructions, then it becomes reasonable to infer that God, who operates through agencies, and whose work, nevertheless, must be sure, must have some more reliable agency; which being inanimate, is without the possibility of a contrary will, but which is necessarily true to the will that controls it.

The question, then, arises: Can God make a reliable agency of inanimate matter, so as to fill the idea of Providence? A moment's reflection will bring the question back to us in the affirmative. If men, through their comparatively slight knowledge of the elements, have effected so much in art and science, what may the All-wise God do with the laws he has established, and with the elements which he has created? If no creature may be found to serve the purposes of men in the rapid transmission of intelligence as well as the inanimate physical properties, what may God accomplish through these means in the purposes of His universal oversight? Every thought that agitates the particles of matter in the brain may telegraph the whole outline of that same thought before the eyes of the Almighty, or to the system of his own immediate presence. Every possible act performed by the creature through means of his connection with elemental organism cannot fail to be a self-working operator on that line which is fully under subjection to the Maker. Then, also, the intelligence that can create and perfect a communication between earth and heaven can also create the system that shall receive and adjust the multitudinous messages from the universal creation.

As for the providence of God on this earth, remember He is in close sympathy with the elements by which the physical organism is molded, and which reveals to us all visible things.

Does it mean nothing that the pillars of the tabernacle embrace both matter and mind, as well as every capability and motion of life?*

O, well, you say, if it comes to this, and God has such a ready and effectual means of communication between earth and heaven as the possibilities of physical elements in sympathy with the divine intelligence implies, it means so much of providential influence as to suggest a fatality to the acts of men, and leaves the difficulty resting on the point of human freedom of will. No; we think not. Though it is the design to control the destinies of the world by in-

* See pages 180 and 185.

fluences under the command of God, it is done in a way that is compatible with the full freedom of human designs. Suppose that a child, by the free exercise of its own intention, designed stepping into a ditch where it might be drowned. Being ignorant of the consequences it proceeds directly to the brink, in the firm intention of carrying out its purpose. Now, if the parent, who should witness the act, could, by a thought of his own, in an instant, make that child quit its intention, without words or acts to influence its will, it might well be said that it had no will of its own; at least when opposed to the wishes of the parent. But, suppose it to do as a child is most likely to do under the circumstances, and when it saw the parent coming, should make haste to make the leap, in spite of both his earnest thoughts and frantic efforts. Being sensibly aware that the child's own will will carry it to destruction, and that it cannot be persuaded or reached in time to rescue it, the parent suddenly thrusts an obstruction in its way, and by that means saves it, when he could not reach it in time with his hands.

In such a case the child's will had a free exercise, and no inward influence restrained it; but in the exercise of that will it rushed against the obstruction, in the firm determination of its own purpose. Such is an illustration of the acts and wills of men as opposed to the designs of God in this life.

In other words, what He designs to do, He must call into use the inanimate agencies under His control to consummate. Otherwise the designs and wills of men will defeat His purpose. Then if God appears in the clouds, the rains, the cold, and the storms; if the elements respond to His wish, and, without any extraordinary appearance, combine to produce effects and circumstances to defeat the intentions of men, are their free wills thereby obstructed? No; they are not. But their intentions are defeated. Then you will say: What is the use of a free will, if, by a superior intelligence, it is rendered ineffectual? To this we answer that it is a very different thing to have our very thoughts dictated by another, from what it is to have a designed interference in our purposes. Also, that it is not the rule even to influence the acts of men by natural agencies, except to the general good, the same as the parent places an obstruction to intentions of the child who had designed its own destruction. Finally, you will say: If God can, by the means of elementary agency, effect so much, why does not He save us from evil? This is precisely what He intends, and what He is doing in His providence and by His revelation, as fast as is consistent with the freedom we possess and the knowledge we have acquired. Will you stand ready to arrest every motion of the child, even though you know it

will be attended with pain? No; you will let its free will operate to an effect, viz., its experience; and only in cases calling for the most prompt action will you interfere with that faculty so peculiar to its own individuality.

So it is; whilst devils keep their sphere, and angels respect the law which restrains them from visiting the earth, except by extraordinary occasion, the providence of God has enlisted the elements of the unlimited creation, working out both judgment and mercy, where nature, in stately majesty, stands between God and man, hiding the hand of the Creator.

The wind circuits about the earth, changing with the changes of heat and cold; now moving gently among the leaves of the forest with a subdued, solemn measure, or resting sluggishly and silently, whilst heat and vapor call up disease to be borne on its bosom to lands in the distance, and to a people negligent and rebellious; there to strike with blight, sorrow, and death; now gathering its energies, it unites with the blackness of the heavens, the pealing thunder, and flashing lightning, sweeps the earth in the crashing storm, spreading disaster and destruction, where once the quiet city and settlement rejoiced in security and carelessness.

The sea will not rest in its place, but beats against its barriers forever, inviting the rage of elements to spend itself on its bosom, lifting its wild waves to heaven, and opening dark, threatening gaps down in the surging currents, where rocks and breakers wait the helpless mariner. Fire will not always be the humble servant of men, but, breaking away from confinement, will put convenience and safety at defiance, suddenly bursting upon the terrified city, roaring in a grandeur of flame and destruction. The sea has not always kept its bounds; neither are the mountains careful for the rush of waters that shall sweep the property of the valley to the ocean, and put the inhabitants to flight; and the very earth beneath us is in waiting, to heave and toss suddenly before the inconceivable energies of secret causes that shall rend the everlasting foundations in frightful disorder.

Is God in the peaceful routine of day and night that bring no wild scenes or harrowing experiences? Yes. The quiet, ordinary aspects of life presents equal opportunities for God to avail himself of natural and inanimate agencies to defeat or confirm the purposes of men. The very food that we eat is burdened with its charge from the hand of God; and the state of our stomachs can telegraph to heaven of laws violated, ignorance courted, and suffering rejected, as a hint of the displeasure of the Maker. He can affect our purposes by the light of the sun, by the darkness of the day and

the night, and by the secret adjustment of the elements that compose our bodies, and perhaps our very souls. There is no need that the earth should burst asunder, and the mountains be thrown down, in order that God may influence the purposes of men. But truly He commands natural occurrences, and yet no eye can detect His hand; for nature covers the secret working of the Creator, with a natural curtain, on which is written and embroidered all curious figures, skillful intimations, and only half expressed suggestions, and through which our earnest gaze cannot penetrate to behold the visible God operating in providential events.

But to come back to the subject of demoniacal influence, we may say that that which is perverted, whether it be the exercise of the natural faculties, in their temporary overreaching, or whether it be a false system or persons characterizing perversion, much of the trouble we experience comes from demoniacal influence in the natural sense, and from temptation through persons, systems, customs, and examples perverted. Hence, we always have a pretence to lay our sufferings to the fault of others. We have not only a pretence, but often a good reason to do so. Therefore, demoniacal influence, in some form, is a fact to which those who have erred take refuge. Even those who have done exceedingly wicked lay it to the fault of bad associations, seeking to excuse themselves, and charging their difficulties to temptations. This notion, then, is true to the typical application that distinguishes it as a city of refuge for the manslayer.

However, that the troubles which we suffer, from no fault of our own, can be attributed to spiritual demonical influence, is contrary to the facts of our experiences, and to the law of physical organism. It is rather the unavoidable weakness of our nature, wherein the will is liable to emotions and impulses, in advance of the experience; and also, the effect of the natural influences surrounding us, that may be preverse and demonical in their nature, but not essentially of that extraordinary and spiritual character associated with the idea of the devil.

Four cities were from the tribe of Issachar; so, what of reward? Some will say that it is wholly conscience-approval. Is this so? We cannot think that it is. In the first place, what the conscience esteems right, is much modified by education. A person may have been taught to believe that it is very important that the Sabbath should be strictly observed, and if he should suffer his interests to encroach on a sabbatic period, he would feel guilty and uneasy. Another person, who has not been so taught, will pursue his interest and pleasure without distinction of times, and still feel himself free from condemnation.

Remove the question altogether from the sphere of religious faith, and come to the most primitive and barbarous society, what then? Suppose that one man kills his fellow under circumstances, which, in our day, we would call murder in the first degree, and which, consequently, would leave the murderer of our times skulking from the hand of justice, and worried with his inward convictions, but which, under the same circumstances in other times, is excused in the mind of the slayer, on the ground of some frivolous pretense, such as a brutal age could entertain, and particular individuals appropriate to justify themselves and quiet their conscience. In one country and time, the custom might make it a small matter for a man to help the distressed; while in another, and at other times, a man who had done so, would be puffed up with a great satisfaction within himself.

Secondly: We say that often when men have done well, and they are satisfied to an extent to enjoy their right action, their motives are misunderstood, and the censure of society comes upon them unexpectedly, and outweighs all the satisfaction they receive from an approval of conscience.

Thirdly: It is the custom of society to make rewards come by design, even though much of it does come through the conscience, and in the natural order of things. The family government exercises reward as a necessary principle, and on that principle makes reward an inducement, and applicable by an extra provision involving some good.

A fourth consideration is, that the disposition to make reward to come by design and extra provision is interwoven in human nature, and pervades the benevolent and social customs of all societies in all times.

Now, if the practice of the customs of the times are to govern our notions of what is the intention of God in regard to the subject of reward, we are to conclude that He has designed special provisions of enjoyment, for those struggling and succeeding in doing that which is right. We are to conclude that this is in the system of His government, not only as a necessary principle, but as appropriate to His own love and benevolence. Therefore, with the apostle, we may believe that eye hath not seen, ear heard, nor has it entered into the heart to conceive the extra provisions God may have in store. Reward is not all in conscience-approval.

Then is it wholly in the order naturally? To be so, it must merely embrace the approval of conscience, the incidental favor of our fellows, as they shall be able to appreciate what is right, and in health and enjoyment attending an observance of organic

law. None can deny that reward lies in all those channels, because the Creator is benevolent in every manner where His ways can be discerned. The first channel is not broad enough to contain the sum of good. The second, viz., the incidental favor of men as they may take the trouble, or be able to judge us, is but a small one of the many streams that shall make glad the city of our inheritance, the designed provision of the Maker. This incidental favor requires the circumstantial arrangements which shall make it less uncertain and more reliable as a source of pleasure. The associations of the perfect are a joy in the earth, and must ever be in the heavens; but if reward were wholly in the order naturally, it would confine us too much to the sphere where it is evident that the conditions are not altogether favorable, and to the burden of helping the wicked out of the pit, in the scenes where sinners wrangle, and devils are in chains, rather than removing us to the society of the good, whose place is in the heavens—not a necessary locality, but a state where the circumstances are favorable to enjoyment.

The closest observance of physical law, with the best results, will still find us looking wishfully across the dark valley and shadow of death, aspiring to greater capacities, a more spiritual existence, and more extended knowledge.

It does not even seem natural to us that the person who walked and talked with us in life and health, and then wasted by disease and ceased from the earth, should be renewed in the same individuality, faculties and characteristics in a world to come. But to believe this, and thereby refer rewards and punishments to a future state, is not the faith that the most natural view will suggest. Therefore, to suppose rewards to have anything to do with the future at all, removes it from the order natural, and extends it to existences of which we know not by experience and memory. But to show the improbability of rewards being wholly in the order naturally, is simply to show that the pleasures coming to men in this life are too much disturbed by the distressing experiences of accident, disease, war, and a thousand other grievances made effectual by social ties, and our limited view of the unknown world. Even the best men painfully realize that the conditions are not perfect. Paul declared that if such only in this life have reward, they are of all men the most miserable. He intimates the possibility of the careless and sensual enjoying themselves better than the just. This brings the point to those who are the only ones believing that rewards are in the order naturally and limited, like our existence, to this life. Do you indeed accept this view as the fact, as your

honest convictions from all the evidence that the visible world presents, and your experience dictates to you? We will not dwell on the terrible ideal it involves, for you are sensible, painfully sensible, to the dreadful chances affecting your one opportunity for enjoyment. Neither shall we summons the evidence of the heavens and earth to make an impression where all the agencies have failed, and the saints of the most high have been contemned, for we recognize the chain that binds you and the righteous judgment that retains you in despair.

Grasping at vanity, speaking seducingly, stealing upon social order like a thief, cursing God and blaspheming the faith of the righteous, you are in prison and subjected to wrath, even whilst you are grasping at pleasure and making the most of life's opportunities.

Believe that it is necessary to make a desperate effort, disregarding the rights of others, with an eye single to what the senses can afford, and what can be wrested from a fleeting life where a thousand evils are at work to render it more uncertain, and where the vengeance of laws broken and rights disregarded is closing in on your temporary enjoyment, blasting the one coveted good that is possible, and seconding the effort of heaven that gathers the blackness of clouds and darkness, whilst the earth kindles the fire of despair and the prospect of death. Go your way; you have no eyes to see, nor ears to hear; and after realizing the grave, according to your dread, and resurrection contrary to your faith, you shall but awake to the furies of the world to come and be visited with the contempt with which you have treated the authority of God, and the advocates of truth and righteousness—until the spirit be subdued and broken; and, weary, and fainting, you look upward and see the heavens opening and the angels responding to the strange revelations of your heart and mind.

Well, then, does reward depend on locality? This question is answered by what the facts of life indicate of principles, which in their nature must have an application to all possible times. We know that if a certain city is filled with depraved inhabitants, and is characterized by injustice and violence, it is not a good locality to retire with a fortune, expecting to take comfort. If a person should be so situated he would soon realize that the reward of his life-long efforts depended on locality, and that it would be necessary for him to emigrate to a more favorable one. If, by some fatal epidemic, the same city should become desolated, the inhabitants becoming extinct, and after a while reinhabited by a respectable and moral class, the circumstances would be materially changed, so

that the same locality becomes a desirable residence. Therefore, if happiness is dependent on locality, and yet the same locality may be favorable or unfavorable, according to the associations, the proper inference is, that it is not so much in the locality after all, but that it is the conditions that make the most important considerations. Now, if we are promised a certain reward which is to be received in a great measure from pleasant associations, where a mutual exchange of thoughts and information makes a prominent feature in that reward, and at the same time be sent to enjoy it where unsympathetic elements and persons have a dwelling, it is evident that this reward cannot be effected.

Therefore, just so far is the designed provision for our enjoyment dependent on locality, as locality itself is associated with favorable or unfavorable conditions.

The present order of things presents just enough of the distinction, by prominent instances, to illustrate the principle, and scarcely anything more, for the best of us as well as the worst of us could be far better situated to enjoy ourselves than the circumstances of this world afford.

However, the mere locality is perhaps as good as any in the universe of God, where innumerable worlds revolve in the blue space of the heavens, and mutually light each other. Still there may be modifications of matter that are prerequisites both to spiritual dwellings and to spiritual existence; or there may be localities in the universe where the most refined elements of the physical creation are centered, and where, accordingly, is the proper dwelling place of the souls that cannot be discerned by the more gross organisms, because of being associated with elements foreign to the spiritual system.

Again: Is reward wholly an extraordinary provision?

Not if it is the order of existence that the observance of physical and moral law is attended with any reward whatever. None will deny that it is the law of life and association; that health and satisfaction go with an intelligent interest in the object and workings of the organic system, and in an appreciation of mutual rights and social justice.

Hence, reward comes to us as an immediate result of right action at all times, as well as being the result of an extra measure designed according to benevolent purpose, in the interests of governmental policy.

From the tribe of Asher four cities were allotted. What, then, of the doctrine of the Holy Ghost?*

* See page 419.

The questions on this subject are as follows: Does it proceed from other than God? Is it a divinity? Is it a person? and, Is it a special gift?

As the subject has already been fully treated as coming in connection with other subjects, and particularly that of the four beasts of Daniel, we do not deem it necessary to reiterate the argument, but simply give the conclusion.*

The inference referred to is, that the Holy Ghost is simply the authority of God. Therefore, it can proceed from none other than God; that it is not a person, not a personal divinity, and not a special gift.

All these conclusions rest on the correctness of the definition given to the term, and on the premises which support such a definition. They are those of common observation, and, considering the nature of the scriptures, in harmony with Bible terms and explanations.

The next subject is that of God, as indicated by the tribe of Naphtali.

Is He in person everywhere at the same time?

This notion embraces a comforting thought, and is indispensable to those whose motives are misjudged and whose conduct is misunderstood. To those who have done wrong, without any evil intent, the fact that God is present to judge aright leaves a consolation that the worst efforts and condemnations of men cannot efface. Therefore it is a notion of refuge for all the innocent blunderings to which the creature is subject. So the idea is conveyed through the type that it is a city of refuge for the man-slayer. In all cases of innocent misconduct some principle of propriety is nevertheless violated, though the person offending may be without fault; therefore, principles philosophically being slain, leaves the offender in the aspect of fleeing from some sort of condemnation and to some point of consolation. This notion of God being everywhere to place a correct estimate upon all acts and make all due allowances, fills the idea of a city of refuge.

However, this city was given to the Levites, and is supposed to become under Levitical control. That control being in the interests of atonement, as the mystical type of that tribe shows, this notion is suggested to be susceptible of some modification, in the interest of truth. Therefore it becomes proper to inquire:

Is God properly in person everywhere at the same time?

If this is strictly true, then the strange modern theory, that the vast universe is nothing more nor less than God, is correct. Now

* See pages 375 to 378; 387 to 390.

we have argued that the providence of God involves a subjection of elemental matter to His purpose through which and by which that providence is effected. Supposing that it can be successfully operated through such a medium—one that is universal, and thereby in proximity to all universal necessities—does it not make God everywhere in one sense? Especially is this so if God has that knowledge and system over the elements which all reason and the facts and attainments of science lead us to believe He has. But should this intimate that the elements and the visible and invisible forms they have combined to place in the heavens and earth, are parts of the person of God?

Still it is just as reasonable to believe so, as to believe any other agent of God a part of God. Begin once to identify any person, spirit, or angel with the person of God, and there is no end until you come down to the most physical forms apparent to the senses. If Christ is God, then it is an easy matter to connect the next chief agent in the same relation; and if any agent can be properly denominated God, then we may enumerate any agency and say that it is God. When coming down to inanimate matter, which is capable of becoming the most reliable agent of them all, we may say that it is specially God, thereby confirming in effect what you will not entertain as a statement. But God is no more identified with the physical universe than the operator on a telegraph-wire is with the iron of the wire and the electric current he flashes to all parts of the world.

But is God a distributed spirit inhabiting the vast universe, and by that distribution of spirit overseeing all things, and confirming the notion of His being everywhere in person at the same time? To this inquiry we answer, that it is much better to receive the simple statement that God is everywhere, which the completeness of His universal government and agency will justify, than to make such an explanation. This is the way, too, we retain children by brief statements, which their better experience learns to modify.

If we are come to an age in which we are to receive any explanation, we are not to receive that which is the most improbable, and contrary to what our observation teaches as far as we can see in the earth, or be enabled to reason of the heavens. The idea of a person is one of concentrated faculties and parts. That which is distributed as an intelligence, must take distinction in separate persons. A distribution of inanimate matter cannot be effected but by the multiplicity of separate forms.

What limit will you give to the presence of a person? Is it the mere space his body will occupy, as far as his hands can reach, or

as far as his eyes can discern? If his presence comprises the space within the reach of his voice and sight, or within the range of his prompt and effectual action; what shall we say of the presence of Him whose rod of correction, for all purposes of government, is ever complete in the inanimate creation? Shall a selection of matter give to the creature the eye, and the Creator find no medium in the elemental limits to discern the actions and thoughts of men? Shall kings and rulers enlist all the agencies of the natural world to make their government prompt and complete, and the Great God lack to utilize his handiwork?

Can philosophy and science reveal a track reaching from earth to heaven, filling the universe with untold possibilities, and yet God make no use of the way? Must it be necessary that the Almighty be deprived of the pillars and dependencies of His own tabernacle, and in order to meet the necessities of every place dissolve in particles like the dews of the morning, and scatter about the universe, contrary to every conceivable notion of personality? No; let us rather return to the simple statement, and believe that His eye searches all secret places and thoughts, and that He is everywhere in a sense that is complete for all the purposes which His oversight demands.

But to the next notion. Is God three or more in number and person? So said the ancient idolators; and in spite of the contrary statements, commencing with the first commandment and occurring all through the revealed writings, so say the orthodox creeds of to-day. It is time now to make the fact that this notion maintains its hold in some form, an argument that it is true, for it seems that the individuality of God, and His unequaled character, cannot be allowed; and that when there are a hundred statements in favor of His unity, a comparatively small number of ten, having the appearance of plurality, are made to prevail over the majority, so as to retain the world in the old grooves.

Finally, is God of no bodily essence?

The plurality of God has already been treated of on the subject of Daniel's four symbolic beasts;* but what of this notion which makes an explanation of the person and existence of God, the most proper definition of a void and nonentity, of which a man can conceive? "Without body or parts, and of no bodily essence." How would you describe and define the space where nothing exists, better than by introducing this description? Yet, this is the one that explains of a Being, who made all visible things, and has still filled space with forms that cannot be seen. This idea must be

* See pages 361; 371 to 397.

wrong. It is the opposite extreme of that which makes God and all visible matter identical, and is as absurd as any statement that can be made respecting the subject.

To say that my body and soul are formed of matter of some bodily substance, does not identify my personality with yours, which is also formed of the same kind of substance. To say that the soul is a spirit and different from the body, does not suppose that the soul has no bodily essence. What is spirit, but a more refined order of matter? Many elements evade the senses, and yet are of such a nature as to occupy space and show weight. That which is of no bodily essence cannot be attracted to the earth, so that if weight pertains even to invisible things, the spirit which cannot be seen, nevertheless, may possess both body and parts. Nothing can have an existence animate or inanimate, without some bodily essence. The soul that leaves the body at death, departs out of its tabernacle of clay. But how can a thing depart and go away—how can it even be called anything, if there is nothing of it. If there is no form or body to it, it cannot depart, any more than a vacuum in space can. One of two things you must allow, about the soul's departure at death, viz, either that the soul is a mere name of the appearance which the human organism presents in life, or that it is a bodily essence that departs out of its dwelling, having a bodily configuration like all conceivable things that may occupy a vacancy. There are a certain number of elements throughout the natural creation, that we find utilized in all grades of life. That which composes the soil and the rocks of the solid earth is also made to be the essence, substance, and body of trees and plants.

The same composites of soil and rocks compose the bodies of animals; and men, live and move and have visible existence through the same elements. Now, if the physical elements, in the first place, embrace a great diversity of matter, among which are the most spiritual forces men have yet encountered, and in the second place, we find those same elements utilized in all grades of existences that we are able to analyze, is it not exceedingly probable that they also occupy the sphere of the spiritual world, and make the essential substance of spiritual existence. And if they enter that sphere, where is the limit? Indeed, there may be other elements known to men, not yet discoverable under the laws of this life, and yet those elements not be essentially different as to the general characteristics of a substance.

Now the question comes closer. If it is possible for the elements to form the essence of the spirit, and it is possible that there are

others of a yet more refined nature, what connection may the person and existence of God have with those substances? Say, if you will, that the existence, character, and superiority of God, make it probable that there are elements of an exceedingly spiritual substance, which are appropriated exclusively for the bodily essence of the Creator, and that they do not enter into the composition of other souls; but say not that God is of no bodily essence, without a substance and medium of intelligence, a perfect nonentity, not admitting of a reality to which the affections of the soul can direct themselves, and to which the individual nature of man cannot look for sympathy and comfort.

Then, you will ask, has God the bodily members, hands and arms, like men; and is the person and likeness of men an index to what is the person of God? To this we answer that hands and arms are appropriate to the present necessities of men. The same may be said of his whole physical system. The present form of body is a pattern the soul has assumed and is identified with, though it is possible that in every state it may enter it may not assume the exact image of its own proper configuration. Therefore, if it were necessary, God could Himself assume, or could make the creature assume a form differing from, or agreeing with, that peculiar to men, as the requirement may be.

However, God requires of us both respect and love; and it is reasonable that He should fix some ideal in our minds of Himself, in order that our affections may center on something tangible and comely. Therefore, it is probable that He has made the highest order of creation in conformity with His own image, both spiritually and physically.

Our affections center on each other, according to an ideal form, and that form we have received from the physical image characterizing men. Neither can our affections be properly centered on a mere capacity of intellect. We require an attending image corresponding to the physical outlines of men, and the ideal concerning the angels. Suppose that a person who was renowned for every good quality of mind and heart should be presented to us for to receive the respect and affection which his ability and virtue would naturally incite; but when we should ascertain the full facts respecting him, we find that his form is different from the established organism of man, and from all the persons we are wont to love; and who have exercised the qualities of intellect through certain well-defined mediums and features. Suppose that, instead of possessing a face with that matchless mold which the Creator has made to express the changing sentiments of the mind, as lighting with pleasure or lowering with

frowns, and varying with all the delicate emotions of the souls, we should find a void of features, and the organs of sense blended in an uncertain, indefinable shape, like some chance attachment on an unsightly object. In such a case, the ideal to which we are accustomed to center our affections is outraged, and the most perfect qualities and powers of intellect will not secure the respect that the benevolence and capacities of the individual call for. Now, the situation is, that under the circumstances of this life, and with the ideal we have of God, we are required to love Him above, or at least equal, to any other object. If, therefore, the person of God differs essentially from the ideal which the image of man presents, the perfect admiration, love and worship required of us is an impossibility.

On the same principle, if the spirits of men are materially different from what is indexed by the bodily form of men, we can neither look forward with pleasant anticipation of reunion, nor awake to a change of the order involving different forms from that to which so many pleasant associations cling indellibly, without realizing that the features of our friends are marred, and the pleasant countenances who were wont to cheer and bless our life, were ruthlessly effaced or annihilated in a new order.

The truth of this matter is governed by the principle and custom of benevolence. God would have us view the future from the stand-point of earth, and from the dearest and holiest affections of which the earth is capable. If it will outrage the ideal of comeliness we have received from the pattern and image of men, to believe that in the spirit-world the image will be changed, then it is evidence that that image will not be changed.

If it is inconsistent with our obligations to love and worship God, to believe that his likeness and person are not materially different from that of men, then the evidence is in favor of believing that man is indeed both soul and body in the image of the Creator, and that the bodily likeness we behold in the earth is the one essentially established in spiritual existences reaching up to the eternal God. Do you wish to believe that your dearest friend, your affectionate wife, or your loved child will be presented to you in another world in the likeness of a fruit, stone, or any other pattern of nature or form of chance contained in the visible world, save that in which you and they have lived and associated together? Would you believe that the great God is as nothing when approached by descriptions, or that, distributed like the mist and rarefied elements, His person is as broad as the extent of creation, and can at most be manifest in the shapeless clouds and vapory particles of inorganic substance? Will you not rather believe as reason teaches, as God has estab-

lished, and as social and benevolent custom and principle demand that you shall?

We are now come to another list of subjects, in which example is the illustrative guide to what modification other notions of the day are to receive.

Twelve cities remained to the family of Merari from the tribes of Zebulun, Reuben, and Gad; so that the subjects are punishment, Christ, and angels, respectively.

This family in its first generations is noted as divided into two principal heads; which, as has been explained, indicate religious and philosophical system.* Therefore, what will examples from this quarter influence us to believe respecting the remaining ideas in the foregoing list?

Concerning punishment: Is it only in this life? Is it endless? Is it annihilation, and is it specially deferred?

The second and last of these questions have already been considered.† The last one came in relation to the subject of judgment, and the second was suggested by the figure of Daniel's four beasts.

The first of the two remaining ones, viz., whether punishment is only in this life, has also been touched upon, and deemed to require a negative answer, on the ground that punishment is necessarily embraced in the eternal principle of judgment characteristic of God's government, and therefore must apply to all times.

It only remains to be said, on these three points, that, if you will subject them to the philosophical view of religion, they will be placed in a different interpretation, and hold good as propositions only by limiting them by numerous circumstantial conditions. But as this has been done throughout this work in the general, and particularly on the subjects referred to, we will leave them with the sense of justice and judgment of the reader.

The remaining notion is, that the wicked shall be annihilated, and that this is the main feature of future punishment.

First, you will say, what God can create, he can destroy. True; but He is supposed to create with an object; and can it be that the object in the creation of any reasonable soul is one of temporary life, evil influence, and ultimate destruction? You will refer to Pharaoh, and say that he was a vessel of wrath made to be taken and annihilated. True it was that he was stubborn; but it is also said that the Lord hardened his heart. This explanation goes to show that he was one of those individuals who, from some pre-existing reason, was under sentence for a period during which no facility of faith and repentance was intended to be thrown in his

* See page 422.

† See pages 391 to 397; 459 to 463.

way; but rather the contrary.* The necessities of prophetical scripture demanding that a very rebellious subject should be made to typify the sensual selfishness of the world, the regions of the condemned were searched and a person whose heart was destined to be hardened for a period, under any circumstances, was brought to the earth. Even though made king of Egypt, the fact is in harmony with the sentence of tribulation he is presumed to have received; for the kingdoms of the world can easily be made to receive a crown of thorns. In fact the star of Israel perplexed the life of Pharaoh, and distressed him until the Red Sea covered his remains. Pharaoh, therefore, being called to the earth, and declared to be raised up for the special purpose of manifesting a stubborn nature, had his heart hardened on the principle of pre-existent facts; and if he had not been called to earth as he was, still he would lack the facility of faith and favor which his sentence had fixed for a set period. Hence all the determinate purpose that appears in his case to make him an individual created to be destroyed, is accounted for on the simple principle that clouds the countenance of the parent and rejects the overtures of the child for a season, according to a healthy policy of government.

Now, men under condemnation and still impressed with a notion that they are abused, as is generally the case, present the proper specimens of foolhardy desperation to be of service in the peculiar case we have before us, where the signs of revelation were to shadow on the future, and where a type of powerful opposing influences was necessary.

But this notion is much harbored by the use of the term "destroy," as used in the sacred writings. Such sentences as that the "wicked shall be destroyed, root and branch," are interpreted to mean the annihilation of soul and body together.

However, we suggest that the appearances from life's standpoint readily account for this manner of expression. When the wicked are removed, especially when visited with remarkable judgments, involving their death, the appearance is one of destruction of body and soul, because their bodies decay, and the soul that exercised their influence, by the act of destroying their bodies, is no more to be observed. Hence, many expressions of the sacred writings are accounted for by supposing them to be dictated by life's appearances. Nothing is more natural than that this should be the case, while yet no inspired instruction was intended relating to the disposition of the souls of the wicked.

If we do not let this consideration have a bearing, we shall have

* See page 461.

many scriptural passages in the aspect of denying the immortality of the soul, even of the most righteous, and making our present organism the only manifestation of life. If we do not let it have a bearing, we will make one agent of the scriptures resist another to the teeth, destroying the harmony of the whole, and heaping up absurdities such as are plentifully illustrated already.

If we do give proper place to this circumstantial condition, there will be found no term in the whole Bible, necessarily implying an annihilation of the souls of any persons, nor yet of the death of the spirit with the body.

Further: If we give place to this modifying condition, the assertion that the soul sleeps with the body until the morning of the resurrection, will be denied, and many other errors will fall as a consequence. In short, if we will apply the principle that even now, under a more direct system of language, is apparent, the difficulty is removed. Suppose we speak of the sun: do we not do so in the light of appearance, and say that she rises in the east and sets in the west? How many expressions pervade the writings of men and enter into common conversation, based on this appearance of the sun's motion. Yet the sun does not rise and set, strictly speaking, but the earth in its motion gives it that aspect. The destruction of the wicked by famine, disease, and the sword, is the semblance of annihilation, and consequently the scriptures come to us laden with terms and expressions founded on that appearance.

The awful fact of death has been dwelling in the minds of men in all ages, and their observation has not failed to realize how the death of the body has hushed the expressions of the soul. Therefore, the wise men who have framed proverbs of life's realities, the prophets who have made use of the signs, terms, and common principles of language, and the apostles who understood mysteries, but withheld their knowledge, have all, either spoken in the aspect of this life, or availed themselves of its appearances to veil and seal up their instructions. Hence, what is the use of forcing the long list of quotations, wrested in violence to the subjects on which they were dropped, or dragged from the figures of speech so ready at hand in all the Bible? They should not suggest, argue, or confirm the notion of annihilation of souls, unconscious state of the dead, or anything else, save that to which they properly belong, and which only the whole circumstances of the terms can show.

If the terms of scripture may not imply this doctrine, it is left to reason to pronounce upon it. If it be left to reason to suggest it, it will never have an existence, in connection with a faith that entertains any possibility of future existence at all. It supposes a too

dreadful experiment with the souls of men, to create them and then destroy them, that is not in harmony with the character we all believe God to possess.

It implies a lack of success and recourse in God's government that is incompatible with His wisdom. It harbors terror and distrust that is opposed to the best interests of the creature, and serves the purpose of God less than a plan that is more commendable to our reason, and calculated to insure love and confidence.

Finally, it is unjust to those whom it should unfortunately affect; for, if the creature receives an existence without his own will or pleasure, and such a one as is not capable of being successfully carried over the difficulties of perfection, the mere mercy of its destruction cannot atone for the travail of spirit it has suffered until it encounters the dreadful fact of its incapacity.

These are self-evident propositions, and need not be enlarged upon. The doctrine, therefore, does not commend itself to our judgment as being a feature in God's government.

However, though absolute annihilation may not be entertained, the possibilities of the free wills of the creature, may render it necessary to apply a weakening process which is allied to destruction.

The scriptures certainly make frequent mention of severe discipline, wherein the spirit is broken, and the object of change and repentance is attained. To what extent that this may be necessary in any case is hard to conjecture, but still the principle must be allowed, for it is none other than that on which the whole typical law hinges, and which all the education and training of life illustrates. Indeed, men should fear God, who is able to waste the soul, without annihilating its being, and who will do so to the extent that is necessary. For this reason the sons of the morning are cast down, and the proud and rebellious take a position in the dust. For this reason devils come to the scourge, and desperate selfishness books its victims to the eternal fires. For this reason we suffer and pine away, until the spirit is faint through the destruction of vanity and the commotions of the soul, that wastes the elements of offense. To conclude, let us say there is no reason for man to be proud, though he be immortal, and no reason to believe that he shall be annihilated because he has tried the experiment of wickedness.

The next subject concerns the doctrine of Christ. Is he the only Savior? The notion that he is the only one, together with the peculiar manner of believing in him, has been a city of refuge for many who have esteemed themselves hunted by the revenge of the

Adamical condemnation. In other words, whatever condemnation has been raked up and made to rest against the race of men, and coming from no fault of their own, is made ineffectual through the merits of Christ as the only savior and redeemer of men. Hence the application, in one sense, of the city from the tribe of Reuben, agreeing with the notion of Christ as the only savior. The city was one for refuge for the manslayer until his case could be heard, to see whether or not he was indeed innocent, or deserved death.

As the faith of the times has rested, men in the notion that Christ, the only savior and atonement of men, has freed us from the condemnation of both Adam and the law, we simply invite attention to the fact, to show that this notion is the mystical city of refuge intended by the type. We have only to add that that notion, in a modified sense, can yet hold good as a spiritual city of refuge, though in the strict sense we shall undertake to say that Christ is not the only savior. How can we say or believe otherwise, when the means of grace and help are interwoven in all the institutions of this life, and engage the efforts of the angels above, and the energies and capacities of multitudes in the earth. In the name of common sense, in what does salvation consist? Is it not a mere attainment in wisdom and perfection that secures us happiness according to the divine purpose and provision? Is it anything more than this? It will puzzle us to define what more it can be; and, if it consist in this, every help and every person that shall contribute to that attainment is a savior; for that which enables to reach an attainment whereby we are saved from wrath and suffering is a savior, as far as it shall contribute to that end. Shall we refer again to the sages, prophets, apostles, and just men of every age, whose influence have been directed to swell the tide of moral example, and consummate the light and liberty of our times? Christ, the only savior in the face of all the bright examples that sacred and profane history can furnish! Christ, the only savior, in the strict sense, is impossible, whilst we realize the workings of principle, system, custom, and examples, and the efforts and influence of persons innumerable. It is absurd to make the statement in this brief form under any circumstances admitting of an explanation. But you will say that it is Christ working through all these means, and, therefore, it is Christ after all. To this we answer that it easier to make these sweeping statements than to explain precisely where they are at fault. However, it ought to be allowed that men have some little individuality about them, especially when they are to be called into judgment. If every good act you may perform is to be ascribed to Christ, and every bad one to the devil, wherein lies your own individuality?

Therefore, if there is any ground left for you to operate on your own responsibility, and you operate for good, you become a savior to those whom your good action may help, to the extent it may help him, and Christ has nothing to do with it. Even God, to whom can be ascribed the main influence for good, does not cover our personality, and attribute to Himself all our right acts. If He were to do so, he would become accountable for their lack, whereas, the fact is He is bringing us into judgment all the time for lacking righteousness.

The statement that Christ is the only savior cannot hold good in the strict sense; we shall, therefore, seek for the sense in which it can hold good, and at the same time give some answer to the other extreme that denies that Christ is the Messiah. Perhaps all that is necessary for the purpose of showing what view can account for the statement, is to refer the reader to suggestions made on the subject in other parts of this work.* Still a repetition can be made in brief that Christ is the only savior of the scriptural declaration. That is, seeing that the scriptures declared of a certain person who was to effect a great good, and as it was definite about that description, and demanded that a certain person whom it anticipated should appear in the fulfillment, it thereby became centered on one person, and none other could fill the office. When, therefore, this person came and was rejected, and the apostles found that their efforts in the interest of the new faith were opposed by the Jews, it became necessary that they should be emphatic about the claims of Christ. And because, even in the Jewish idea, the the person of the Messiah was associated with deliverance of some kind, the apostles took occasion to be emphatic about Christ's claims as a savior.

This is not all. The scriptural idea, and the one that the Jews accepted, was that the Messiah should work out a lasting deliverance, and be the principal in that salvation, whatever it might be. Therefore, the apostles finding it continually necessary to offset the disparagements of the Jews, who were disappointed in a temporal salvation, made their statements with reference to the particular person the Jews expected; and asserted, under a more spiritual view of what deliverance was intended, that there was none other name under heaven whereby men could be saved, except the name of Christ. This they said, not because the statement was strictly and literally correct, but because that Christ was the only person to fulfill the leadership that the scriptures had noted, and which the Jews expected in the person of the Messiah.

*See pages 371 to 397.

The opposition of the Jews affected the apostles and their converts, in the following manner: They would say to the Gentile converts, do not hear those men; when the Messiah shall come, He will teach us what to do and show you all moral obligations, so that you may be freed from all manner of condemnation, for it is written, He shall be the light of the Gentiles and the glory of thy people, Israel.

This manner of influence was calculated to check the christian faith, and prevent its hold on the Gentiles. It became necessary to make pointed mention of the office of Christ, and to magnify the mere superintendency the scriptures allotted to his person, by extreme offsetting statements. Hence, the offsetting statements were equal to the disparagements, leaving the real truth in a medium between the Jewish and Christian notions. But, you will say that this ought not to be the case; and if the Bible is an inspired book, its statements ought to be strictly and literally true. To this we answer, that the slightest observation of its pages will show at least, that it is not so; make what you may of the fact. But we account for it on the same principle that influences men and their statements in these times, and by the theory that revealed instruction, is subject to the conditions and circumstances attending its expression.

But, is Christ not the Messiah and Savior, to the extent the prophets foretold and described of Israel's deliverer? Is the idea of salvation so embodied in the office and person of the Messiah, that without his aid, religious progress would be jeopardized, thereby justifying the apostle in saying, that there was none other name given under heaven whereby we could be saved except that of Christ. Is it true, then, in any sense? We have suggested before on this subject, that it seemed a religious necessity that some person's experience should be pushed in advance of the regular progress of the age, and of his own natural standard for the time.* Not being able to conceive any way in which this could be done, except by a special devotion that would deny the subject the pleasure legitimate to the creatures progress at all times, and except by training him in the order and manner that will best secure experience, we have, therefore, advanced the theory that Christ, the first-born of every creature, was selected to be forced into a precocious manhood, if you will, in order to meet and arrange the intricate mental difficulties, which, by the sure law of cause and effect, would ultimately confuse the struggling creation, and put progress at defiance.

* See pages 378 to 380.

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Now, if this theory is at all correct, (and it is evident that the scriptures teach something of this kind) we have the person and office of Christ as a necessity, which, because of a prepared adaptation, securing to him a capacity above others of his fellows, cannot be filled by any other creature. Therefore, if salvation is identical with progress, and Christ is indispensible to progress, he becomes a savior in a sense that will further justify the extreme statements of the apostle. However, the limit to the statement can be illustrated by supposing a number of persons to be in the water, where none of them could help themselves, but you appearing on the scene, remove one after another, who, immediately turn saviors on their own account and help to remove the distressed. Still another illustration should modify this one, so as to place Christ and his fellows in their true relation. Suppose that some one rescues us from death, when yet a child, and in manhood, we be the means of saving your life, where is your particular gratitude directed to the person who rescued us, or to us who was made your savior direct. It is evident in this case, that if we had not been rescued, you could not have been saved by us, yet you are all gratitude to us. So it is with Christ; though his sacrifices and sufferings may have been indispensible to the favorable positions we occupy to help each other, he will not require that the grateful songs of salvation shall ignore the co-workers with him in the great Creator's purpose.

Is Christ not the Messiah?

This, from the Jewish stand-point, depends on whether or not the mission of the Messiah was to save the Jewish nation, and deliver it out of the hands of its oppressors.

The manner of the prophets, beginning at first with guarded intimations, and gradually increasing to the bold and direct statements of the Messiah's spiritual office, ought to have prepared the people to consider the temporal restoration, out of the objects of that mission; especially when God had declared through the prophets that He delighted no more in literal sacrifices, and that their solemn feasts were not acceptable, requiring rather justice and judgment, good will toward each other, and social propriety.

The object of maintaining a nationality unaffected by outside influences, centered in a desire to practice the literal ceremonies, notwithstanding that God had declared that He delighted no more in these things; and, insisting on their own notion, and the long established custom, they demanded that the Savior should take up the literal sword, and lead them through the uncertainties of battle to a successful result, when the favorite leader should take the

throne of David, and reign in righteousness and wisdom, after the manner of Solomon. Instead of this, they saw an humble, grave personage attempting an expression of righteous principles, disregarding the popular traditions, and having no disposition to bestir himself to arouse the military valor of the nation. The warlike blood of Abraham boiled in the veins of his children, when they beheld their country overrun with strangers, and the favored seed subjected to the exactions of the conqueror; and they looked with contempt on a person claiming to be their promised deliverer, who would not take hold like the judges, kings, and even the prophets had done, and by the blood of war, and the spirits from heaven, put the armies of the alien to flight. They did not comprehend the changed policy of the divine government, nor the knowledge and power of him whose services had so often been called into requisition, in all the varying phases of wrath and mercy.

The answer to the question as to whether or not Christ is the Messiah, will depend on the intent of the Jewish ceremonies. If they were intended to be an everlasting performance, accompanied with the necessary national power to make them successfully continued, then Christ erred in ignoring their demands, and in not seconding his claims to the Messiah's office by the most vigorous efforts to bring the Jewish notion into a preponderance of power, whereby the ceremonies could be the most successfully perpetuated, because that people were the only ones who were in sympathy with those institutions. If he erred to this extent, and therefore did not comprehend the object of the law and the necessities of his own people, according to the divine purpose, he could not have been the Messiah. On this point we invite attention to the treatment of the subject of the Jewish ceremonies, which has been the main effort of this work.* From what evidence is presented to our observations, it does really appear that there was only the necessity for those ceremonies being performed long enough to make a complete record of their details. If we have judged aright, and they are mere figures of something more important existing that would and should be done, then it becomes reasonable to think that the time should come when the attention should be turned to the realities, and the figures be left behind. Seeing, therefore, that it was the disposition of Christ to do this, inclining as he did to a more spiritual worship, it becomes exceedingly probable that he was the Savior, after all. But whose Savior? The Messiah of the Jews particularly? No; for that system of types committed to the Jewish people, made them to be continually in the position of

* See pages 208 to 224; then 276 to 362.

the whole household of God, so that the name of Israel was taken up by the prophets, to cover the redeemed from all nations. This mysticism was well calculated to deceive a people who were ever ready to appropriate the special favor of God; and when the prophet rose to the spiritual appreciation of the Jewish types, and spoke of marvelous grace and mercy to the house of Israel and to the seed of Abraham, they believed it meant them particularly and literally. When Christ attempted the practical application of what the prophets caught in glimpses and visions, he was met by a current of literalism which would monopolize the favor of heaven as promised through the lively descriptions of the prophets, according to the strict terms, and demand that the star of Israel rise in the ascendency and place their Savior on the throne of David, that the glory of Solomon's days might return.

But is there any evidence that Christ understood the meaning of the ceremonial law, even if we are to allow that it may be done away in its fulfillment? Did he put himself in the office of the Messiah understandingly? If so, did he leave evidence of the fact? Now, he did not do away the types and shadows of the old order without leaving a remnant. He instituted the signs of baptism and the Lord's supper, as it is termed. In the light of what the ceremonial law reveals, is there evidence in the institution of these two signs that will go to show that the spirit of the law was condensed in them, and that Christ fully comprehended what remnant might properly be continued? Now, it appears that the daily sacrifice, extending up to the seventh day, and including it, is the general substance of the whole sacrifice. Therefore, if Christ understood the intent of the whole law, whilst at the same time he intended to set it aside, only leaving a more condensed form of it, it is evident that the sign he leaves must be closely allied to the daily sacrifice. An explanation of the daily sacrifice reveals its lambs of the morning and evening to agree with the law and system of agitation and association. In other words, the spirit of the daily sacrifice declares that these principles are indispensable. When we carry the sign further, and make it culminate in an effect, as is implied by additional lambs on the seventh day, we have two more systems indicated, viz., those of selection and right principle. The whole spirit of the daily sacrifice, therefore, when continued to the seventh day, has been explained to be the shadow of two principles which are indispensable to progress, and two others which show the effect of those two prerequisite ones. The prerequisite ones are agitation and association, as typified by the lambs of the daily sacrifice; and

the effect is shown in right principle and selection, as typified by the additional lambs on the Sabbath.*

This sign, therefore, being the general summary on which all the law hinged, was continued day and night, and when the nation was in captivity and the prophets lamented for their ceremonies, their grievances seemed all directed toward the lack of the daily sacrifice. Even when the prophets entered the spiritual scenes where the type has its fulfillment, they still make a remarkable mention of the daily sacrifice. All this shows that it was important as a type, and general and comprehensive of the means of progress in its application to realities. Therefore, if Christ would condense the whole ceremony of the law into a less number of signs, and omit the daily sacrifice, he must still substitute ones very nearly allied to this continual offering. That is, the meaning of both must be identical, because they are both a general summary of progressive means.

Seeing, then, that we have the apparent meaning of the daily sacrifice, what similarity do the signs of baptism and the Lord's supper possess, when subjected to the same principles of interpretation that gives us an explanation of the daily sacrifice? Believe, be baptized, and you shall be saved, said Christ. It appears, too, that the act of baptism was a being buried in water, making the sign somewhat dreadful and disagreeable. Nevertheless, the convert is to subject himself to this sign, according to the order of Christ. Then, viewed abstractly, the sign implies something of tribulation, such as the law and system of agitation and association ever bring to the searchers after truth, and therefore is simply an implied instruction that that is the way of truth and atonement. To say, be baptized, therefore, would mean, subject yourself to the system of the divine government, which has ordained that, in the tribulations attendant on an association and agitation, you shall be perfected, and thereby saved from ignorance, eccentricities, error, and all those imperfections of character that invite the reproach of men, and call for the judgments of God. The sign of baptism is made identical with the daily sacrifice proper, and both point to the bitter truth that faces your experience now and forever, viz., that we are to receive training according to the natural provisions of the divine system; not depending on the merits of other men, but working out our salvation with the same means and in the same scenes where the spirits of the just have been molded and modified to an acceptable position. Is it a scene of tribulation, indeed? Ask the child in tears and grief over a righteous law that denies it its own way, and confines it to tasks, checks, and punishments. Ask your own

*See pages 308 to 325.

experience, that has been so regulated and ripened by the clashing interests of life and the antagonistic forces in array against your pride, folly, and ignorance. The latter have unconsciously seduced you into the battle, and they maintain the war-cry, to your own tribulation.

Right and wrong are both eager for the contest, and in slaying, you are slain; in reproving, you are reproved; in criticising, you are criticised; in giving offense, you are offended; in contending for the right, you are confronted by the wrong; and in gaining experience, knowledge, and perfection of character, you must submit yourself to the law and system of tribulation. So says the philosophical meaning of both the daily sacrifice and the sign of baptism. So say the facts of this life, and so say the opening probabilities of the future.

Christ also said, "except ye eat my flesh and drink my blood, ye have no life in you." He gave the sign of the supper, which consisted in the eating of bread and drinking of wine, attended with the above brief statement. Now, what of this? Will any undertake to say that he meant literally what he said? Yes, some even do think so; but the circumstances have removed the possibility of their acting on the literal interpretation, so that they are under the necessity of making some miraculous manipulation of elements or of their faith, to meet the requirements of the case. It seems astonishing that reasonable men should maintain such absurdities, and that a book so full of figures does not suggest its philosophical character. Here was a man, too, of whom the prophets said, and of whom the apostles explained, that "he opened his mouth in parables, and without a parable spake he not unto them." Yet the most extraordinary statements from such a person are not sufficient to hint that he was speaking on the same principle that characterizes all his instructions, and which indeed is so remarkable of the whole Bible.

But suppose that he understood the intent of the Jewish ceremonies which he was about to remove, and of the daily sacrifice which he was about to embody in another sign, to be a witness for himself that he was the Messiah of God, and authorized to sum up the spirit of the law under new figures.

Having already instituted a sign that covered the substance of the daily sacrifice proper, he did not esteem it complete without embracing what the Sabbatical addition typified. Therefore, he sought to leave a witness for himself, and at the same time say, by a significant sign, as the spirit of the Sabbatical sacrifice says, that the selection of right principle is the result of prerequisite

principles in the first place, and the duty and necessity of men in the second. Hence, on a philosophical plan he would make his body to be the type of doctrine in the general, and his blood the type of the essence and spirit of that doctrinal instruction, thereby saying the same things that the whole interpretation of the daily sacrifice shows, viz., that a man must be enlightened by a certain process, and then select according to that knowledge. And, inasmuch as he implied that life should come through this means, he confirms the whole bearing of the law and the sacrifices, that atonement, when properly defined, is but many means successfully applied for the purpose of enabling a right selection of principle. Therefore, if Christ would take away the ceremonial law he would have to reiterate its spirit and substance in another form. He said, then, "except ye eat my flesh and drink my blood, ye have no life in you." John says, that "the Word was made flesh," meaning of course that the expression of God found a medium through Christ in a natural and visible way. But the expression of God is the doctrinal subjects which revelation declares; Christ comprehending this also, and knowing that he was set for a sign of that same doctrinal expression of God's will and purpose, makes his own visible self identical with that doctrine. The interpretation of his statement concerning the eating of his flesh and drinking his blood reduces itself simply to this, viz., that we must receive and digest the scriptural instruction after a reasonable plan, deducting its philosophical and spiritual meaning. The law says that the blood is the life, so the spirit and meaning of those brief statements and figurative instructions of the Bible, are the important and vital substance of religion.

What then does the Lord's Supper show, in connection with the sign of baptism, but the summing up of the substance of the ceremonial law? They show a decided contradiction of the popular notion of atonement, and they are living evidences that Christ comprehended the law, and was authorized of God to fill the spiritual office of the Messiah.

Finally; his doctrine is appropriate to the necessities of the times. As soon as the Christian era, at least, there was a necessity that there should be revived a more vital principle in connection with the revealed system of religion. Otherwise, the philosophies of the Greeks and Romans, which possessed many virtues, and much science and art, with perhaps less of burdensome ceremonies, remarkable of the Jewish system, would certainly claim a superiority over the regular authorized instruction. Whatever may have been the private desires of the Jewish people, the general demands of

the revealed system required both that the Messiah should come at that time, and that he should teach and exercise just the doctrine that Christ did, not excepting even the removal of the sacred ceremonies.

As for the present, the most intelligent sentiment of the time is in little sympathy with unnecessary burdens. If the fact is a mere chance, still the doctrine of Christ is adapted to the situation, because it does not admit of the ceremonial that the Jewish system would perpetuate. If it is the result of the very doctrine of Christ, then there is still more evidence that he was sent of God in the true interests of the revealed religion, and was, indeed, the Messiah.

The other two points, concerning the divinity* and atonement† of Christ, have been treated as they have come in connection with other subjects, and it is not necessary to repeat the arguments that have been used.

The remaining subject in the list is that of the angels. The notions are: that they are only ministering spirits; that they are perfect; that they should be worshiped; and that they are always persons.

The last of these points we will take up first, and inquire whether or not the angels are always persons. The definition of a person is that it is an individual intelligence, or, at least, a separate, distinct form and substance. The term, however, supposes an intelligence and will, so that the idea of a person proper is an individual of defined character, form, and faculties of intelligence.

On the other hand, the use of the term angels in the Bible, evidently implies a multiplicity of agencies of every character, form of substance and capacity of existence.

Not only so, but the term is in close relation to the Holy Ghost, and simply for the reason that as the Holy Ghost means the authority of God, and the same authority being so often committed to agents, we, therefore, have the angels and the Holy Ghost identical in name. To show that the angels are not necessarily persons proper, witness the example of the Holy Ghost in the shape of a dove resting on Christ. In that case it is declared to be the Holy Ghost, but the agency is a mere fowl of the air, which, even in the special case in which it was used, did not depart from the nature of fowls in general, or of its own species in particular. But you will say, to begin with, that that was an illustration of the Holy Ghost and not of the angels. In answer to this, we submit that it is an illustration of an agent being used in the authority of God;

*See pages 371 to 398. †See subject sacrifices, pages 276 to 362.

and inasmuch as there can be no manifestation of the Holy Ghost without an agent of God, this sample is as much an illustration of an agent as it is of the Holy Ghost.

The raven that fed Elijah in the time of need was an agent acting by God's authority. Elijah, doubtless, esteemed it as an angel, and if he had occasion to speak of the occurrence, might have said that God sent His angel and fed him in the wilderness.

Suppose that Elijah had become possessed with the notion that too many hardships were turned upon him, and sulkily resolved to die in spite of any provisions for his deliverance. Therefore, when perceiving a raven coming to him with food under circumstances which left no doubt that God had sent it, instead of gratefully accepting the means for his preservation, he had given away to a fit of grief and folly, and madly hurled a stone at the fowl, as it perched within reach. Now, in such a case, whose authority is abused? If God sent the raven for that purpose, then it is certainly God who has been contemned. Therefore, you see that we can sin against the Holy Ghost, even when the agent is only a fowl. If, then, in every instance where an agent may be sent for a purpose by the authority of God, there is a possibility of treating that authority with contempt, does it not show that the term and idea of the Holy Ghost are altogether incidental to God's authority being committed to agencies. And if that authority may be so identified with agents, what is more natural than that those agents so acting should be called the Holy Ghost. If a fowl, merely because of being sent to perch itself on the back of a man, can be demonstrated the Holy Ghost, then the spirits of intelligence, who are sent to fly swiftly, are as properly denominated Holy Ghost, when they are acting by divine order.

Hence, if the term angel comes because of the mere fact of acting for God, then it must cover every creature and substance that can be made to act by God's authority.

If God has even a better control over the inanimate elements than he has over the spirits of intelligent beings, and the fowls of the air, then his most reliable agency is through them; so that we may have a manifestation of the Holy Ghost through inanimate matter, providing that we have the knowledge and faith to perceive God's authority in it. Then if the term angel comes through the mere idea of agency, it also covers a host of powers, both intelligent and inanimate.

The scriptures say that God makes his angels spirits and his ministers a flaming fire. This implies that the strict and only province of the angels is not to be spirits, but that if occasion requires, they

are made such, even as ministers are made devoted and zealous as occasion requires. Of course, if we look for help in a province where very subtle and spiritual agencies can only effect what we require, then we might expect that the angels sent will be spirits. If we are to receive outside communications, we should expect that the agent will be a person of capacities and powers like unto our own. True it is, that the general notion of the term angel is, that it denotes spirits; but this is just where the fault lies, for though it may be proper to have this definition at one side, yet if it was derived from the Bible, and the Bible implies on the whole a broader meaning for the term, then the definition is not correct.

When the servant of Elijah had his eyes open to perceive what manner of help could be so ready at hand, he saw chariots as well as persons, in the spiritual sphere, even.

The prophets saw visions of the heavenly agencies with faces of lions, eagles, and of men. And the whole ceremonial law shows that all the institutions, systems, and customs of the world are enlisted in the means of grace. Now, what conclusion shall we arrive at if reason teach that God must operate through some means? What conclusion shall we arrive at about the term angel, if the fact is, that principles, customs, examples, systems, men, spirits, and elements, are all enlisted in God's government and purpose of grace?

We think that the conclusion should be, that the term does not always denote a person or spirit; but, considering the office of an angel, and that it is the office that makes the angel, we are to infer that God can appropriate any person or object of creation to fill a purpose of His will, and therefore make it deserve the appellation of angel.

Well, are angels only ministering spirits? That is, do they only wait to do the service of good to others?

No; we think not. From what has been hinted above, it is the office that makes the angel; it is the mission and agency of God that justifies the use of the name. But it is the design of the Creator that the creature should enjoy his existence; and it is not probable that any creature can be the most happy in a continual service of extra responsibility. We should judge that the office of an angel is assumed as the exception and not the rule in the life of any one creature.

It is said that Christ left the right hand of God and the enjoyment of his position to assume the office of a ministering agent. What applies to him applies to all possessed with the same feeling, and the lost and erring are not isolated from the saved and happy,

neither according to the divine system nor according to the sympathies of the happy. Who of us in this life would not make some sacrifice for the sake of others? Both the order of society and our own feelings demand it. Think you that this principle will ever be changed? Never; never. However, if it is the order that the destiny of any one creature is to receive the burden of a continual care of office under the authority of a jealous God, and in the difficulties of ministering to the vicious and perverted, it will be hard to conceive what nature he must have, to be happy in the office.

But this notion that the angels are only ministering spirits, is a city of refuge in which the erring receive consolation, and to which all in need of help, because of misfortune, must fly for shelter. Therefore, the notion must hold good in some sense. We will say, then, that it does hold good, because that, if a person accepts the office of an angel, he is only a ministering spirit, acting by divine commission; and that commission requires him to be devoted and true.

Secondly, the benevolent purpose of God has enlisted principles that never tire, and made wisdom to cry at every corner in the spirit of divine instruction.

The third consideration is, that the plan of the Creator's mercy is to have all the offices filled; so that, wherever the necessities exist, you can see only ministering spirits on every hand.

Finally, the saved are permanently happy only on the condition of occasionally accepting the office and tribulation of ministering spirits.

Shall we argue these propositions? If it is necessary, then we can only refer you to the examples of the prophets, apostles, and to the less pretending but equal service and labors of modern reformers. We must refer to the pity that originates in the best hearts, and that goes out after the sinning and suffering—refer you to the examples of relationship that never give up hope and affection—to the love of God that was in Christ, reconciling the world to Himself, and to the indisputable facts of human nature and existence, which demand that we shall both enjoy ourselves, and that we shall seek and save each other.

Then, are the angels perfect? To this we will say, that they are probably more so when in office as angels, than as persons in a less devoted character. This much may be said of persons and spirits; but the inanimate objects, subjected to the purpose of the Creator, are fixed in a law so unchangable as to make their agency the more perfect.

Responsible positions are sometimes a spur to personal perfection;

and many a man has been saved from moral degredation by the mere circumstance of official position, or even parental responsibilities. Popular sentiment and social affection, require of the individual more effectually than is usual to ordinary circumstance, and he feels a pressure of obligation not to be disregarded. Now, this is true as a principle, and it is reasonable to infer that the angels are both selected with reference to their capacity to fill a certain office, and that they are required to feel the special charge committed to their trust. Hence, whilst they stand before God, in the capacity of the angel, they may be more perfect than as individuals in other circumstances.

But, in the eyes of the Almighty, and according to inevitable law of the free will of the creature, they are subject to folly in any case, and it is only in the inanimate agencies and angels that the most reliable ministers of God's presence can be found. This being the case, and God being revealed to us in conformity to the fact of His own creating, well may men tremble, because of the providence of God, and that communication which is instantaneous between Him and all visible things.

Finally, should the angels be worshiped?

The term worship may be interpreted to mean a mere respect; but in this case, is intended to mean that peculiar reverence which clothes the object of our respect with a halo of glory and power, believed to be his own and emanating only from himself.

Some may say that there is no such thing as angel worship known to the present age; but if we have judged correctly, that it is the office that makes the angel, then there is such a perversion, and one that is remarkable.

Indeed, it seems to be the tendency to mark the spot where God makes any manifestation of His holiness or power, and there erect a monument to fall before and worship.

In early times, the conditions and phenomena of the elements struck the inhabitants of the world with astonishment and fear. The storms that gathered black and fierce, sending forth the rumbling thunder and blinding fire, were responded to by trembling and prostrate forms. The fire that swept the forest, crackling and roaring in its sweep of destruction, or breaking suddenly in a mad flame over the doomed city, was esteemed a god to be feared and pacified. Therefore came the worshipers of fire, that formed so prominent a feature in the early superstitions.

The sun warmed the earth and appeared to change the season, making all the vegetable and animal kingdom bow to the majestic cause that ever looked like the eye of the heaven, glaring in wrath,

or smiling with pleasure. Hence, men said, let us worship the sun, for he is mighter than all the gods we know.

But then came the angels, who made fire and storm of none effect and commanded the sun to stand still. The cry then went out, now the gods are come indeed. Let us bow the head and do homage, for every one of these possess the reins of our being.

Finally, the chief of angels appeared and the eternal God put in his hands the keys of elementary mysteries, so that the blind received sight, diseases were cured, secret thoughts were perceived, and the dead revived to life.

Now, they said, it is enough; we have seen God and do live. The former things are marred with error, and are taken away; but we shall endure whilst we call upon the name of Christ and entreat the mother of God to be merciful.

But what of all this? Why, this much. Whilst the awful fact remains that we may long be banished from the presence of God and the pleasures of the blessed, for contemning His authority, through the least of His agents, at the same time, there is not a creature that can be named that is equal to God, not an existing being who can claim the primary causes and powers, or who should receive that special homage we call worship, save the one God only, the Jehovah.

This last statement we shall leave as the legitimate inference, not only from the subject of angels, but from the whole doctrinal list we have considered. We may only add that we respectfully submit the suggestions we have made whilst reiterating the proposition that the religious doctrines are corrupted.

Now for confirmatory evidence. If the statement is correct, and a multitude have departed from the proper faith, the fact must have been anticipated by revelation, and properly noted by some other of its mysterious figures.

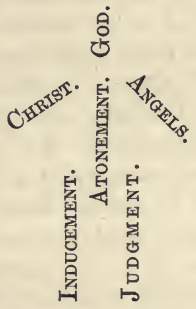
Let us see. When Aaron was brought before the Lord to have an atonement made for him, the blood of the sacrifice was particularly placed upon the toe of his right foot, and upon the thumb of the right hand.

Now, Aaron being the high-priest and typical of principle in the general, as already explained, it becomes necessary to impersonate the religious principles, in order to know what is indicated by the type, and by the mysterious performance required for his atonement. The tribes of Israel also represented the religious doctrines, and Christ, as a sign, is particularly applicable to religious principles. We should say that the body and person of Christ, as presented in the New Testament account, is typical of the same general principles that

the high-priest represented. As far as he is concerned, this is confirmed by his own words, requiring that his flesh should be eaten. No reasonable man will long doubt that Christ must have spoken through the connection that his personal history has to the destiny of the Christian faith. In other words, being conscious that he was the type of the fortunes of the religious principles, and knowing that it is principle that gives sustenance to Christian character, he spoke through the mystery of the type, and declared that they must eat his body and drink his blood.

But how can we personify the whole foundation of religious faith so as to distinguish what particular doctrine may be denominated an arm, a foot, or the head, as the case may be. Easy enough, as far as the requirements of the figure demand. Will any one doubt that the doctrine relating to God is the head of the whole religious faith? It is as evident that that which pertains to Christ, or the chief agency, is the right hand, and the other agencies the left. That which relates to the means of perfection or atonement, is the main body; and the principles of judgment and inducement are the effectual members appropriate to the idea of legs and feet.

The skeleton form, then, will be represented as follows:



It seems hardly necessary to argue that if any impersonation of the sum of Bible faith is allowable, or indicated by the sacred types, it must be made in this manner to be appropriate. However, taking as a foundation that the doctrines of God is the head, that of Christ will appropriately take place as the right member and hand of the body, because he is declared to be the chief agent and at the right of God in the philosophical sense. The other agencies comprehended under the term angels are as appropriately assigned the place of the other chief member of the body, opposed to the right arm, because they in like manner operate the work of the Creator. God making the general principle of inducement to be a main feature in His government, and that inducement compre-

hending the principle of rewards and punishment, so important in his successful discipline of the creature, it becomes obvious that the general system of inducement is one of the chief locomotive means of that same government. Therefore, it is appropriately denominated the right foot and member of the body.

But as inducement cannot be adjusted without the principle of judgment, many doctrines of the Bible bear upon the oversight of the Creator, involving the providence of God and his claims to the special judging power. Hence, we have another class of doctrines that fill the place of the left member of the body.

Then, as atonement, with its various and comprehensive means, makes the main burden of revelation, we have it as the body general.

This is the Word, the expression of God, the principle of religion, and doctrine of the Bible condensed in the likeness of a man. This is what the high-priest typified and what Christ confirmed by the sign of his life and death.

Now, it being esteemed necessary that Aaron should have the blood of atonement applied to him, it means that doctrinal faith should require a modification in the interest of truth. Seeing, too, that that faith is susceptible of an impersonation in the likeness of Aaron, the fact of the blood being applied at certain parts becomes significant, and points to what doctrines are the most perverted, and consequently need the atoning quality.

The type says, the right ear, toe, and thumb. The head, right arm, and leg, being the ideas of God, Christ, and inducement, respectively, it reveals the necessity that particularly exists with reference to these matters of faith. But the figure is still more definite; it is not merely the head, arm, and foot, but minor members of these chief ones. The ear is the medium through which intelligence is conveyed to the understanding. If the whole head be the sum of doctrines pertaining to God, the ears must be the particular mediums through which we know of God.

Nature and inspiration are the two mediums, and the latter answers to the right ear, because it is the chief means through which we hear of the character and attributes of the deity. Of course the doctrines are impersonated from the standpoint of man's belief. The chief member of the foot, if the foot be the principle of inducement, is the idea of grace and love, for the latter is chief in the matter of influencing men.

The thumb of the right hand, seeing that the hand is the doctrine of the Messiah, must be closely related to the matter of the personal nature of Christ. Hence, the indications of the figure imply that

the principles of inspiration, grace, and personality of Christ are particularly in need of atonement, whilst the whole fabric of religious doctrine, in the general, is in the same aspect.

Now, again revert to the skeleton form submitted, and bring the fact to bear that Christ received wounds on the head, feet, and hands. Remember, in connection with this, that the principles relating to God, Christ, Holy Ghost, or angels, as well as judgment and atonement, look sadly distorted. Consider that the whole system has been generally thrust in the side, according to the history of Christ's crucifixion, because the side is the point and question of atonement. The figure of Aaron's atonement and that of Christ's sufferings differ but little. The former indicates that the remedy must begin with the principle of inspiration itself, and with the ideas of human nature and grace. The latter simply shadows a lamentable fact by the pointed sign of suffering and death. But both relate to the same matter, and are illustrated by the same individualized form.

Again: The scriptures make a remarkable mention that not a bone of the body of Christ was broken. Now, if the body be the religious principles, the bones are the statements of the scripture on which the doctrinal principles are founded. This is appropriate to the relation of flesh and bones, as the fact of human organism confirms. If we will apply this to what we find to be the truth in the midst of the discordant and contradictory tenets of the times, we will bring the application close to where it belongs. The truth is, that there is not a single statement in the Bible that does not hold good in some sense. Therefore not a bone of the doctrinal faith shall be broken, notwithstanding the perplexities, diversities, literalism and perversions of the Church.

But we will turn again to the visions of Daniel, where the angel is sent to instruct him in "what is noted in the scriptures of truth." The angel commences by saying: "Also I, in the first year of Darius, the Mede, even I stood to confirm and strengthen him. And now I will show thee the truth." After a few preliminaries concerning the kings of Greece and Persia, which we will notice by and by, he makes mention of the king of the south in the fourth verse of the chapter. Or thus: "The king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion."

Now, in order to get at the meaning of the terms used, we invite the reader to come aside with us whilst we make a rapid sketch of the whole chapter that contains this vision. What we mean by coming aside is to remove from the literal appearance of the vision, and view the terms in their philosophical sense.

Commencing with the king of the south, we are to take a foundation on the term south. We have explained that, according to the hidden meaning of the scriptures, it means the direction and subject of evil.* A king is a person in a position of influence. Therefore the term in a spiritual sense will mean a principle or doctrine; the term "king of the south," will simply mean the controlling doctrine concerning the subject of evil. "The king of the south shall be strong, and one of his princes." Well, what has been the controlling doctrine concerning the question of evil? We answer, that, in the most complete and general sense, such as the vision implies, it is the notion of offended gods. The chief prince, or doctrine, on this same subject, has been that of demoniacal influence.

In making repeated mention of the king of the south in this chapter and vision, there are also noted three others connected with him. One, as just mentioned, is called "one of his princes;" that is, a prince of the king of the south; another is called "one out of a branch of his roots, who is to come with an army and enter the fortress of the king of the north and deal against him." The third one is called one who "shall come, overflow, and pass through."

In order, therefore, to bring out the meaning of the terms and get at an intelligible reading of the vision, we will place the three kings of the south in their spiritual application, as relating to controlling doctrines on the subject of evil:

"*King of the South*"—Notion of offended gods.
"*One of his princes*"—Demoniacal influence.
"*Branch of his roots*"—Eternal punishment.
One to "*overflow and pass through*"—Predestination.

The other main subject in the vision is the king of the north. As north implies the principle of good, the king of the north will mean a controlling notion among men, respecting what is good to be done under the circumstances of this life. It is noticeable that the two aspects of good and evil engaged the attention of men at an early date, and their peculiar ideas respecting these two principles, make a great part of the history of the world. When revelation also added its instructions the history of good and evil was varied, but none the less interesting. If the Bible doctrines have been corrupted, nothing is more natural than that it should be foreshadowed through this mysterious medium.

The king of the north, as mentioned in this vision, seems to be a

*See page 182.

still more general notion respecting the subject of good and duty. However, there are two others connected with his history as related in this vision. One is called a "raiser of taxes," and the other a "vile person." Still, neither of these seem to be particularly connected with the kingdom of the north, but are rather independent personages who are connected with the history of the kings of the north and south.

When the notion of offended gods obtained a hold on the minds of men, it soon became opposed by the counter one of pacification. But pacification of the gods and demons was manifest by literal sacrifices, and as the vision speaks of the "king of the north and his arm," it seems to indicate both the notion of pacification and the means which the popular notion sought.

The other two personages mentioned as connected with the histroy of the king of the north, being independent apparently, we will argue their application seperately. The "king of the north and his arm" will be represented as follows:

King of the North—Notion of Pacification.
His Arm—Literal Sacrifices.

Having now briefly introduced the subjects, we will note their history as related in the order of the chapter, until we come to the raiser of taxes and the vile person spoken of.

"The king of the south shall be strong, and one of his princes."

On this head we will only call attention to the fact that the notion of offended gods and demoniacal influence maintain their hold even in these enlightened times. If we will know of their strength in the past, let the superstitious fears and burdensome sacrifices of the ancients answer, and it is enough.

The vision goes on to say, that "in the end of years, they shall join themselves together," that is, the king of the north and the daughter of the south.

This looks like a brief mention of a fact, in the far future, when the harmony of doctrine becomes apparent, and the utility of punishment as an object for good is established.

But the account quickly reverts back to the regular history, and ominously declares, in general terms, respecting the notions of both good and evil, that they shall not prevail. It says, speaking of the kingdom and king of the south: "But she shall not retain the power of the arm;" then of the king of the north: "Neither shall he stand, or his arm."

Now, the king of the south being the notion of offended gods, the

arm of the king of the south is the notion of vindictive measures. To say, therefore, that she shall not retain the power of the arm, is to say that the displeasure of God cannot be associated merely with a design to perplex and torment.

"Neither shall he stand, or his arm." This simply means, as spoken in relation to the king of the north, that the ideas of pacification, ancient and modern, in connection with sacrificial offerings, will not serve, and shall not prevail. This applies as much to the notion which attaches a virtue to the spilling of Christ's blood as it does to all other literal sacrifices. It denies that God is pacified by the literal death of Christ on the cross as well as that there is any good in the burdensome ceremonies of the literal altar.

The description, reverting again to the kingdom of the south, as is indicated by the use of the pronoun "she," says: "But she shall be given up, and they that brought her, and he that begat her, and he that strengthened her in these times."

Now, they that brought the notion of offended gods were the heathen philosophers; he that begat the notion, is a misapprehension of truth, and he that strengthens the notion at the times spoken of, is the interested creed that maintains the ancient superstition.

After making these general statements the account begins to particularize the incidents of the intermediate history of the king of the south. It continues to say: "But out of a branch of her roots," meaning the kingdom of the south, "shall one stand up in his estate who shall come with an army and enter into the fortress of the king of the north, and shall deal against them and prevail; and shall also carry captive into Egypt their gods, with their princes, and with their precious vessels of silver and gold."

As we have already hinted, this denotes the doctrine of eternal punishment, which, as entertained, opposes and nullifies the best efforts of sacrificial offerings; and inasmuch as it supposes that eternal damnation is the lot of any, in spite of the pacification of Christ as an atonement, it makes effectual war with the king of the mystical north. The carrying captive into Egypt of princes and treasures, seeing that Egypt means the sensual, selfish, and intelligent element that is opposed to true religion,* simply means that to give the doctrine of eternal punishment the sway it has had, it will contradict the best statement and notions of grace, and lead the controlling ideas of salvation into enmity to God's will and purpose. Not only so; it will make men rest in the selfish salvation which secures them everlasting bliss, whilst their fellows lift up their eyes in keen despair. The doctrine that can do this leads

*See page 132.

captive to selfishness, and so agrees with one of the philosophical marks of Egypt. The doctrine of eternal punishment, also, drags the mind down to the brutal customs of severity that gave this notion its rise, when a gross sensualism could see no further than a vindictive vengeance. Thus it leads captive to Egypt in the other sense, where sensualism is an element. Finally, it opposes the spirit of the divine purpose, and thereby agrees with another mark of the spiritual Egypt.* The princes of the north are the controlling doctrines in the interests of grace and mercy, as the idea of good requires. The precious vessels of silver and gold are also qualities and combinations that are appropriate to truth, and which are denied a place in the religious system by this same doctrine of eternal punishment.

The record says, in connection with this prince, that "he shall continue more years than the king of the north." This is true of eternal punishment in any sense, and especially as a means of judgment eternally, whereas the notion of literal sacrifices is not necessarily permanent in any sense. This comparison seems to be drawn between the prince of the king of the north as well as the prince of the king of the south, and not between the kings of the north and south proper. Indeed, the last mention of any person, when this comparison is drawn, is that of the branch of the king of the south, which we interpret eternal punishment. Therefore, the comparison commencing with this principle, which is naturally in effect opposed to sacrificial pacification, it must mean more particularly the sacrificial element than the more representative idea called pacification, the king of the north proper. In this light he continues more years than the king of the north.

After this it appears that the account gathers itself for another statement in the history of the king of the south, for it continues to say: "So the king of the south shall come into his kingdom, and shall return into his own land. But his sons shall be stirred up, and shall assemble a multitude of great forces, and one shall certainly come, and overflow, and pass through. Then shall he return, and be stirred up even to his fortress. And the king of the south shall be moved with choler, and shall come forth and fight with him, ever the king of the north."

It then goes on to say that the latter shall set forth a great multitude, but that the king of the south shall take away the multitude, shall become lifted up with pride, and cast down many ten thousands.

Now, in this account there are a multitude of forces, but one is

*See page 132.

particularized as the chief, who so overflows and passes over, as to stir up the forces of the north to their discomfiture. We suggest, therefore, that this one of the sons of the south, so prominent in the above account, which, according to the system, supposes a principle equally prominent in the despairing aspect of life, and associated with evil, according to the interpretation of the king of the south, is the doctrine of predestination. Perhaps it will be hardly necessary to explain that the term means the prescience of God, foreseeing that some men would fail to accept the offers of grace, and, consequently, as there is but eternal bliss or eternal misery, they are created, notwithstanding that foreknowledge of their destiny, and thereby appointed to everlasting despair. On the other hand, some are appointed to mercy, grace, and salvation, according to the good pleasure of God.

Though the doctrine is blasphemous in the extreme, it has nevertheless seemed to be supported by the scriptures, and taken a strong hold upon the adherents of revealed instruction. Associated with the idea of eternal punishment, it is terrible beyond measure; and when opposed to the doctrines of grace and salvation, pacification, sacrifices, and the whole list of saving means, it is calculated to make havoc, and cast down without mercy, spiritually.

Perhaps no more remarkable time in the history of the church could be set for the fulfillment of this vision as relates to this one who "overflowed and passed over and cast down many ten thousands," than that of the Lutheran reformation, when the leaven of Calvin leavened the whole church, and gave the impetus to this doctrine, that in spite of the liberal sentiment arrayed against it, rested like a dark cloud over so many modern churches, and indirectly asserted itself among the advocates of free will and free grace.

The vision, however, makes mention that "the king of the north shall return and set forth a multitude greater than the former;" and, a little further on, that "he shall cast up a mount, and take the most fenced cities;" and that there shall be no strength in the south to resist him, but that "he shall do according to his will." It also mentions that at this time "there shall many stand up against the king of the south," and that the "robbers of thy people shall exalt themselves to establish the vision."

Now, as applying to these descriptions, we invite attention to the reaction that took place, not long after the dissenters period, against the Calvinistic notion, and, in fact, against eternal punishment, and many other associated ideas of a doubtful nature. Almost every split in the church was in the interest of a more liberal

faith. Human nature seemed to revolt against the horrible notions entertained. Science also began to throw her light on the scene, and struggles of men, and many causes combined to disarm the severe sentiments embodied in eternal punishment and predestination. The sentence which declares that the robbers of thy people should also exalt themselves to establish the vision, is very suggestive of the times.

The idea of "thy people," or the saints of the Most Migh, as they are sometimes termed, the scripture associates with the adherents of the revealed system of religion. The robbers, therefore, of such a people, can be none other than the deists and atheists, who, by seeking to destroy the whole foundation of the revealed religion, discourage the faith of the believer, and rob him of the treasures of doctrine, that his faith had secured. The seventeenth century closed by introducing a line of these opponents, who avail themselves of the most absurd tenets of faith entertained, and the most vulnerable points of doctrine, to break the front, and spread confusion in the ranks of believers. Being accustomed to depend on reason, and in sympathy with science and the rebellious feelings of human nature, that rose up against the doctrines of eternal punishment and predestination, they were well calculated to make an ally for the more liberal sentiment, and to contribute materially to throw back the baneful influence of these doctrines. Hence, they helped to establish the vision, though not in full sympathy with the liberal church element that opposed the same notions.

The account says, that the king of the north shall bring a multitude to this effort, or words to that effect. In this idea, therefore, we suggest that the king of the north is allied, not merely by doctrines that bear direct on the subject of pacification, but by every means and influence which opposes the peculiar notions attributed to the south. However, let us not forget how that the reformers and dissenters of the times became emphatic about the atonement of Christ; how that they made it sweep the condemnation of Adam out of the path; made salvation to depend on a mere faith, and combined systematically to reach all nations and classes of people, with a positive assurance of salvation by faith.

The account also says, that "he shall set his face to enter with the strength of his whole kingdom, and upright ones with him."

Now, be it remembered, that in addition to all the allies of science, deists, athiests, free-will advocates, faith and atonement notions, there has been the sweeping claim that the atonement of Christ, as a literal sacrifice, means, not only the salvation of all men, but it means that all enter bliss without any conditions of

this life, immediately at the end of this state of existence. These ideas fill the measure of forces that are arrayed against the king of the south, rather against the notion of offended gods, eternal punishment, and predestination.

Notwithstanding all this array of forces, and the liberal sentiments, allied with the spiritual north, the account begins to throw out disparaging intimations respecting the leading popular ideas of atonement and reconciliation, as pertains to modern doctrine, in the interest of pacification of the gods.

It continues in this manner: "Thus shall he do; and he shall give him the daughter of women corrupting her."

Now, as the saints of the Most High are the adherents of the revealed system, and the "daughter of women," also implies the church general attached to the same faith, the terms became identical, so that the "daughter of women" refers to the Church general. To say, therefore, that she shall be given to the king of the north, means that the doubtful doctrine of the literal sacrifice of Christ, as a reconciliation to the father, possesses the Church, generally speaking. Such is the fact; and we have attempted to show, by all the evidence of the ceremonial law and the signs of the sacred writing, that the fact is full of unpleasant associations, arguing that the Church is corrupted, and that it is these peculiar ideas that contribute to that end.

"After this," says the vision, "he shall turn his face to the isles, and take many." The sea is explained to mean arbitrary organized society.* The islands, therefore, which stands up out of the sea must be common natural realities, which, ordinarily, cannot be affected by such a sea. The ideas of atonement and sacrifice, as entertained by the church, close upon the ordinary and natural means of perfection, and virtually deny them an existence. The common realities of life are ignored, and the supernatural and incomprehensible substitute of sacrificial justification, places these ordinary natural realities in a passive subjection to the absurd notion entertained.

Thus the isles of the sea are taken. "But," says the account, "a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach, he shall cause it to cease." Then it adds, that "he shall turn his face toward the fort of his own land, but shall stumble, fall, and not be found."

This can mean nothing less than the final destiny of these peculiar doctrines, and especially that of the literal sacrifice of Christ as an atonement and pacification of the offended Deity. The cause lies

* See page 26.

in a prince, who, for his own behalf, shall cause the reproach to cease. Now, it is applicable to this point to say that on behalf of the requirements of grace, as embodied in the covenant of God, and in behalf of the philosophical system of the Bible, both these peculiar ideas, typified by the kings of north and south, should be contraverted. And that they shall be, is implied by the terms of the vision above quoted. But it is the future destiny that will be apparent when these doctrines find it necessary to turn on the defensive, and struggle for a mere existence.

But it seems that the vision has reached far ahead of the regular history of the general doctrines, in following out the destinies of the king of the north. It now appears to go back, and by the use of the term "then," refers to the time when this whole history of the kings of the north and south was being recorded, rather than to the time after the king of the north "stumbled and fell, and was not found."

"Then," says the account, "shall stand up a raiser of taxes in the glory of the kingdom."

Now, as these kings represent distinct doctrinal sentiments, and they have a contemporary existence, we are not to consider them as following each other in succession, as the account might mislead us to think. The fact is, there was no other way to record the history of these seperate doctrines, without taking them up one by one, and following them out to their full history. Therefore, the term "then," following immediately after the account of the king of the north stumbling and falling, is not to be taken to mean the immediate time when the king of the north had so fallen, but rather to the same time wherein all the exploits of that king transpired. It is natural, too, that when the history of the king of the north was just finished, it would revert to another of the contemporary elements by the use of the term "then."

With these suggestions we shall look for the raiser of taxes, without particular reference to time or order of succession to any of the other characters typified in the vision.

Taxes are exacted for the avowed purpose of defraying expenses incurred for the benefit of the person who is required to pay the tax. If we carry the substance of this fact into the philosophical sphere it will demand that the raiser of taxes be a controlling principle or doctrine which obtains in the church, and which exacts something esteemed necessary to salvation and something disagreeable to accord. Where the chief doctrine prevails that it is a literal suffering of death that makes atonement and insures salvation, there is sure to be some minor branches of the same unreasonable notion.

In the early history of the church we find that the doctrine of penance prevailed to a great extent. The logic was, that as Christ suffered for our justification, and there was something still lacking of that suffering, it becomes us to afflict ourselves in order to secure the divine approbation. Thus it was that the raiser of taxes was fulfilled in the existence of the doctrine of penance; and the taxes exacted were the same requirements as, by a misunderstanding of scripture doctrine, were presumed to be outlaid for our salvation.

However, the account says that "within a few days" he was to be destroyed, "neither in anger or battle."

If we understand the history of this notion, such has been its fate; such, at least, is being its fate. The masses and prayers for the dead have taken its place, and it has been dropped behind without leaving a remarkable era of its decline.

After relating the brief history of this king, the vision resorts to the same significant "then," in order to carry us back to the history of other elements which had a reign at the same time.

"Then shall stand up in his estate a vile person, to whom they shall not give the honors of the kingdom, but he shall come in peaceably and obtain the kingdom by flatteries."

There is just one sentiment that can agree with this description. It is that which is usually manifest in extremes. It is such as will kill the prophets, and then turn and weep over their graves, and laud them beyond measure. It is that which treats the non-influential with contempt, and yet fawns and bows to the rich and powerful. It is that which rejects the agencies of God when they come face to face with their message, and yet will magnify the merits of departed saints beyond the capacities of human nature. It is the sentiment that slew the righteous but yesterday, and accords him a place among the gods to-day. To be more definite, it is that subtle principle that magnifies the office of Christ, and by the inordinate praise it accords, gathers strength with the passing ages, until nothing but the ideal of the eternal God can fill the measure of flattery it has gathered for its hero. To say that it is the doctrine of Christ's divinity, is not sufficient. It is the subtle principle that has established that notion of Christ, that worships the angels, and which disparages the present time and persons, to the excessive adulation of all things past and departed.

Let us see whether the description does not fit all the way through. "They shall not give him the honor of the kingdom, but he shall obtain it by flatteries." The early apostles made a point to discourage the excessive veneration that was occasionally manifest. They rent their clothes if the people showed too much demonstration

toward them. They ominously complained that the intrusion of the fleshy mind and the voluntary worship of angels, was the tendency of the perverted. Doubtless the succeeding apostles were also zealous about this inclination of the people, and the effort certainly was to discourage it. But we know what a few ages will do with the character of any person, especially of the wise and good. Flattery steals upon them, and this principle asserts itself in time, in spite of every hindrance. Thus it was that it obtained its hold, though denied a seat by the apostles. The record continues to say that, "with the arms of a flood shall they be overflown before him and be broken; yea, also, the prince of the covenant."

Now, what has this principle done but up-set the true doctrine of Christ, thereby breaking the prince of the covenant, as described? What has it done but cloud the character and unity of God, thereby placing the church in the attitude of idolatry? Are they, indeed, overflown "with the arms of a flood," and broken by this deceptive principle? Yes, emphatically so.

"After the league made with him," meaning with the prince of the covenant, "he shall work deceitfully;" and, again, "he shall come up and become strong with a small people."

Now, the league referred to is the peculiar connection that Christ is made to have with God, and which, when once asserted in the early times of the church, soon gathered strength and ripened into the doctrine of the trinity, and gathered around it the whole general assembly of saints. The "small people" with which the principle came up, is the comparatively few statements and foundation principles that the sacred writings contain that can be interpreted to justify the trinitarian faith.

"He shall do that which his fathers have not done, nor his fathers' fathers. He shall scatter among them the prey, spoil and riches, and forecast his devices against the strongholds," etc., etc.

Now, the father of this sentiment in its fullness and effect is the Greek philosophy, which lauded its heroes and established a precedent of terms to deceive the faith of the saints, because the coloring of their sentiments controlled the terms of the New Testament. His fathers' fathers implies the original superstitions from which the cultivated Greeks selected their theories. Unlike any of these, he scatters among them the privileges and blessings of the heaven of heavens, all centered in Christ, who, being esteemed God himself, with all disposition of good and convenience of intercourse, is centered in a visible form to grant every good. Now, the former philosophies differed from this, because in both stages they recognized a multiplicity of absolute, distinct gods, who opposed each

other in their influence, or confined themselves to separate spheres. None of them could be connected with the idea of all power, and made to promise the treasures and blessings that the popular notion of Christ deified represents. "He shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches. Yea, and he shall forecast his devices against the strongholds, even for a time."

Now, the chief strongholds spiritually, according to the scripture, are the absolute unity and fatherhood of God. The first commandment commences with this idea, and makes all the law and prophets confirm it. Do they cast devices against these old foundations? Yes; it is common to hear teachers, even from the pulpit, declare that they want no other God but Christ. Has not the vile principle insinuated itself until it can make a bold declaration of its tendency and purpose? But this casting devices for a time seems to relate to the period from Constantine to when it became evident that these old stronghold ideas could not be destroyed by mental opposition or force. From the time of Constantine to such eras of the reformation when liberty became so widespread as to leave it a hopeless task, there was a most decided intention to exterminate Unitarianism, which embodied these venerable foundations. It will be noticed, too, that they did not despair in the early stage of the Reformation, but only when several successive eras of increased dissent were inaugurated. The time, therefore, applies to the whole mystical year from Constantine to near the Dissenters' period, in 1580.*

After this the account declares that "he shall make war with the king of the south," and that "many shall fall down slain." Then it adds, that "both these kings' hearts shall be to do mischief," and that "they shall speak lies at one table." The reference was first made to the king of the south; then the above statement follows; so that it is the principle of excessive reverence developed into the peculiar cast of doctrines it has, and the representative perversions agreeing with the king of the south, which are spoken of as declaring lies and doing mischief.

"Then he shall return into his own land with great riches; and his heart shall be against the holy covenant." This statement follows that which says that he was stirred up to battle with the south with a great army, and that the king of the south was also stirred up to battle with a great army, but had devices cast against him, and was destroyed by treachery. This battle seems but a reiteration of the same contest that has been noted in the history of the

* See page 93.

king of the north, for these principles operated together; but this particular element is also noted as a leader in that contest. The "stirring up to battle" was when the gracious disposition of Christ as the only God was pitted against the notion of offended gods. The reasoning was: What care we for the displeasure of God?—we have Christ, who is God with us, the same in person as the one claimed to be offended.

The devices were cast against this king of the south in this spiritual sense, and the sentence that says that "they that ate a portion of his meat destroyed him," is fulfilled by the fact that the principle which presumed on a necessity of reconciliation, and so partook of the notion of offended gods, was as much acknowledged by the notion of Christ's mission as it was by the representative idea of this spiritual south itself. But this sudden turn that the nature of Christ assumes proves treacherous to what was acknowledged as correct in the idea of an offended God; and, by declaring Christ and God identical, both denied what was at first acknowledged, and weakened the notion that there was any one in wrath and in the aspect of condemning. In short, the words of the apostle are taken up, and the question is asked: "Who shall condemn us?"—We have Christ, who is favorably disposed, and there is none other.

Now, after this feat it may well be said that "he returns into his own land with great riches;" because if, indeed, there is none other God than Christ, and he is secured by the praise accorded to him, and justifies every one for a mere faith and acknowledgment of his divine nature, the principle that has secured all this has enriched itself beyond measure by the spoil it has taken.

But it says that "his heart is against the holy covenant." Now, how is this, if it is not because that this vile principle has substituted a plan of justification and perfection which ignores the natural means peculiar to God's covenant of grace, and intrudes its extraordinary and incomprehensible view of a God in the writhing agonies of death, in order that we may be accepted and saved? The holy covenant declares: Hear, O, Israel, the Lord thy God is one God. The same covenant declares that there is no Savior, in the primary sense, but the Jehovah. But this king, this doctrine, this controlling principle, is against all this as a necessary policy of its own existence.

"At the time appointed he shall return and come toward the south; but it shall not be as the former or as the latter, for the ships of Chittim shall come against him."

These terms "former" and "latter" imply two distinct eras in the history of this principle, in both of which it has contended

and been successful. We undertake to say that those eras are noted by the time of the Arian controversy and by the time of the Lutheran reformation. In both of these instances it maintained the control and kept its place as the leading sentiment of Christianity.

But here is another era, when it is to return toward some of the questions relating to evil, or, as the vision terms it, "toward the south," and is to meet with unexpected opposition and is to become desperate against the true means of grace and perfection.

The term Chittim seems to have been derived from Kittim, of the descendants of Japheth. After a while the term also applied to a certain locality, and again to a place on the sea-coast, and to an island. However, the name appears to have originated with Kittim, and to have followed his descendants in their various settlements and in their particular pursuits of sea-faring. The term, therefore, as here made use of, gives an impression in its original meaning, according to the line of Japheth. The latter has been interpreted to mean the principle of reform. So the ships of Chittim are associated with the idea of reform. Now, ships, seeing that the ocean is spiritually interpreted to mean arbitrary organizations, aptly have some reference to popular sentiments. The latter have their rise in the experience and consciences of men, and often resist and battle the arbitrary elements of life and society. But the idea of a ship supposes a construction according to a system, and for the purpose of coursing above the waters. Therefore the full interpretation of the term will mean a designed expression, prepared with reference to resisting the arbitrary element of society. But as this cannot be done but by a close sympathy with human nature, the spirit of the term must be an argumentative expression in a popular sentiment.

But as these ships belong to Chittim, which term conveys the idea of reform, according to the line of Japheth, the ships of Chittim will mean the efforts of reform appealing to the experiences of men. This is the same manner of opposition this principle encountered in the "former" and "latter" time, viz., in the former era of Arianism, and in the latter time of the same sentiment after the Lutheran reformation.

At this point in the vision it appears to break up in general statements covering the whole history of the Church, but still keeping this same principle in view as a controlling opposition to the true spirit of religion. It says that "arms shall stand on his part," still referring to the same person, but implying many other corrupt agencies, for it immediately adds: "And they shall pollute the sanctuary of strength, and take away the daily sacrifice."

Now, the term "arms" denotes violent and summary measures, such as has been the lamentable fact in the past. "His part" is the part of error and seduction, and the term "they" supposes the many erroneous principles that have stolen into the Christian faith and polluted that strong sanctuary.

From the day that the policy of the Church was shaped to discourage the agitation of doctrine and a free association, it has begun to take away the daily sacrifice. If we have interpretated that sign correctly, and the principles of agitation and association make the spirit of the daily sacrifice,* then what does this modern, close communion mean? What did those arbitrary measures mean, which, in the early history of the church, summoned the influence of the empire to hush the voice of the eager spirits who would know the truth? What does it mean, to mark a line and give a prescription of faith to the convert, watching that he shall hear only the one song and keep close to the interest of his sect? It means the taking away of the daily sacrifice, which human nature demands shall send up its flame day and night, for ever and ever. It means no modification of doctrine—no trimming of religious faith; but rather a petrifying form, full of heathen philosophy, and hideous with the mold of a barbarous age. It means error, as an example to rising generations, and an embodiment of living absurdity that is a reproach to the revealed system, and an offense to high heaven.

"And the king shall do according to his will, and he shall exalt himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished."

The interpretation of this is quite apparent. It continues thus: "Neither shall he regard the god of his fathers, nor the desire of women, nor any god, for he shall magnify himself above all."

"The gods of his fathers" were the heathen deities, and it is true that no respect is paid to them; but further on, it adds, that he "shall honor a god whom his fathers knew not." Now, what the Greeks, Romans, Persians and the ancients generally worshiped was neither the one God, nor yet the person of men. Their deities were for the most part myths, imaginary spirits, or unseen local influences. But in this case, all the treasures of the earth and heaven; or, as it is expressed in the vision, "gold, silver, precious stones, and pleasant things," are attributed to Christ. Thus, this principle of perverted veneration worships a god which his fathers knew not, and a strange god whom he acknowledges and increases

*See pages 309 and 321.

with glory. "And he shall cause them to rule over many, and shall divide the land for gain." This is said to be done in the "strongholds." As suggested, this means the points where the unity and fatherhood of God are concerned. Then, as concerns dividing the "land for gain," you will observe that when in the history and result of approaching the subject of God's unity and fatherhood, this principle of flattery and excessive veneration has had an exercise to intrude the person of Christ; how that the subjects are mixed, mystified, and so divided and contradicted one by the other, that there is but little sense or completeness in any of them; and, consequently, our religious inheritance is virtually meted out in the interest of maintaining a base and deluding principle. There are some statements asserted concerning God which are well enough, if they could be let alone; but when the claims of Christ have their full complement in this perverted principle, there is no conceivable individuality of God left. And it is the same way on the other hand. The fact is, the doctrines are so divided and meted out by this false growth, that there is nothing complete about either that of Christ or God. This is all necessary to maintain the principle, and we suggest whether or not it has anything to do with "dividing the land for gain." We think that in the spiritual sense it has, and that is the sense in which this vision was intended. The spiritual land is a perfection of character in an individual existence. Who would have his nature divided, as is attributed to Christ and to God? When we shall reach the attainment we desire and hope for, we want to be individually ourselves. God also asserts His unity. The double nature of the doctrine of Christ is too suggestive of the blending of our individualities in the sea of spirit-matter, like drops of water lost in the ocean. But the land must be divided or this king will be dethroned. "Neither shall he regard the god of his fathers, nor the desire of women, nor any god, for he shall magnify himself above all."

The desire of women seems to apply to the wish of the churches and sects to appear comely in their doctrine.

It is remarkable of women that they are desirous to appear in a pleasing and becoming garb; and the fact appears to be availed of as a figure to represent the restive consciousness the churches have that their garb of doctrine is a reproach. Nevertheless, this principle has so hardened the religious element to stem the tide of censure that it has become accustomed to it as a matter of course, and the convenient plea of mystery answers many objections. The principle itself controls the chief rulers, and has identified itself with the interests of the clergy; so that no suggestions from any

quarter can be entertained looking to a modification of the faith. The policy of the principle is to disregard suggestions within its own circle and to be impervious to censure from without. In short, it magnifies itself above every dictation of reason, and cares not for consequences. The sentiment is, that if Christ is not God, they want nothing of religion, God, or the Bible. Therefore the churches may indeed desire that their garb of doctrine should be more acceptable, but this principle stands in the way of that wish and disregards it, according to the spiritual sense of giving no heed to a chief desire of women to appear in a dress that is becoming and pleasing. But the account continues to say that "at the time of the end the king of the south shall push at him, and the king of the north shall come against him like a whirlwind, with chariots, with horsemen, and with many ships."

Now, supposing that the statement is correct, that the principles of the Christian religion are distorted, and that the doctrine of Christ as now entertained is an offense both to true religion and to the great God of all things: Will it not follow that the idea of an offended God will be revived, and that it must push at this principle which so gives occasion? Besides, the whole subject of human nature and the explanation of the necessary evil attached to human existence, or to the existence of the creature in any state, reflects on this principle unfavorably, and would provoke it to give an account of itself. So much, then, for "the king of the south pushing at him."

On the other hand, if it be true that the situation of doctrinal faith is such as to place the true God in the aspect of wrath, such as we might expect when the creature is worshiped instead of the Creator, then the occasion for pacification has become a living reality. We then should have a king rising up in the spiritual north, not as the former, a false impression and false manner of remedying and adjusting an equally false impression of God's wrath against something that men could not help, but a correct one, and the legitimate and necessary king of atonement that must both show the fact of offense and suggest the means of pacification by the only manner that will serve in this perverse situation, viz., to gather all the forces of the spiritual heavens and besiege and uproot the principle of offense, which principle is enthroned in perversion, and is especially calculated to provoke the wrath of a jealous God.

The kings of the north and south in this instance act with a simultaneous impulse, as instigated by the interests and revelation of the covenant of grace. In the latter idea the king of the north has an application.

The situation is such that the judgment-day should usher in; and that the proper pacification should be effected by the wrath of Him who sits on the throne above all, God, exalted forever. Therefore the king of the north in this instance is a righteous one, clothed with the majesty of divine vengeance, and rushing like a devouring fire upon this vile principle which has so seduced the saints, taken away the daily sacrifices, and placed the abomination that makes desolate.

Now, this reference to the king of the north coming with so many forces and ships is apparently the same as is hinted in the thirteenth verse of the chapter in view. It seems that the king of the north has many allies, among which are the ships of Chittim. Horses have been interpreted to be the systems of appealing to men, viz., to their fears, gratitude, and interests.* Chariots aptly agree with argumentative efforts; and ships, as already explained, with argumentative efforts in popular sentiment. The distinction is appropriate to the difference between ships and chariots. Both are constructed with a design, and of the same material; but vary according to the use to which they are put. Now, it is evident that an arbitrary and bigoted system of religion might ignore and contemn the best efforts of argument if there were not some of such nature and construction as to reach them in spite of themselves. They might rise up with all the strength that long custom and much virtue and intelligence has accorded to a system of error, and consign the best efforts of a well-timed opposition to the pressure or destruction of a sweeping condemnation, or swamp the most correct arguments, according to the high-handed way of dealing that has previously characterized them, were it not for the molding that appeals to men in reference to the sentiments of their experience. There are considerations that ride the waves of social discord and party interest, and successfully make the ports intended by the design of the arguments constructed. But these considerations are such as the reasonable soul indorses, such as his experience teaches, and such as God has made the aspiration of his immortal mind. This we call popular natural sentiment. It is this that has often surprised the tyrant and made armies ineffectual. It is this that makes the high mountains of error dissolve in a day, and consigns the monuments of folly to the flames in all new dispensations. It is this ingredient associated with the efforts of reform and the arguments pertinent to the subjects of all mental remedies that must ally the designs of the Creator, though the spiritual king of the north, and

*See page 79.

sweep like a whirlwind upon the doctrinal folly and idolatry of the nineteenth century.

"And he shall enter into the countries and shall overflow and and pass over. He shall enter also into the glorious land, and many countries shall be overthrown." After making reference to a check from the king of the north, which is to be at the time of the end, the account of this principle is again resumed, as above quoted, and as implying the general history.

If we will remember the philosophical bearing of this vision, the above quotation will need no comment. But it continues to say, that "Edom, Moab, and the chief of the children of Ammon shall escape out of his land."

Now, Edom is interpreted to mean instruction. If the reader will turn to where it is explained on what ground it is done, it will suffice.* But Moab and Ammon are the children of Lot. The latter is made a prominent character in the sacred writings. Abraham answers to the principle of observation; Isaac to experience; Jacob to reason, and Esau to instruction. These personage in the situation of types, fill up the measure of philosophical principles and doctrines, in a primary sense, especially when the twelve patriarchs are introduced in their full significance.† However, there is yet a vacancy that is not noted, and this vacancy pertains to the matter of expression. Now, if it was important to typify the principles of the revealed scriptures, the matter of expression which is inportant to the efficiency of the scriptures, could not have been overlooked. With this consideration, and the fact of the vacancy remaining, we are to look upon the person and history of Lot as significant.

In fact, he accompanied Abraham and was preserved as righteous, and his seed hovered around the fortunes of the Israelites in a remarkable manner. That he was as prominent as Abraham, and therefore as suggestive as a type, is apparent. Then, as there is a vacancy for his mystical history to apply to the principle of expression, we shall take the liberty to appropriate that principle for him, trusting to the harmony of the application to furnish the confirmatory argument for so doing.

The expression of the sacred writings is undoubtedly very important; but with reference to the presumed type, it is said that Lot begat two sons, under very doubtful circumstances, and these furnished a seed which though intimately connected with the fortunes of the Israelites and were descended from a righteous man, were yet more of a curse than a blessing to the favored people.

* See pages 383 to 386. † See pages 109 to 119.

But to be more explicit, we will observe that Lot's wife was turned into a pillar of salt, when the pressing necessity of Lot's destiny demanded that his family should not look back, but flee for their lives.

Now, considering to what the principle of expression applies, viz., to the revealed system, we will say philosophically, that the most natural wife of the scripture expression, is a figurative form. This form is evidently a helpmeet for the principle, and one that the Bible system of expression has adopted. However, the history of that reality shows that it has looked back to natural objects, and not been a success in fleeing to the spiritual safety that Lot's flight typified.

Hence, the figurative form peculiar to the Bible has lingered, a preserved monument through the dispensations of the Israelites and of the Christians, still fixed and waiting by the authority of God, who has become responsible for both the substance and manner of revelation. The figure of Lot's wife serves to show that the disposition and history of the figurative manner of expression as pertaining to the Bible, is to look back from the true object of progress. It has also served to show the remarkable preservation of the whole mass of signs and figures of the sacred writings, according to the preserving qualities of salt, and the spiritual inference that may be deducted.

Now, when Lot's wife was fixed to her place, the two daughters fled with their father. As the history shows that these daughters entered into somewhat the same relation with Lot, as did his wife, it seems to imply that the same figurative system still has a utility and exercise in the matter of progress, directly or indirectly. We should, therefore, judge that the daughters differ little from the mother in their spiritual signification, and that the fate of the mother was merely to show the history of the peculiar form of expression pertaining to the Bible.

The daughters appear to be for the purpose to make a further distinction in that form of expression rather than to represent other principles. The fact of the revealed writing shows that the figuration manner of the Bible may be generally divided into two distinct characters, but still leaving the relation between those characters to figuratively agree with that of sisters.

We may say first, as agreeing with the eldest daughter of Lot, that the mode of expression by figures of speech comprehends mystical historic accounts, allegories and figurative terms. Then, as agreeing with the youngest, the plan by instituted signs makes the other distinction. These two distinctions and what properly be-

longs to them, embrace the whole system of figurative expression so remarkable of the Old and New Testaments.

Now we have the form by figures of speech for the eldest daughter and the form by instituted signs for the youngest. But each daughter begot to Lot one son, and they were called respectively Moab and Ammon.

Corresponding with these two sons, we will introduce two facts pertaining to religious history, which facts are the result of expression by figures of speech and of expression by instituted signs.

The first is the fact of literal interpretation as the result of the expressions by figures of speech. The second is the fact of ceremonial burden, the result of instituted signs. These two facts we shall claim to be the spiritual Moab and Ammon who are so intimately connected with the fortunes of the Israelites. Hence, the generations of Lot are represented thus:

Lot—Principle of Expression.
Lot's Wife—Figurative Form of Expression.

Eldest Daughter—Form of Expression by Figures of Speech.
Youngest Daughter—Form by Instituted Signs.

Moab—Literal Interpretation.
Ammon—Ceremonial Burden.

It is the mere figure of speech that gives occasion for literal interpretation, contrary to the figure, of course; therefore it begets literal interpretations. The instituted signs pertaining to the revealed system embraced a plan of ceremonies by their mere institution. But the precedent took a fast hold on the religious element, and it has never been able to free itself from it, even after the declared time of ceremonial signs is past. We have only to refer to the fact of unnecessary burdens pertaining to the Christian Church, and the similarity they bear to the old instituted signs of the Israelitish system, to make it obvious that they are begotten by the instituted signs of old.

Moab and Ammon did not conduct themselves in a manner to secure the favor of God or that of His people, and hard sentences are pronounced against them.

Instead of meeting the famishing people with bread and water when they were thirsty and weary in the wilderness, they designed evil and smote the fainting host with the sword.

But the vision of Daniel, which we have under view, declares that the perverted principle of worship, typified by the "vile person," shall not retain the spiritual Moab and Ammon to serve

his purpose. The language is, that Edom, Moab and the chief of the children of Ammon, shall escape out of his hand. Therefore, to apply this language according to the system herein pursued, it means that instruction, literal interpretation, and the most of burdensome ceremony shall cease to be made subservient to this principle. The idea of *escaping* supposes that they have been made subservient; but the vision supposes a time when instruction in the interest of this perverted principle shall be of no effect; when the literal interpretations that have propped its authority will be found breaking away, and when the burdensome ceremony, that makes so much of the righteousness associated with a false worship, shall be counted for nothing, and fail for the most part to be relied upon.

"But he shall stretch forth his hand upon the countries, and the land of Egypt shall not escape; but he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps."

This statement may apply to the past, and be further fulfilled in the future, or it may be principally to the past, or mainly in the future. We have nothing to do with predictions only as they come within the scope of the sacred signs or within the range of probabilities through the principle of cause and effect.

Egypt stands for the sensual, selfish and intelligent opposition to God's will and purpose, as manifest in this life. To say, therefore, that he shall have power over Egypt with the precious vessels of gold and silver, supposes that all the qualities that fill the idea of the spiritual Egypt shall be made to uphold this doubtful principle. True it is that these qualities have served in the past, and we are not to judge that they will be less availed of under the desparate grief, which the vision intimates is yet in store for the element.

The Libyans and Ethiopians were a fierce people, who delighted in blood-shed, and were the ever ready allies of the Asiatic and Egyptian kings. They were careless, warlike and cruel, and could easily be enlisted when ravage and plunder suggested an opportunity. This fact, together with the unfavorable appearance that the African sun and degradation of habit had combined to give them, they were a terror in the armies of the contending nations, and, because the ambitions of the southern kings often directed these fierce hordes toward the land of Palestine, their name in that quarter became associated with a disagreeable terror and severity. This being the case, the Libyans and Ethiopians could conveniently shadow the terrible sentiments which would be associated with the prominent principle of perversion that furnishes the subject before us. But inasmuch as the nationality and locality of the Libyans and

Ethiopians are somewhat indefinite, it appears that the vision has merely acted on the associations of the names to suggest the uncomely and terrible principles which ally this condemned influence.

We shall, therefore, leave the terms, to receive what further application the judgment of the reader and the developments of the times may justify.

"But tidings out of the east and out of the north shall trouble him, therefore he shall go forth with great fury to destroy and utterly to make away many."

The East has reference to cause,* and, as used in the above connection, evidently implies developments in that direction which threaten the principle of perversion we are considering. The North relates to good, and in the scripture sense embraces mercy, grace, and the covenant of benevolence, the development of which also bodes no good to this sentiment.

"And he shall plant the tabernacle of his palaces between the seas in the glorious holy mountain."

The great sea has been explained as agreeing with arbitrary organized society;† but in this case the term seas denote a less general application, as though the idea was suggested from inland seas, such as border Asia Minor, and which were well known in Palestine. Still the element that constitutes the philosophical sea will be the same, so that we must look for some arbitrary realities as the objects of these seas. Let us suggest, therefore, that one sea is the reality of strict Church government, and another is the arbitrary claim to orthodox opinions; and that another is the prerogative of the true Church centered in the doctrine of the Trinity. It is right among these arbitrary realities and claims that this principle rules a prince and controls the destiny of the Christian religion.

Now, if it be true that the Christian religion was appointed of God, according to the mission of Christ in the office of the Messiah, then it is this religion which is the glorious holy mountain, in the spiritual sense. Therefore, what of an element that brings so much discord to the doctrine of the Bible, and against which the spirit of revelation reflects so much of reproof?

We say that the principle that acknowledges any God but the one, is wrong. The sentiments that seduces our faith by the course of time, and leads us to magnify the saints or our fellows to deities is vile. And the disposition to connect the individuality of God with that of Christ, or any other creature, is perverse and forbidden. Now, when Daniel had seen all these things in vision, he also ob-

*See page 182. †See pages 26 and 83.

served a significant sign relating to the time when these wonders should be accomplished. He says: "Then I, Daniel, looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river."

Then one of these two demanded to know of a third one, who was on the waters of the river, how long it would be to the end of the wonders presented in the vision.

By turning to the chapter where the prophetic account commences, it will be seen that Daniel was beside the river Hiddekel. This is the same river that is referred to in the allegorical mystery of the Garden of Eden. It is said to be one of the four heads that was divided from the one river that went out to water the garden. We have assigned those four rivers to cover the four great allies of early Christianity, viz., instruction, political control, creed, and centralization.* The river Hiddekel is the third one mentioned, and answers to creed. Hence, if the system which is at the bottom of this arrangement is correct, the river beside which Daniel was spiritually standing, was the reality of creed. Therefore, according to the whole character of the account, the river Hiddekel is not to be literally interpreted; but the fact of these things being associated with the literal river of that name, makes the significance of the sign, and shows that it was church creed that furnishes the scene of the whole vision. The bank of a river is a boundary that controls the course and limits of the river.

The substance of this idea, taken from the literal fact and applied to creed, will give us the civil power for the one bank of this river, and opposing religious faith for the other. The history of the Church will show that these two influences are what control the course and limit of church creed. For instance: When the ambition of the church faith, as embodied in the defined standard, sought to encroach on the province of the civil authorities, it was turned back and limited. On the other hand, it encountered opposing opinions, not embodied in regular creed, and was hindered from encroaching in that direction. So, between the two, it pursues its course, ever checked in its winding way by these two influences.

Now, it is on each bank of this river that Daniel saw a person, and one of them was interested to know concerning the matters of the vision that had already been presented. The other person is not represented as making any inquiry, but it appears, nevertheless, that he is interested in the matter. As persons represent principles, according to the philosophical cast of the vision, it becomes us to

* See page 59.

inquire what principles naturally have place on each bank of this river, and which one is interested to inquire about the matters that have been interpreted of this vision. The principle that naturally pertains to the civil element controlling one side of the river creed, may be said to be practical judgment. What we mean by this is, that it is the common one which judges earthly things after its own notion of expediency, without regard to religious theory.

If the other bank of the river is opposing religious faith not embodied in creed, then the principle which naturally belongs there is the spirit of religious independence. Most of the churches not adhering strictly to deputed authority and having no defined creed to confine their converts to, are esteemed especially independent. It is also remarkable of such churches that they do not entertain so much of the severe sentiments pertaining to the churches governed by a strictly defined faith, and for this reason they are entitled to be esteemed more liberal. However, the spirit on this bank is religious independence as a principle. This is the element that in the first place has been the main influence to be effected by the creeds of the times ; and, in the second place, is the one most interested to know about the matters of the vision that bear directly on its interests. Therefore, seeing that the whole account of this vision presents a shadow of perverse principles bearing directly against the independent sentiment, it is reasonable to conclude that it is the latter which demands to know how long it shall be to the end of these wonders.

The third person who was on the waters of the river was clothed in linen, and was the one who gave the answer. The position of this person implies an element of control in the very scene of the creed history. The terms also denote that it is a righteous element which is upon the waters of the river ; for he was clothed in linen, and is presented in a majesty of authority. Linen applies to disinterested interest, and also to the idea of righteousness. There is one influence in the scene of church history and creed which answers to this person, and that is the spirit of reform.

These considerations bring us to the situation of the independent principle, demanding of the spirit of reform, how long it shall be. But the spirit of reform is manifest in history by many eras of time. However, it may be said to have placed itself in the spiritual position in which Daniel beheld it, about the time of the Lutheran reformation. The aspect of the spirit is certainly one of grandeur and remarkable influence directly in the creed history, such as the mind naturally reverts to when considering the spiritual import of that most remarkable of reformations. The demonstration of the

spirit also is suggestive of calling down the authority of heaven in no ordinary manner, by raising his right hand, and then his left hand, to heaven, and swearing by Him that liveth for ever and ever.

Now, after strange features of Paganism and Christianity had been portrayed in the vision, and strong intimations of centralized power and violence suggested, as bearing directly against the interests and sentiments of the spirits on each side of the river and on the river, Daniel would know, and the spirit on one side of the river, particularly, would know, how long it shall be to the end of the matters declared.

Then the spirit on the waters purports to give answer and commences, first, with time, times, and a half, having first raised his right hand and then his left hand to heaven, and swearing by Him that liveth for ever and ever.

In order, therefore, to get at any understanding of the times noted, we must observe closely all the acts and words of the spirit. The significance of raising the hands to heaven and swearing in that authoritative manner before he gives the time, implies that events corresponding with this act must transpire before the time, times, and a half, have a commencement. The first inquiry, then, that is pertinent to the subject is: What is the right hand and left hand of the spirit of reform?

Now, reform, as manifest bodily in history and the world, means a changing for the better in any or all departments of the world's moral forces. While this is the bodily demonstration and existence of the principle, we are yet to observe that the fact of church creed, being made the scene in this case, makes the character of this reform in question particularly a religious one. After this much is settled, we are to notice that there are two points at which church reform has been effectual, in the religious sense.

The one point is religious doctrine, corresponding to the right hand; and the other is church government, agreeing with that of the left. We say that the effectual operation of reform in the world as known to us is decidedly prominent in doctrinal and church government reform. Hands show the activities and work of a person. Spiritually speaking, those divisions of reform whose existence furnish the chief manifestations of church reform as a historic fact in this world, are the hands of the whole bodily system general. If the principle has an existence by the occasion and fact of change, then the hands have an existence by the occasion and fact of doctrinal and church government reform. This is evident and appropriate; because, by these, all the work of the main body may be effected in the whole sphere of the principle.

Now, observe that these hands were raised to heaven authoritatively; first the right, and then the left, before the times are declared.

Doctrinal reform evidently being chief, and agreeing with the right hand, the next inquiry is, when was it raised to heaven in the manner to correspond with the act of the spirit on the waters? We submit that it must have been after the necessities existed, or following the dark ages when a host of abominations had possessed the Christian faith. Say, if you will, that the causes commenced far back, when the struggling sentiments of righteous men were temporarily hushed in the flames that consigned the souls of reformers to the spirit world.

A long list of martyrs could be named whose heroic spirits battled the waves, sealing their faith with their blood, and then sinking to rest, still leaving to future ages the great demonstration of reform. Finally, about the time of Luther, the causes set in operation by so many agents, culminated in the authoritative aspect the vision seems to contemplate by the figure of the spirit on the waters. Still, however, at this point there is an act performed in relation to giving an answer to how long it shall be to the institution of certain other causes that shall end certain conditions of perversion, and the first act is raising the right hand to heaven, and invoking the authority of the Most High. As this supposes an event beyond the time indicated by the mere position of the spirit on the waters, as is presumed to agree with the era of 1526, we are to look for the historical facts which agree with raising both the right and left hands to heaven after the period of 1526. Now, the special demonstration of the Lutheran movement, up to the above period, being more affecting practical church matters than theoretical, and the right hand assumed to agree with the latter, and it being in the aspect of being raised first, we are to expect some special demonstration of doctrine after the period of 1526, with which to identify the authoritative act of raising the right hand to heaven. With reference to this, then, we suggest that it was not until after the above period that the conditions of liberty were equal to admitting any special effort of theoretical belief; for, whilst the previous efforts of Lutheranism were of such a nature as to be identified with the spirit on the waters of creed, as in the climax of its efforts, it triumphed in the events of 1526; yet the whole movement was conducted in asserting the most obvious rights as against a stern church organization, and in contending for the most practical points of doctrine as against long-timed and perverted customs. Therefore, it was after this period when a certain stand of liberty was

assumed in common rights that the courage could be summoned up to contest the popular doctrinal notions common to both the Catholic and Protestant powers. Hence, the demonstrations of liberal parties which so troubled Protestantism, and received the full spite and vengeance of the older forms of religion, must be identified with the raising of the right hand of the spirit of reform to heaven, in the prophetic aspect of authority above designated.

As for the other hand pertaining to church government, it is noticeable that it is at a still later period that any remarkable degree was taken, notwithstanding the early efforts of the Lutherans and the independent attitude of the English church. Indeed, it was not until near the era of the Dissenters that it can be said that the decided effort and effect is revealed that can agree with the left hand of the spirit of reform being raised to heaven authoritatively.

The causes may have been equally distant with those which resulted in doctrinal change, but we are at least to judge that they commenced after the necessity existed, viz., after and when a centralized system of church government had closed close upon the avenues of personal liberty. Be the beginning when it may, the culmination was not until the grand agitation of Congregational and Presbyterian sentiment, when churches began to be virtually independent. This was first noticed in England, because the latter country was in advance of the neighboring nations at that time with respect to the independent spirit.

In 1572, we find that the spirit of the Reformation had effected the great consummation of independent church government. In producing this result, there was all the energy of the Reformation enlisted. The establishment of the sentiment and privilege was attended with the same sacred appeal to heaven and human rights that characterized the improvement of doctrinal faith.

Therefore, we see that the significance of the act of raising the hands to heaven by the spirit on the waters has brought us down in real time to about the year 1572, and from this time the vision implies there shall be a time, times, and a half.

Now, the answer in times, from the stand-point of 1572, purporting to show how much longer it would be, aptly refers the measurement of those times to the mystical months already explained to be governed by the periodical antagonism of the spiritual sun and moon elements.* When treating of the four beasts of Daniel, where times are mentioned, we argued that the mere term time, as used in sacred writing, may not always mean this same length of actual time, nor yet may it always refer to divisions of one of the three mystical times enu-

*See page 93.

merated by this system, and judged to be indicated by the philosophical intent of the Bible.* But in this case the circumstances of the subject must furnish the guide, as they must in every case where time is mentioned. In the former case, treating of the little horn belonging to the beast, facts in connection with the theory assumed fixed both the manner of times and their particular beginning. The same course must serve in this instance. The commencement of the times must be fixed on the theory that the spirit on the waters of creed is the spirit of reformation as manifest about the year 1526, when Protestantism received its name, asserted its independent existence, and called that general attention to reform in church creed which agrees with the authority and majesty of the spirit on the waters. The same reasons for not applying the times in the former vision to the great days or years hold good in this case, and the authority for choosing the sacred months as the channel of these times, instead of that of the fifty days or years, seems appropriate, as will be apparent as we proceed. We say the channel of the times now to be considered also enters the channel of the sacred months; and the authority for so placing them must be argued in the consistency of the application.

The principle of this vision is, that it portrays elements that have operated from the earliest ages antagonistic to the real moral interests of the world; and finally centering on one eminently trinitarian and intolerant, it dwells upon that as associated with the creeds of the time and the objectionable doctrines of the church, that pervert the religious foundations and persecute the progressive spirit of the several eras. Then this latter sentiment demands to know how long it shall be, and receives answer as to how much longer; and then are given some figures bearing on the subject and indicating the stages and changes in a great portion of the history of all the matters related in the vision.

But it commences with a time, times, and a half. As we explained, it is evident that these times commence in about the year 1572, when the full significance of raising the hands to heaven is accomplished. We will therefore submit the result followed out still further.

By referring to the table of the sacred months, it will be seen that the description will place us in the middle of the period from the Unitarian expulsion to that of the Dissenters.† But, to illustrate, we will submit the times as they will enter the list of sacred months, according to the account in the vision:

*See page 414. †See page 93.

From 1572 to Dissenters' period ..... ½ time.
From Dissenters' period to Arminian period..... 1 "
From Arminian to Pietists..... 1 "
From Pietists to Republicans..... 1 "

The nature of the question relating to influences that work slowly and naturally, the end pertaining to them cannot be very exact or sudden in strict time. However, a general data is given, subject to the introduction of great first causes.

Now, to turn to where the time, times and a half have brought us, it will be noticed that it is at the era of Republicanism, in 1775. We think it would be a misapprehension to judge that the end of the above times, as described in the vision, notes anything more than a mere change from the state of things at the period in which those times commenced. In fact, we think that both the times and the numbers given but indicate change after change, wherein greater attainments are reached. The year 1775 is notable as a beginning of a new order of things, wherein the conditions of civil and religious liberty were favorably arranged. Therefore, as it seems the object to note these great changes, it was proper to limit the times at this period, the same as it was to commence them at a period that was remarkable as having advantages over former times.

But by referring again to the vision, it will be seen that it does not imply that all those things shall be ended at the end of the time, times, and a half, mentioned, for it adds: "And when he shall have accomplished to scatter the power of the holy people, all those things shall be finished." This goes to show, that it is not only the duration of these times, but it is also the duration of a certain consummation, wherein the power of the holy people is to be scattered, before all those things are finished. By turning to where the subject of the four beasts of Daniel is treated, and where there is introduced an influence that is said to "wear out the saints of the Most High," it will be noticed, that the description of this influence agrees with the cause hinted at in the vision before us,* wherein it implies that some antagonistic force is to "scatter the power of the holy people." In the former vision, this opposition is connected with a "wearing out of the saints." In this vision, one is implied "scattering the power of the holy people." It is evident, therefore, that the "consummation," that is added to the time, times, and a half, is a noted part of the term which was spoken of in the former vision, wherein the saints of the Most High were given into the hand of the skeptical element for a "time, times, and

* See pages 410 to 415.

a divided time." Instead, then, of its being a time, times, and a half, from 1572, it is five and a half times before those things are fulfilled. Now, observe that those former time, times, and a portion, commence about 1642, but these latter time, times, and a half, end in about 1775, long after the commencement of the skeptical opposition; so that the ending of the time, times, and a half, spoken of in this vision, laps over the commencement of the time, times, and divided time, spoken of in the other vision. This is implied by the language used in this vision we are now considering; for after enumerating three and a half times, it adds, "and when he shall have *accomplished* to scatter the power of the holy people, all these shall be finished." The term "accomplished," supposes a finishing something that had already commenced.

It was proper, too, to note the era of 1775, as a renewed or fresh occasion, to wear out the saints, because it was then that perfect liberty being established for all sects and all manner of sentiments, the most rank infidelity could be freely expressed, and the liberal and intelligent sentiment of the period could be mingled with the most reckless disregard for revealed religion, and made more terribly severe assailing by inconsistencies and weakness of current doctrines.

Even after the time, times, and a half, and the remaining term of finishing the scattering of the holy people, there is still more time dimly indicated before all those things in the vision are fulfilled; for, after enumerating the three and a half divisions, and the accomplishing of the scattering, it appears to reserve a finishing period beyond, which awaits the end of the time, times, and a half, and the period of scattering the power of the holy people.

The noting of time seems to have been done with great reserve, which gives force to the remark that the vision is "closed up and sealed to the time of the end."

After the above figures of time, the vision continues to say, concerning these matters, that "from the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be a thousand two hundred and ninety days."

According to our ideas of the daily sacrifice, whatever has interfered with the liberty of churches, personal freedom, and a proper selection of principle, has been a disturbance of the daily sacrifice. On this ground it appears to have been "taken away" many times, and continually, all along the history of the church and world. At first sight we are confused by the multitude of events, where error was evidently introduced, and where liberty has been denied, and are ready to say, that it is impossible to define the era of taking away of the daily sacrifice in the spiritual sense.

However, if this system of interpretation is correct, and the explanation of the daily sacrifice is also correct, as dictated by the principle of this system, then a close adherence to what that explanation of the daily sacrifice is, ought to furnish some guide as to the time when it was taken away, and its opposite substituted in its place.

By referring to the types of the law and to the subject of Moses, where this question of the daily sacrifice comes up, it will be noticed that it is appropriate to define the two lambs of the daily sacrifice, to be the systems of agitation and association, which are so requisite to determining truth, and which are so naturally adopted by all proper and benevolent modes of instruction.*

But this is not the whole explanation, for the whole idea of the daily sacrifice was not embraced in the two lambs offered evening and morning through the week, but rather in these and also the two offered additional on the Sabbath day. As we have observed, the daily sacrifice has two aspects, one indicated by its lambs during the week, and the other by those added on the Sabbath. Now, those added on the Sabbath most emphatically point to the importance of adopting principle as a system of action, and of ever maintaining a system of selecting. Therefore, the figurative substance of the literal fact of offering lambs on the Sabbath is embraced in principle and right selection of principle. Please see where these matters are explained.† Though the whole sum of the daily sacrifice in both the object of the weekly and Sabbatical offerings is to show prerequisites and their effect, yet the natural aspect of that sign, as noted in the Jewish types, is in two parts, according to the distinction of the week days and Sabbath.

Therefore, if the daily sacrifice is properly explained as a whole, the taking of it away is suggestive of the double aspect pertaining to it. For instance: If the daily sacrifice is represented as being taken away, and that being given as a data to other events, perceiving as we do, that the sacrifice is of a double nature, to which part then does the vision refer? Now, literally speaking, if the daily sacrifice embraces two lambs daily, and also two additional ones on the Sabbath, which ones are we to understand to be spiritually denied a place on the altar, by a description of the daily sacrifice being taken away? The answer will naturally come that, if the description were to be in any degree particular, it must make some reference to which part of the daily sacrifice was to be effected. If the event were to be so general as to affect the whole sign of the seven days, thereby affecting the whole daily sacrifice, then the de-

* See page 319. † See pages 309 to 321.

scription to be appropriate to the double nature of the sacrifice would be likely to intimate how the effect related to each of the parts.

In one of the aspects of the spiritual sacrifice, to take it away and set up its opposite, would be to deny the liberty implied in association and agitation, and substitute a violent dictation. In the other aspect, as denoted by the Sabbatical addition to take it away and set up its opposite, would be simply to put away right principle and cease to select appropriately.

It should be noticed that the "setting up of the abomination of desolation" is the opposite of the daily sacrifice itself. The distinction as affecting both parts of the sacrifice will consequently indicate different dates, unless the character of the event which takes away the daily sacrifice is of such a nature as both to cause to cease from right principle and to institute the most despotic violence at the same time. As a matter of fact, this has not been the case. Although we can call attention to one remarkable period, wherein the abomination of violence was set up as an auxiliary of church instruction, yet the proper era of error is long in advance of that time, and attended with no demonstration of this kind. Still, if there can be a time defined when error was substituted for a right selection of principle, it is as appropriately an era of abomination as that in which positive violence obtained.

It is proper now to take notice that the vision gives different numbers from the same descriptive data of taking away the daily sacrifice and setting up of the abomination of desolation. This seems to be accounted for by the double nature of the spiritual sacrifice as above explained, and by the facts of history applying to our times. The fact being that the time of a first departure from the true faith being long in advance of the notable era of violence, it becomes proper to give different numbers from the same descriptive point of abomination, because both these eras concerned the spiritual sacrifice and dated the time of separate abominations. We will now, in this idea, seek for the era of violence as agreeing with the opposite of the sacrifice offered, day by day, through the week. But why is it an abomination? We judge, because it is contrary to the moral suasion of God's plan of dealing, and contrary to the sacred promptings of human liberty. It is the abomination of desolation, because it supposes that same violence that wastes the earth by wars, scattering broadcast destruction, and leaving great cities and countries a ruin for ages. It is the abomination of desolation, because its removal involves revolution, dissolution, contentions and tumults of passion that revives the carnage of dark ages and the

necessary extremities of progression. It is abomination of desolation, because it makes spiritual wreck of a holy agency and of an authoritative church faith. What more? This is enough. All this is desolation, and the cause of it is an abomination before heaven and in the sight of men.

Now, when the crusade war had progressed for a time, and during the dark scene when the centralized authorities of the church were groping about to perceive the duty of zeal, they suddenly felt the hilt of carnal weapons placed in their hands. The crusade war itself, be the pretense what it may, seeing that it was instigated by the church, was suggestive of how the Lord's annointed could take vengence on its enemies and crush out the heretical symptoms of the day. At least that long period of bloody contest had begotten an insane sentiment and fury of zeal that boded no good, when the question of Christian oppression in the East has been disposed of. But before that time arrived, the popes and bishops took a note of the armies rushing at their call and making all their knighthood and glory subservient to the interests of the church. Then the thought occurred, why should heretics brook the authority of the holy line and visible agency in the earth. The spirit of a religious war of a hundred years duration was not slow to determine that there and then should be instituted a new policy. The occasion was furnished by the stubbornness of the Waldenses, who were enjoying their religious faith and peaceful pursuits, according to good order, good morals and a more perfect faith than that of the overwhelming church. In the year 1208, and by the occasion of the Waldenese opposition, there was instituted an unwarranted policy of violence and torture against all those who now resisted the dogmas of the intolerant and warlike union. We believe this was the first instance when an army, by the authority and supervision of church officers, was marched against a peaceful country and society, on the ground of forcing them to conformity. We believe this was the first instance when the barbarous institution of torture was resorted to by the authority of the Christian religion. Here was violence, torture and blasphemous presumption in the name of God and Christianity, first instituted in the war against the Waldenses in the year 1208. This was the beginning of the terrible Inquisition which was called into life by this war; and from that time to the era of the reformation there was little respite and scarce an escape from a systematic persecution that consisted, not merely in unsocial feeling and excommunication, but rather in the most active violence and cruelty that would do credit to an impersonation of the infernal. Does the fact justify the statement? History makes too much of a record on

the point to leave any doubt. This, then, was the one aspect of the daily sacrifice being taken away, and the abomination of desolation being set up. As we have observed, the spiritual sacrifice has been interfered with all along the rough road of ancient and modern history; but it seems the object of the vision to note the two most prominent points where the daily sacrifice was affected in both aspects of its interpretation, and to date other matters spoken of in the vision from those times.

Those other matters were poised upon the question of "how long," and therefore the answer in times and numbers is to indicate the changes that are precipitated upon the world as the march of progress goes on.

But, for the other time, when there was a general departure from the truth and a substitution of error as a prominent feature. Has there been such a time? We have assumed that there has; that the vision before us mysteriously declares it, and that the life and death of Christ as a sign bears pointedly to such a misfortune. We will then say, as is generally admitted, that Christ, as the agent of the Almighty, established truth and righteousness in the earth. Truth and righteousness are only other names for right principle. Therefore, the daily sacrifice, in its Sabbatical division, was set in operation and established. The scene is the earth, where the fortunes of the church are being shaped by the forces of the literal and mental world. The vision, then, implying a departure from the truth, and a substitution of error, will bring us close to the early history of the church and to the influences operating at that time. But we remark that the setting up the abomination of desolation as applying to a substitution of error in place of correct principles and an appropriate selection of doctrine, supposes a prominent intrusion of opposing forces calculated to make spiritual wreck of the Christian faith. It supposes forces operating not in their distant and subtle beginnings, but rather observed as having a prominent hold on religious faith, and really throttling its vital principle of existence. Now, did the early times furnish any forces of this nature? Undoubtedly, the period of A. D. 100 presented the fact of all manner of religious theory gathering toward Christianity, being curious, interested, and excited about its claims, requirements, and remarkable development. The vigilant Jew, against whom the new dispensation seemed to be bearing by its non-ceremonial tendencies, quickly entered the scene, and sought to mold the character of the new faith back to the standard of Mosaical requirements.

The cultivated Greek arrived in time from another quarter, and, observing the phenomenon of Christianity, came near, for the pur-

pose of investigation. But all his implements of mental test were received from the gods of the ancients. These furnished him a powerful magnifying-glass, through which he could perceive the whole history and origin of the deities, written in plain characters, unmistakably identified with Christianity. He became eager, and took the most prompt means and early opportunities to become the friend and adviser of the new system.

Now, other forces gathered close to the scene, and vied with those as eager as themselves until the central object became one around which pressed the multitudinous sects and sentiments of all times. Among these influences there did not fail to appear that strong cast of oriental mysticism which had run mad over an excess of unfounded and unlimited theories, and would gladly avail itself of some definite object on which it could base its bent of fancy; nor yet, on the other hand, that peculiar character of literalism that the cast-off garment of old systems of faith could only properly clothe, and from which the spirit of religion had gone to take place in a higher sphere of development.

With all these elements, for the most part strange to Christianity, and arising out of that confusion where neither nature nor revelation rules, nor yet are harmoniously combined, what might be expected after the scene of conflict had commenced?

We answer, just what the fact of the early times show; a strange blending of Paganism, Judaism, and Christianity, which, whilst it has been applied by the principle of give and receive, has done so in unequal proportions, to the detriment of Christianity, and in accordance with the overwhelming influence opposed.

But to be more definite, we call attention to the intrusion of sentiments from the heathen philosophers in the early part of the second century. In about the latter time of Trajan, these became, as it were, embodied under the name of Gnosticism, and obtained a remarkable prominence in the system of the Christian faith. We might say, in fact, that heathen philosophy had consulted with all branches of itself, and had determined in what form it might be admitted into the church, and that that form was Gnosticism. It was a system that strained at explanations of first causes, and prominently paraded a scale of divinities, on which Christianity could conveniently ascend, or descend, to the conception of the ancient superstitions. In fact, it availed itself of the increasing veneration for the Christian Savior, and knocked for admittance through its own leading feature of an intermediate God, in contact with matter.

It made a point to make express mention of the opposing forces of good and evil, assigning a marked sphere for demons, which

strongly suggested the ancient expedient of pacifying the devils by sacrifice.

It acknowledged God, but removed the creature far from an interest of the benevolent Maker, whilst it assigned to intermediate deities the affairs of the world. It broke loose from the ordinary limits of faith as discoverable from revelation and from inductions of nature, and claimed an intuition of mysteries above, and out of the reach of all ordinary means. As a consequence of this, it gave to us that harvest of theories which is a reproach to reason itself, the most decided mark of heathenism, and the opposite of what reason and religion should dictate, viz., a confused muddle, in which nothing is definite, everything and anything believed, and yet a saving faith not defined and preserved.

But these are the worst features of Gnosticism, and we only mention these in order to suggest what must have been the result when this system insinuated itself, by its more prepossessing qualities into the very heart of the church. Of course, it was modified by the different parties with whom it came in contact, but that it retained a semblance of the worst features we have enumerated, is undeniable. The best effect of it to be observed is, where it was mainly out-ruled, and only a tincture of its reasoning freedom was admitted. Hence, under the modification of some parties, it introduced a liberal sentiment, inclining to art and science; but as a whole, its effect was blighting, and what claims to be the extinction of Gnosticism in later centuries, is only the foregoing of its own name, because of its complete incorporation with Christianity. At first it was viewed with suspicion, but as it could be made consistent with Christianity by a literal interpretation of the Bible, and with many of the terms of the latter derived from circumstances of idolatry, it was gradually received, and took a place to mold the character of general modern Christianity.

If you will ask when this was known to be the case, we answer, about the year 118, when the uprising of heathenism, in the form of Gnosticism, was more successful than the other forms of the same element, and secured a hold on Christianity, thereby opening wide the door and inviting all those elements, which had clammored for admittance, to come and seek the life of the body incorporate.

Thus it is, that a cause was instituted that would interfere with a proper selection of principle, thereby setting up the abomination of error. The only question to decide is, whether or not Christianity required such a modification of Gnosticism as to destroy its objectionable features, or whether it admitted them in some form to its own faith. The latter, we claim, was the result; and a change in

the doctrine of the church, and particularly that of the divinity of Christ, can be distinctly traced from that time. See the authorities, and read for yourself.

Now, from the date of taking away the daily sacrifice, there shall be 1290 and 1335 days; that is, from the one date and aspect of setting up of abomination, shall be 1290; and from the other date and aspect, shall be 1335 days. But, what then? Why, simply that a change is noted by the figures and times submitted, wherein a triumph in the interests of religious progress is implied. This is appropriate to the subject of the vision, because it evidently introduced principles of ancient heathenism, perverted Christianity, and dead forms, from which the liberation of a righteous faith is declared.

Therefore, the times are a supplement to the historic matters of the vision, and are only intended to show the turning points where the rule of a cruel heathenism, and then in turn a cruel Christianity, would be negatived by the rise of other forces, and placed in a way of decline. Not resting the matter here, it purports to indicate the several eras of more liberal sentiment in the Protestant form of Christianity, down to the latest times.

So far as we have investigated the data given in this vision, we have discovered that this is the idea and apparent object of the time and numbers given. But the time, times, and a half, on account of commencing late in the history of the world, could only touch upon the favorable periods from their beginning to the great end.

However, the vision takes up the subject again, as though it would cover more of that long period in which these doubtful forces are made to give place to more comely sentiments, in new eras of progress.

"From the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be a thousand two hundred and ninety days." But what days are meant? In the ceremonies of the Jews, there were fifty sacred years set apart, and the fiftieth was the year of jubilee. We have said that these fifty years and the fifty days set apart also by the Jewish ceremonies, must relate to the same periods of time.* The ceremonies instituted in the fiftieth day agrees with those of the fiftieth year. It is impossible to conceive a place for those fifty years as a type, except it be that they mean the same periods as the fifty days. The fifty days are explained to embrace the whole history of our world. The authority that makes the seventh great day of Genesis to be considered as a year, will also admit of the fifty days being counted as

* See pages 339 to 360.

so many years. Indeed, it appears that the institution of the fifty periods in two forms is nothing more than a special notice of the fifty important eras of the whole world's progress, except it may be the adding some temporal conveniences that could not be reached by a short period of days. The fiftieth year was only remarkable as the year of release and of liberty. The fiftieth day implies the same thing in another form, only that it particularizes the developments of the spiritual day more fully. Now, viewing the days as we have noted them to apply to our times, or the years to apply to the divisions of our whole history, we perceive that the fiftieth is eminently a period of liberty, civil, religious, and spiritual, such as applies to no other time in the whole range, from Adam to the last stage. The fact is that the mere term day, does not always mean the same exact measurement of time. The same may be said of the term, year. And this also applies to the term "time" as used in the scriptures. The main principle that distinguishes one day from another, being that of light and darkness alternating, can also be applied to make the literal year be called a day, for it is plain to perceive that at any one point on the earth light prevails more at one half of the year than at the other. This is more defined in extreme northern and southern latitudes, where for half of the year light is almost continual, while the other half is almost continual darkness. Supposing, therefore, that the philosophical days of our history from Adam were typified and defined on the ground of the literal fact of light and darkness, defining each successive day of literal time, the same principle will make the term and type of years apply to the same periods which those days typified. If, then, fifty days are noted by the sacred types, and noted, too, by the principle of light and darkness in the philosophical view, it is good evidence for applying them to the changing fortunes of the world's history. But if there are also fifty years entering into type, seeing that they are governed by alternating light and darkness, according to the literal fact, there is the same foundation for applying them to those very same periods to which the typical days apply.

If any one will say: Why should there be two signs of the same thing? we answer: For the same reason that there should be two witnesses to the same fact. In this case the one witness testifies things of the fiftieth day which the other only generally implies. Taking it for granted that these fifty years apply to the same periods as those of the fifty days, it is next in order to observe the ancient custom of reckoning the year by the system of both days and months. As both systems were pursued, and occasional days thrown in, to keep in harmony with the revolutions of the earth

around the sun, we may say, so far as the principle of adhering to the realities of nature and custom are concerned, we are at liberty to reckon the year by months or to lose sight of the months and observe only the days. As the signs of the Jewish ceremonies are governed by the circumstances that immediately surrounded them, we are to suppose that those relating to time partake of the principle and custom observed by the Jews. They observed the year by months, and they also observed the year by days. One of those systems has been applied in defining the mystical year in which so many dates of the flood and sacrifices were applied. But in this case it seems appropriate to the design of the type and the circumstances of the fifty periods before us, that they should be divided into 360 equal parts, without any reference to other divisions. The Jewish system was to reckon 360 days to the year in both their sacred and civil year. We shall therefore seek the days and dates of the scripture altogether on the philosophical base; and judging the fifty periods already defined embracing the whole history of our world, in the causes and interests of progress, to be the object and base of days as noted in the sacred writing, we shall proceed to reckon the days spoken of in this vision in accordance with this idea in connection with the circumstances and description of the vision. If the reader will turn to the list of the years or days, as they may also be called, he will perceive that the date of 118 is between the era of Vespasian and that of the ascension of Antonius Pius in such a relation that if we suppose 360 parts to each of those periods, that 1,290 days, dating from A. D. 118, will end in A. D. 322, between the era of the end of Pagan persecution and that of the dissent of the eastern church.* The reason for fastening upon the particular date of 118 is because the most definite history of Gnosticism declares that it is from the time of Trajan that it was noticed as a controlling influence in the church. The death of the emperor Trajan was in about the year 117; so that if Gnosticism can be made to connect with the setting up of abomination when it obtained a prominent hold in the church, then a near approach to that date is authorized by the declarations of history and the general descriptions of the vision.

The ending of the 1,290 days in 322, will hit upon the date of a memorable contest where Paganism was struggling in a last desparate effort, with Christianity in the ascendant of power. It not only notes a general contest of the time, but a particular gathering of forces to decide a battle, from which the predominance of Paganism or Christianity should result. It is said that Constantine dis-

*See page 349.

played the banner of the cross, whilst the defender of the ancient superstition opposed the ensign of idolatry. Licinians and Constantine there headed the forces in the sentiments of the opposing ideas of Christianity and Paganism. The latter was successful, and decided the point where one change for the better should take place. This, indeed, was not a spiritual warfare; but it was the result of Paganism violently opposed to Christianity, and not willing to abide the course of moral suasion. It is the celebrated turning point from Pagan to Christian rule. Nevertheless, it is one of the great changes so intimately connected with the spread of Christianity and the extinction of the ancient system of idolatry, as to be regarded one of the steps to high attainments that the vision contemplates.

Now, by turning to the other phase of the sacrifice and abomination of desolation, argued to be in the year A. D. 1208, and reckoning by the same principle, it will be seen that 1,335 philosophical days from that date will end about the year 1526. This is again a remarkable period when Christianity assumed a new name and took a new degree from the old state of things. It was at this time that the split in the Church was confirmed, and when the doctrines and antagonisms of the contending parties barred further hope of union, leaving Protestantism to receive the glory of a new era of reform, and then in turn to be superceded by new forces.

The vision of Daniel, we are considering, plainly indicated ancient and modern idolatry, as well as the reign of intolerant and perverse elements; but the inquiry demands, "how long?" And the answer comes, by a number of days, that show that it is for a long time, but that the times are changing, and that the deliverance is secured by new and continued stages of progress.

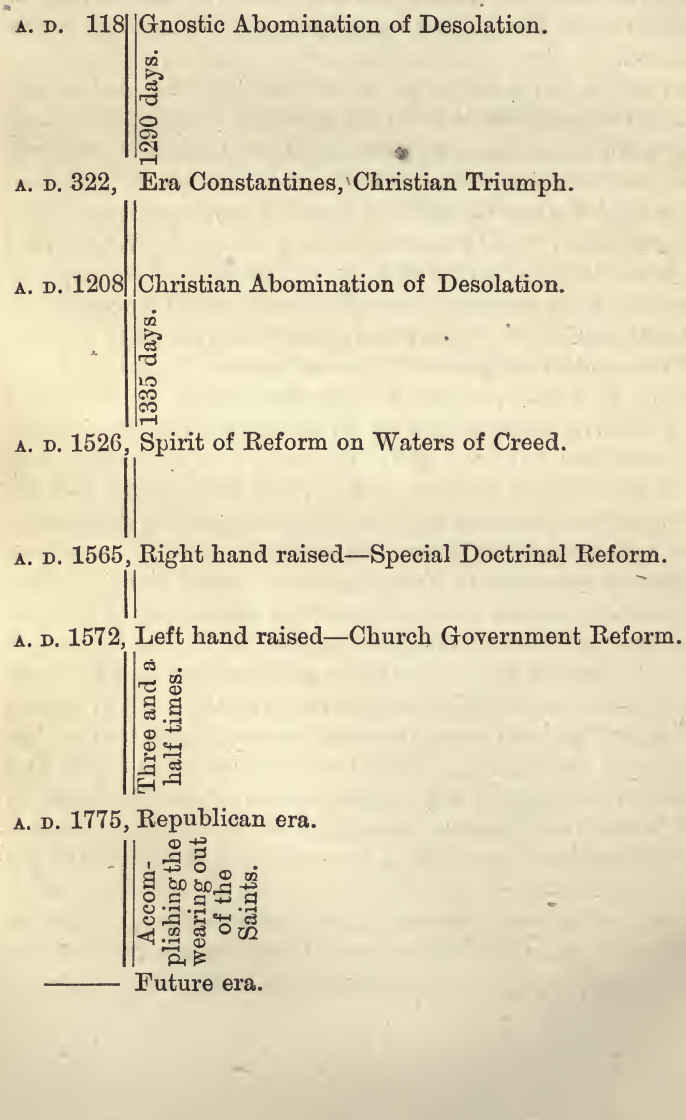
Now, the beginning of the time, times, and a half, being in 1572, notes another split in the Church attended with good result for doctrine, and especially for church government.

The ending of those same times again point emphatically to a new era for religion, wherein it is freed from restraint and left to perfect its living principle under more favorable circumstances than any of the past times enumerated. Still, the vision points onward and upward to the time when "the judgment shall set and the books be opened;" when the "wearing out of the saints" shall be accomplished, and the finishing stroke of the last times shall usher in the acceptable year.

These degrees and times have advantages over each other according to their relation to the beginning and less advanced state of the Church. After the vision had enumerated 1,290 days, indicating

the period of 322, it adds: "Blessed is he that waiteth and cometh unto the 1,335 days." This means no disparagement to the attainments of the past, but rather the advantages that are in future times. Besides, it had only given numbers from one feature of "abomination of desolation;" whereas, the facts pertaining to history and the nature of the subjects introduced demanded that then there should be two.

For the sake of illustration, we submit the following likeness of the times, days, and changes, as they have been argued in relation to the vision before us:


A. D. 118
Gnostic Abomination of Desolation.
1290 days.
A. D. 322, Era Constantines, Christian Triumph.
A. D. 1208
Christian Abomination of Desolation.
1335 days.
A. D. 1526, Spirit of Reform on Waters of Creed.
A. D. 1565, Right hand raised—Special Doctrinal Reform.
A. D. 1572, Left hand raised—Church Government Reform.
Three and a half times.
A. D. 1775, Republican era.
Accomplishing the wearing out of the Saints.
Future era.

But you will say the days and eras are adjusted, and that the beginning of the influence of the persons who are set to mark the days shortly after Christ, are not positively known.

To this we answer, that if there is error in finding the proper events that divide our whole history into fifty parts, it must readily appear; and if there be error to the extent to alter the result of the reckoning and disprove the correctness of this principle of application, then let it be counted as hay and stubble prepared for the fire, and let the progressive ages sweep it away.

However, we remark with reference to some of the earlier periods where there seems the greater possibility of error, and where there is a difference of opinion as to date of the event embracing several years, that the limits of the difference of opinion will not much alter the result. Besides, most of the events indicated in the vision and applied to actual time are susceptible of some latitude of application in their very nature. Neither do we judge that it was the intention to be strictly exact.

But, as we have followed out this vision to its end, and are at liberty to search for confirmatory evidence on the regular subject in hand, we will refer to other numbers of the sacred writing, and see how they apply to this system of reckoning.

In the eighth chapter of Daniel, the subject of the sacrifice is brought up, and the inquiry is made, "How long shall be the vision concerning the daily sacrifice and the transgression of desolation to give both the sanctuary and the host to be trodden under foot?" The answer declares that it shall be two thousand three hundred days, and that then shall the sanctuary be cleansed.

Now, if we have rightly judged that the daily sacrifice is concerned as being taken away in such a manner as to involve a distinction, and two separate dates for the time in which it was done, these two thousand three hundred days must either apply to both of those times, or the description must leave some sign to show that it only applies to one, and as well must it show which one is meant. But as to the description, it appears rather to imply an application to both those times. The term "transgression," as relating to a departure from the truth, and "trodden under foot," as denoting extraordinary violence, are physically and theoretically applicable. Then the days mentioned being concerning the daily sacrifice and abomination of desolation must be conformable to the nature of the sacrifice. This abomination being susceptible of two manifestations, according to the seeming nature of the sacrifice, and the manner in which it has been affected as a matter of fact, it seems to intend that the two thousand three hundred days are to be placed in two separate be-

ginnings, in both aspects of the daily sacrifice being taken away. In the one phase of the sacrifice to take it away and set up its opposite, is to deny the natural process of investigation and the liberty implied in dissent and criticism, and to substitute therefor despotic violence. In the other department it will mean to substitute error for right principle. The period of 1208, already noted, agrees with the former appearance of the daily sacrifice being taken away.

The sanctuary is also concerned in this term of days. But the sanctuary is of a very extended meaning, as we have already explained, by its being applied to the elements of earth, the faculties of the creature, and to the several departments of the world's moral agency. See description.*

But the tabernacle and temple as being the appropriate sanctuary, are susceptible of a distinction. The temple, it will be observed, applies to general agencies of the divine government in the world, whereas the tabernacle relates to elementary substance, and to faculties of the body and mind, such as are perceived in motion and intelligence. These two distinct features of the sanctuary, as typified by the temple and tabernacle, will also call for a distinction in the application of abomination as it affects them separately.

First, then, for the division of the sanctuary typified by the temple. It means the general system of religion, the interest of science, moral organization, philosophical and educational departments, as well as the sphere of civil government.

With the further explanation, that the "host" must have a very extended meaning, embracing all creatures concerned, we will turn to the appearance of the sanctuary being "trodden under foot." The account, of course, supposes the date of abomination in both instances, to be times when there was a prominent intrusion in opposition to the true spirit of religion. The most physical demonstration agree with the era of 1208, where there was a derangement of the whole list of the above influences agreeing with the sanctuary, and especially those departments agreeing with the temple.

Let us see. The assumption was to deny, or restrict, the educaiotnal department; to negative morality, by stifling the sentiments of a holier religion, and better conduct of life; to usurp the place of authoritative religion, and dictate contrary to the spirit of religion; to make war upon the least symptoms of religious philosophy; to discourage the interest of science, and to deny the local right of civil governments to adjust their own affairs and protect their subjects from murderous invaders.

It was the demonstration of a transgression that ignored all the

* See pages 176 to 208; 244; 249 to 275.

moral forces of the world, opposed a perverted religious faith to all the natural wonders of God's creation, and blasphemously contemned that sacred tabernacle of human faculties which God has established forever, to be the sphere of intelligent thought, the likeness of the forces in heaven, and the medium of His own impressions and approach to man.

Say, if you will, it was only an era of intolerant power, and consequent persecution; but, can we realize the force that seeks us in our peaceful homes, where calm nature alots us a portion amidst fair valleys in a pleasant clime, where the associations of our fellows have endeared us to life; where smiles are exchanged under the warm gaze of parental affection, and where peace and plenty suggest a paradise on earth, and a hope in the heaven beyond.

But, hark! Muffled sounds break on the scene! Clouds of smoke and dust rise above the horizon in the distance, and the earth trembles with the measured tread of an approaching army! Shrieks are heard; and the awful reality that the whole country is under the ban of excommunication, strikes and stuns as it flashes across the frightened thoughts, and intensifies, as the cry of the wounded, fleeing and dying, pierce the air, and declare the doom of dark despair! Now, the clinging children entreat for help, casting their dying glances toward us, in the pains of their last struggle, or worse, innocently entreat to go from a scene where, alas, death is the destiny of all! So, let them all embrace and look a last look, whilst they go all together away from a time that is not worthy, and from the earth which shall retain the dark stain upon its history, and cry aloud forever against the outrage perpetrated on its soil! No wonder that prophecy should date its time of "how long" it should be, from such scenes.

At the date we have referred to, there were cruelties committed, in France and other countries, particularly though in the crusade against the Waldenses, that the pen cannot describe, for it was the awful reality of a murderous extermination. But, because that such conduct was inaugurated at that time and continued for a long period to the derangement of religious liberty, civil province, and social enjoyment, the vision proposes to date from thence how long it shall be before the right conditions are secured for a cleansing of the whole sphere of God's moral agency in the earth, denominated the sanctuary.

By pursuing the system of reckoning already laid down, and commencing in 1208, the 2,300 days will touch the period of 1775,* thus indicating that the conditions then instituted were the grand pre-

*See pages 351 and 355.

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requisites of cleansing the sanctuary in the spiritual sense and in the general way that embraces all departments of life.

It must be noticed, however, that it does not imply that the sanctuary is completely cleansed at that time, but rather that the prerequisite first causes and conditions were to be then instituted. This era, we have observed, was the era of republicanism,* and of a proclamation of civil and religious liberty, which is at the bottom of all that grand consummation of cleansing the great sanctuary.

Then, again, if we place the commencement of the 2,300 days at the other point, where the daily sacrifice is concerned, and where it was taken away as pertaining to its Sabbatical application, viz., the period of A. D. 118, the termination of the 2,300 will be at the hegira of Mohammed.

What! you say—the sanctuary cleansed then? But consider a minute how that there are two ideas revealed by the abomination of desolation, from which date these days begin. The one is as agreeing with the period of 1208, despotic violence, in which the principle of liberty is outraged. The other is as agreeing with 118, the introduction of error, in which the unity of God as a doctrine is compromised, and thereby the whole system of Christianity and religion thrown back on the basis of Paganism.

Therefore, if the setting up of the abomination be what we have explained it, then the causes which negative the separate phases of that abomination, in its leading features, is the cleansing of the sanctuary. The period of 1208 said, emphatically—no liberty, civil or religious. The era of 1775 answered—no religious dictation; equal rights for all. The time of 118 accepted Gnosticism, with its leading feature of intermediate divinities, and said through the church, to all the host—receive this, and worship Christ and the Holy Trinity. Then Mohammed replied: There is no God but one, and from the time that I be driven from this Mecca His name shall be unconditionally proclaimed in all this vast continent. What then? Why, a rupture with Paganism again. The offense had aroused an animosity that left no disposition to respect the superstitions of his own country, and not much to endure the secondary idolatry of Christianity.

Now, a cleansing does not always mean mild measures, where the evil is an extreme one; else, how would you justify the extermination of Canaan? Was it not because the Almighty saw that religion could not be established at all if the overwhelming influence of the Canaanites, with all their abominations, remained? What swept the world with destruction in the literal flood, if not the spirit of an ex-

* See page 93.

treme necessity? You, who complain of the severity of Mohammedanism, consider whether or not, after all the terrible rebukes the world has suffered to establish the idea of one God, that you would be suffered to retain both continents in the seductive tenets of Trinitarianism. At the time of which we speak, the eastern church, which at first had dissented from the Catholic on an Arian basis of doctrine, had now shown a disposition to relapse to the excessive reverence that, at least, would admit a spiritual idolatry. Under the sphere and influence of the Roman Church, Arianism and Universalism had both been exterminated, so that the covenant of God was denied both its leading features, viz., the unity of God and universal salvation.

Then it became appropriate to the situation, that he who, by a literal misapprehension of the scriptures, was esteemed the seed of the bondwoman, should illustrate the agency of God in the sentiment that Jehovah had called his nation in righteousness, and that he was the prophet to declare the name of the Lord and to illustrate the extent and spirituality of the salvation, including all people. It was he who kept alive the doctrine of God's unity; who, by the rod of divine authority, rolled back the wave about to envelop all nations in one stagnant sea, on whose broad, dark bosom no angel from heaven could make an impression to institute a cleansing.

This aspect of the daily sacrifice being taken away, involved the sanctuary of the tabernacle, where the elementary substances and the faculties of the creature are concerned; where human nature, from the hand of God, aspires to a triumph over weakness and inexperience, and where it had hoped that the pattern of what we are and will be, was illustrated in Christ, the Savior of man.

But no; this abomination of desolation beset the tabernacle of God, declaring that the handiwork of God is perverse; that devils rule the earth, leaving no power of will except in the extraordinary interposition of the Maker; that Christ is of another nature, so that the hope of attaining to the sons of the morning through what we are by nature, and by the means within our reach, according to the attainments of Christ, is severed at a stroke, and we thrown back to the despair of a faith which, whilst it proposes to give hope again through the idea of Christ crucified, removes us to the superstitious literalism of the ancients, and outrages the most noble faculties of the human mind. But Mohammedanism negatived this abomination in its leading feature, claiming to be an agent after the simple pattern of the prophets, and defending the person and nature of Christ against the foolish infatuation of the times.

But now we will turn to another place, where the subject of times is brought up in another form. In the ninth chapter of Daniel, that person is represented in distress to know the result of the misfortune overtaking his people, and it appears that the angel, in answer, whispered strange spiritualities to Daniel, through the current terms relating to his nation and the peculiar institutions of the Jews.

"At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved; therefore, understand the matter and consider the vision."

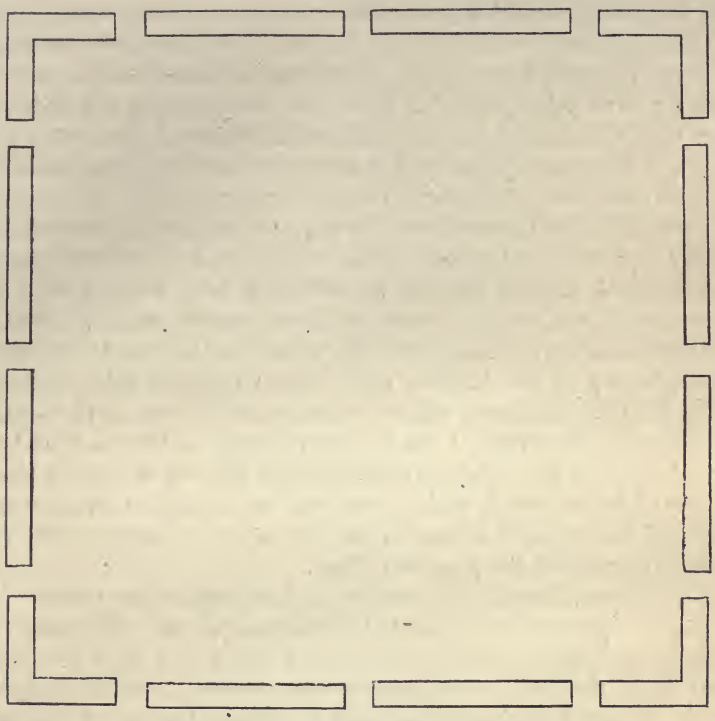
"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."

Here are many enumerated consummations to be accomplished in seventy weeks; but in order to give more definite data, the angel continues: "Know, therefore, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the prince, shall be seven weeks, and three score and two weeks."

Now, presuming on a spiritual application to this description, the first inquiry arises: When did the commandment go forth to restore and build Jerusalem in the spiritual sense? If we have not misapprehended the law and the prophets, Jerusalem is a city descending out of heaven from God, and is embodied in principles of peace, righteousness, and intelligence.

As this is the most important point to decide, in order to insure an understanding of these terms, we will turn to the Revelation of John, where the city of Jerusalem is described. It is in the twenty-first chapter of that book. He says that there was a wall, great and high; that there were twelve gates in the wall, three on each side, and angels at the gates corresponding to the twelve tribes of the children of Israel. The words are to that effect. Please see the account: Rev. xxi. There are twelve foundations, also, and they are written with the names of the twelve apostles of the Lamb.

Now, for the sake of illustration, we first introduce the figure of this city in a square, with three gates on each side; the simple illustrative form, according to the description, will appear as follows:



By observing the form, it will be seen that the number of twelve gates will divide the wall into twelve separate foundations, because the space for the gates entered in such a way as to necessitate a separate foundation for each piece of wall between the gates. But at each gate appears the name of one of the twelve tribes of the children of Israel. These names were in connection with twelve angels. The term "angel" seems to be presented in the idea of the spirit of a principle, and the names of the children of Israel, according to this system, will denote the twelve primary doctrines of religion, as explained on the subject of Abraham.* Thus it seems that the spiritual character of this city is encountered at the first notice. But as we know that the spiritual city is a gradual development of the covenant of grace, through the twelve principles of religious faith, and that the several eras of progress have served to bring that city more distinctly to view, developing the right interpretation of these twelve doctrines, whereby we are enabled to enter the spiritual city, these angels become suggestive of the life and spirit of these twelve principles deducted in their true sentiment of interpretation,

*See page 119.

and connected with the principles themselves; so that the spirit of the principles will confront every one who seeks to enter the spiritual city through these gates. For, to be more definite, we say if the twelve principles of religion are the gates to the spiritual city, still, seeing that we may mistake the intent of the twelve doctrines, it becomes necessary that the times and dispensations bring to light their true sentiment, so that we may approach the heavenly city according to the spirit of its requirements. For this reason, we say that the development of the revelation of truth in the course of the times, should present us with the brief sentiment of the several doctrines, as the proper inference from the whole instruction of the law and prophets. This the more so, because those twelve principles are at the bottom of universal religious faith, and now purport to be stationed at the entrance of the gates of the new Jerusalem. Therefore, if the law of progress holds good, and the city of the new Jerusalem is revealed from heaven in the last times, it should be attended with some brief sentiment of the requirements of the mystical tribes, as we propose to enter their city and become citizens of the heavenly King.

We demand, then, to know what is the spirit of the twelve doctrines, so mysteriously connected with these tribes. Believing that it is by the philosophical treatment of the Bible, as a revelation from God, that the sentiments of the twelve doctrines may be briefly deducted and embodied as the spirits and angels at the gates of moral and religious requirements, we will take the responsibility to produce the spirit of the deductions we have gathered from a consideration of the religious subject, and connect it respectively with the doctrine to which it relates, placing it directly in the gates of this spiritual city, as agreeing with the angels at the gates, and as being emphatically the spirit of the law, the sentiment of revelation, and the requirement of the great God of the universe.

Before we submit the form of the city again, with its angels placed in position, it is proper to recall the description again to mind. It is said, that the foundations of the walls had in them the names of the twelve apostles of the lamb.

Now, we cannot decipher which of the many universal principles agree with each of the apostles, as he was known in early times. Neither do we think that it was intended that an application of principles to them should be as definite as that of the twelve tribes. It seems, rather, that it is appropriate to believe that the twelve apostles were typical of twelve universal principles, without defining which particular one agrees to each of the apostles. In fact, were

it not for this solitary instance, we might not judge that the twelve apostles were intended as types at all. At any rate, there are not the numerous instances of particularized character and associated history, that so remarkably distinguish the twelve tribes, and enable us to define to which particular doctrine each relates.

However, considering the apostles typical of twelve general principles as a whole, we have the facts of mental philosophy to guide us. We have also the discoveries which that philosophy, applied to the Bible, reveals.

What we esteem to be the foundation of the spiritual Jerusalem, as a matter of fact, in accordance with the description given, must therefore be the guide to naming the principles that were on the foundations of the spiritual city.

Seven of these are already defined, as the seven horns and eyes of the lamb, or spirits of God sent forth in all the earth.* This would be appropriate to the selection of the seven evangelists from the twelve apostles. That simply meant a more extended mission, as also agrees with the seven philosophical principles, interpreted to agree with spirits sent forth in all the earth. The other five we will select from such as we know to be eminently at the foundation of this conception of the spiritual city.

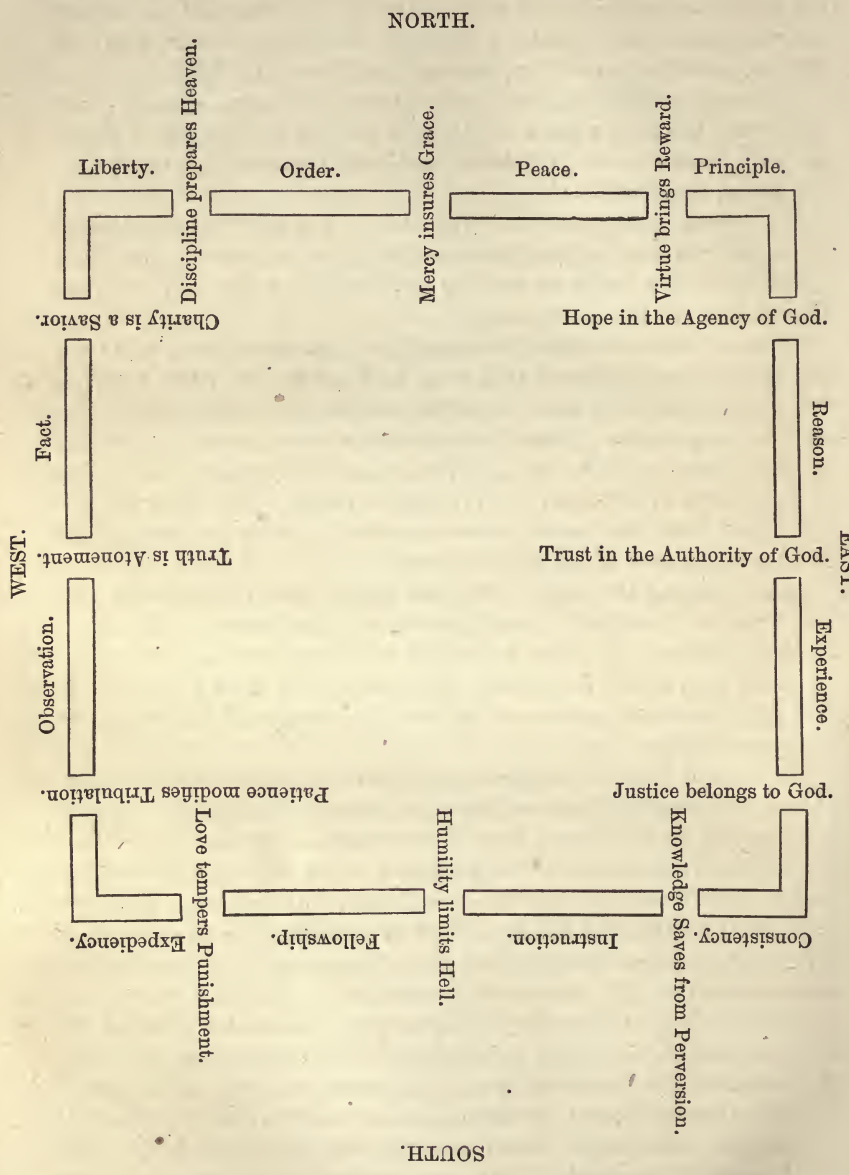
In submitting the chart, we shall do so with reference to the philosophical principle of north, south, east, and west, as laid down in this system.† In other words, such principles as seem to relate to good, evil, cause, and effect, respectively, we shall place on the side their nature suggests, so that the descriptions of John may be fully carried out.

We believe that no further explanation is necessary, and we will submit the chart of this new Jerusalem, in accordance with the description and in accordance with the doctrine and deductions of the law, and the intimations of the prophets. The principle, therefore, that stands for each of the tribes of Israel, will be placed immediately in the gate, and the sentiment of the principle as argued in this system, will be connected therewith, agreeing with the idea of the angel at the gate, where the name of the tribe was written.

It will be seen that the beginning of the sentiment expressed at the gates designates a vital principle agreeing with the angel; and the ending of the sentiment names the principle explained to agree with the tribe of Israel. In the sentiment itself is a brief summary of religious faith and moral requirement, as revealed by the philosophy of the Bible, so that in this union of principles and brief expression lies the presumed obligations resting upon all;

*See pages 14 to 21. †See page 182.

and, therefore, the spiritual entrances of the city coming down from heaven.



Now, with this idea before us, we will revert again to the vision of Daniel, where the angel explains, on the basis of the "going

forth of the commandment to restore and build Jerusalem." If there are two Jerusalems, the literal and spiritual, the question now is, which is the one that is meant? Say, if you will, that it means the literal one, and under a literal interpretation make what meaning there may be in it, but let us not for a moment fail to give prominence to the more important spirit that lies beneath the literal garb. Seeing, too, there is a spiritual Jerusalem, the setting up of whose sacred walls and gates is the burden of the prophets and apostles, and the grand object of all the dispensations of the world, it is the spiritual city, an idea we are to keep in view; and it is the philosophical interpretation we are to assign to the description, in order to be in sympathy with the intention of the vision.

Well, then, when did the commandment "go forth to restore and build Jerusalem?" When Abraham was called in righteousness, Isaac inherited the promise, and Jacob was visited by the angels, more than the literal land of Canaan was seen in the dim future. When the people were brought out of Egypt, and from the scene of bondage, their wise men and prophets at least discovered that the seed of promise embraced all nations, and that the habitation of the Most High was not in houses made with hands. Judgment and justice from the beginning were more acceptable than sacrifice, and the spiritual Jerusalem as manifest as coming out of heaven from God, far back in the times when Noah was a preacher of righteousness, when Lot was vexed with the wickedness of Sodom, and when Moses refused the honor and riches of Egypt that he might be partaker of the divine agency, and be instrumental in weaning the people from the idolatry and literalism of the times. After the evils attending the possession of Canaan came a time of peace, and great prosperity for a season. Then kings decreed justice, and the people fulfilled the spirit of the law, having learned that the ceremonies and sacrifices were an abomination, without the accompaniment of mercy and truth. But they again misapprehended the true religious spirit, and paraded their gorgeous apparel and vessels of silver and gold, whilst they sacrificed bullocks and goats without number, forgetting the weightier matters of the law, and their mission to establish a spiritual city to be the light of all people, and the center of all comely principle, rule of conduct, and foundation of faith, for the earnest hosts in all time to come. The smoke of the sacrifices rose to heaven to tell that the substance of the poor was taken to support a hollow ceremony, whilst the rich became proud, and sensual violence set bad examples in high places, and presumed on the law of sacrifices to cover all the iniquity of the land.

Then the Maker said, it was enough; the spirituality of the law is forgotten, and the city from heaven is thrust back and broken to pieces among them: so will I scatter them among the nations, and break the walls of their literal habitation.

Thus it was that the spiritual Jerusalem was taken away before that the literal one was destroyed. Both were in a state of desolation at the time in which the vision comes to Daniel concerning the restoration. Now, the city being of such a nature, and it being broken down and taken away, when did the commandment to "build and restore" become a reality? Never could it become a reality more under the Jewish system. The prophets foresaw this, and pointed to the future, and to a new dispensation, when the vineyard of God should be given to other husbandmen, when the Gentiles should be invited to come and build the tabernacle of righteousness afresh, and when every tree that was good for food and pleasant to the sight, was to be planted.

But in due time Christ came, speaking words that sounded strange and new, which could scarcely be comprehended, so in contrast were they with the clinging sensuality that found righteousness in the outward ceremonies of the law. Now, the commandment had come to restore and build Jerusalem. That the walls were broken down and the habitations not repaired, was evident by the cold reception that the Savior received. To the masses he was little better than mad. To the chief priests he was an offense, and to the age in which he appeared he was a phenomenon of oddity and eccentricities. But why so? Simply because he was charged from heaven to send forth the commandment to restore and build the spiritual Jerusalem; and all the want of sympathy that was manifest, all the strange appearance of Christ's words and manner, are evidence that the peculiar city of which we speak was not a general reality of the times and of the Jewish religion in that day.

Now, this was the date of the order to restore and build Jerusalem, and this was about the year A. D. 27. It was not until about this date that the influence of Christ as a preacher and agent of the new dispensation was felt; so that, if he was commissioned with the order to restore and build, it must not date before his influence was a matter of reality.

With this basis of reckoning, we turn to the vision, to find that it says, that "from the going forth of the commandment to restore and build Jerusalem to the Messiah, the prince, shall be seven weeks and three score and two weeks." But you are ready to say, see what your reasoning has led you to—you are in the aspect of supposing Christ to come sixty-nine weeks after he has already come!

We answer, not so. We are treating of a spiritual city, a spiritual sanctuary, seed of promise, and mystical interpretation, as the vision seems to dictate.

Now, the Messiah we have in view is a conception of religion put in practical effect commensurate with the wants of the world and the spirit of the covenant of grace. Though Christ in his life may have fully appreciated what are the length and breadth of this city he was ordering to be built, he certainly did not succeed in his own time, nor yet by the agency of the apostles previous to Paul, in bringing the broad base of Christianity in bold relief. He, indeed, did send his disciples with a commission to all nations to declare salvation freely to all people; but the pressure of literalism and the prejudice of the disciples rendered the command abortive. We find that even Peter, who was the head and leader, because of his earnest energy, soon relapsed to the limited view that left little hope that he, unassisted, would manifest and develop the true conception of Christianity which, to be the Messiah in the general sense, was to effectually break the bonds of the ceremonial law, and proclaim and practice a comparatively unconditional salvation to the Gentile.

Even after Peter had a special vision as to the liberality of the religion intrusted to him, we find him giving occasion to become the object of a severe reproof. It is safe to say that the energy and forwardness that characterized Peter gave cast to the sentiments of the other apostles, up to the time of Paul. It is equally safe and truthful to say that, were it not for the appearance of Paul in the scene of the church history at that time, Christianity would have died a half-grown child, and come to a dead and untimely birth. We say that the full doctrinal idea of the Messiah was not developed until after the era of Paul, and after the latter had grappled the prejudices of the Jews, and aroused that hostility of feeling which placed Christianity uncompromisingly on its own foundation. Paul was well calculated to effect this result. First, he was of a noble nature; then being educated apparently, somewhat, under Gentile influence, and conversant with the morals and aspirations of the world outside of his own nation, he had perceived sterling qualities among all people, and equal merits with those of the Jews.

When embracing Christianity, and coming before the cultivated Greek and Roman, he was not the man to proclaim the new faith in the straightened, rigid form which had so long separated Jew and Gentile from a fellowship of sympathy, and presumptuously esteemed the latter the outcast of the divine favor. His sympathies were with the Gentiles, both from a companionship and from a

moral sense of justice; so that if the new system he now embraced was susceptible of an expansion equal to the wants of the world, he was just the person to discover that fact, and he was the last man of the times to go back of his convictions giving place to either the less enlightened apostles or to the Jews.

But it is not only the liberality manifest by Paul, embracing the Gentiles unconditionally in the covenant of grace, which leads us to believe that he developed the true conception of the Messiah. He had not long advocated Christianity before his writings began to breathe out sentiments that show plainly that he had taken another degree in the spirit of Christianity, so that he was enabled to conceive of that universal salvation which shall reach all creatures, and which is so eminently a prerequisite of the full statue of the Savior.

If the vision and description indicates the fullness of the doctrine of Christ rather than his mere personal coming, then the Messiah, the prince, in the spiritual sense, was not until after Paul, when the fullness of that doctrine was proclaimed in an expression and sentiment that includes all nations and creatures. Could the Savior be said to have come when anything short of this was the experience of the church? We think not. The same principle that will overlook the birth and minor influence of Christ in his early life, and leave his coming to be estimated from a more full proclamation of his doctrine, will also admit of his "coming" being placed at a future date, providing that he did not succeed in his day of making a complete proclamation; and providing that the Messiah meant is the full conception and practical effect of a universal salvation, free from ceremonial burden, and pre-eminently an embodiment of the saving doctrine of the covenant of grace. Therefore, to Christ was given to send forth the commandment, but to Paul it was given to manifest the coming of the Messiah. But as the above explanation seems to confound the latter with the spiritual city, we will distinguish by saying that the idea of the term Messiah is a proper conception of Christ, as related to God, religion, and men; whereas, the city is righteous principle in a general sense. The coming of the Messiah would be the above conception received in theory and practice. The city builded will mean a correct sentiment deducted and received. The relation is such that if the city is broken down, it cannot be builded, or considered as wholly existing before the Savior has come. Therefore, the term of the seventy weeks "determined on the holy city" must commence after the proper and chief agency is introduced. If, then, this proper agency was manifest by Saul, the term of seventy

weeks commenced after the notable religious conceptions of his time, and the practical operation of righteousness, which he so successfully applied to both Jew and Gentile.

But when was this proper and chief agency established? Was it at the mere conversion of Paul? No; for his ideas and efforts were for a long time limited, coming short even of a proper conception of the Messiah mission.

Now, a proper conception of Christ not only supposes that there has been established an active interest with the right idea, but it also supposed that that interest has become the chief and leading idea of the church, carrying with it the influence of the first apostles, and looming up in opposition to opposing forces, as the main and general sentiment of religion.

That the influence of Paul, after he had comprehended the true spirit of the new dispensation, and became active in the sphere of Christianity, gradually drew the other apostles with him in the fellowship of love, and in the spirit of the new faith, is evident. At any rate, in about the year A. D. 50, we perceive evidence of Paul's being severed from the burdensome connection of the Jews, being supported by the first apostles and indorsed by the Gentiles. (See chap. xv of the Acts of the Apostles.)

Before this time, we see no evidence that the questions that hindered the practical and general application of Christianity had been amicably met and settled, so that all persons and parties could work in harmony, and in the spirit of that liberal sentiment which the manifestation of the world's Savior supposes. Now, had the Messiah come in spirit and in truth, the partition walls were practically broken down; the Jewish apostles had acquiesced, giving the hand of fellowship, and Paul had secured against a retreat, by suddenly revealing the crowning conception, wherein "the determinate counsel of God in the 'dispensation of the fullness of time' was to reconcile all things in heaven and earth." Then it was the ambition and burden of this apostle, that he might manifest the Savior; and it appears to us now that the Messiah was not fully illustrated, until this same Paul had fought his battle, received his vision of Christianity, and had given expression to those pointed declarations that shall ever be a memorial to him, that he comprehended the full reach of the christian mission, and proclaimed it in advance of all the host of reformers from that time until the last days. But we have said that the definition of the Messiah is a proper conception of Christ, in his relation to God, religion, and to men. Now we will say that, until the times we have spoken of, this conception was scarcely perfected, much less put in practical operation. To sup-

pose this Messiah as come, implies the full idea in practical operation. In order to be more definite, we will take the definition of the Messiah in detail. First: The relation that Christ bears to religion, to be properly conceived, would admit that he had authority to do away with the law, and institute a higher standard of religion, and that in the same authority he should make changes according to the expediency of the times in all the future.

Secondly, as to his relation to God: the right conception would believe and teach that Christ was appointed to be chief, according to the scriptures, and that all the powers in heaven would support his mission. For this reason, they not only should believe that he had power, but should expect that he would be manifest to Israel in the spirit of Elijah, strong in the majesty of God's authority, and supported by the invisible angels.

This much is well, but the third distinction is a proper conception of Christ, in his relation to men. On this point the apostle Paul both realized the disparagements of his times and anticipated the opposite extreme in the future. As opposed to the one, he declared that no man speaking correctly, and by divine authority, could call Jesus accursed. This, he said, doubtless observing that the opinion was gaining ground, on account of all the sufferings that seemed to be attached to the office of Christ, that he had been a vile person in times that were past, and that in consequence of the righteous law of God, not admitting suffering to the just, this cup of sorrow was nothing less than the curse of God, who, to economize His mercy, had both appointed Christ to perplexities, and at the same time, in the excess of his sufferings, make him work out a good for others, bearing their burdens in the patience of instruction, denying himself the pleasures of the world in the gloomy devotedness of his mission, and receiving injustice and insult without natural response, in order that violence might be counteracted. Paul would have them know that they could not speak correctly and call Jesus so accursed. But why should Paul so caution? Simply because he comprehended the character, person, and office of the Messiah, and the extreme tendencies of opinion respecting him in his relations to men.

On the other hand, he would have them know that no man could "call Jesus the Lord but by the Holy Ghost." You see, he anticipated the extremes, and how that some would say that Jesus was of a mean spirit; that he was not unjustly dealt with, but had fixed his predestination to suffering by outrage of righteous law; or, in short, that he was not the Messiah at all, but an imposter who had received his deserts, and perished miserably. But the apostle's caution on

the other extreme declares that we cannot call Jesus the Lord, except through the authority he has in acting for God. This is the simple meaning of the words of Paul, if we have not misapprehended what is meant by the term Holy Ghost. If, indeed, it be as we have explained, only the authority of God, or a term for the authority of God committed to any agent, then the words of the apostle mean just this much: that you cannot call Christ God, but from the fact of his being acting by the authority of God, the same as the angels were called God in the old times, when they appeared to men with their mission from heaven.* Thus the apostle apprehends the relation Christ has to men, as being simply the very same in nature—the perfect pattern of his fellows. And if he showed superior power and attainments, it was only to declare hope for all the race of men, for what one creature attains to, who is of a given nature, can be hoped for by another of the same nature, not through Christ, who has opened this way, but through God, who has established the way and sent Christ first before us.

Now, we reiterate that it was in the time of Paul, in about A. D. 50, that the true idea of Christ in his relation to God, religion, and men, was first fairly and openly manifest, distinctly declared, and put into practical effect. Does the fact hold good? Consider well. Remember the extent and fullness of the Savior's mission, and how the Evangelist succeeded in his day to rise above the prejudices of his time and reach a summit of charity and liberality that shall never be exceeded, and which, to interpret his words according to the spirit of the scriptures, means the coming and manifestation of the Messiah. True, his sentiments may have more practical effect than the combined efforts of the apostles and other agents, since that time, succeeded in giving them; but whilst the ages pass and the dispensations change forever, no man who is true to the agency of heaven, the requirements of the world, and the mission of the Messiah, can declare other doctrines and sentiments that shall make the declarations of the apostle Paul give place, or fail to give them prominence as the pattern and true conception of Christianity. If, then, the statement holds good, we have "the commandment going forth to restore and build Jerusalem," in about A. D. 27, and then the "coming of Messiah, the prince," in about A. D. 50. By turning to the list of years,† it will be seen that sixty-nine weeks of these philosophical times, beginning in the year 27, will end in about the year 50. So far, then, the times are in accord with the reasoning and system before us.

Next in order, we observe that the seventy weeks which are de-

* See pages 375 to 378. † See pages 346 and 349.

termined on the city, supposes that it is a time of prosperity to the city itself. During this time, the "Most Holy" is to be anointed; the "vision and prophecy" sealed, and "everlasting righteousness" brought in. Again, the spiritual city and the Messiah are so related, that the coming of the prince must precede the term that runs over the city in its prosperity. That relation is such that when the Messiah, the prince, can be said to have come, then the city can be considered to be builded. On the other hand, when the proper idea of Christ fails, the city is damaged and broken in many of its gates. See the chart, and observe where a misapprehension of Christ in his relation to God, religion, and men, will make a breach.* Therefore, if the city be of such a nature that it requires the coming of the Messiah before its term of seventy weeks begins, and if it is of such a relation that it can be considered well set up as soon as the Messiah has come, then the term of seventy weeks will not commence until the term of the sixty-nine weeks is out, and may properly commence as soon as they are out. Hence, it will commence in about A. D. 50, in actual time, when the term of sixty-nine philosophical weeks have expired. Thus, the commandment has gone forth in A. D. 27, the Messiah has come in A. D. 50, and now this latter date commences a term of seventy weeks of this same spiritual time. This will carry us down to the year 118, the same time which we have had occasion to note before, as being when, in one aspect of the daily sacrifice, it was taken away and its opposite, viz., error, was substituted.† Now, the question arises, why was the city limited to a certain time? We answer, because that time supposes a term wherein it was being more fully established and extended; but that the end supposes the term of prosperity interrupted by a cause that makes so great a breach in its gates and walls as to finish its term of prosperity for the time being.

Let us see what was to be accomplished during the term of seventy weeks. "To finish the transgression; make an end of sins; to bring in everlasting righteousness; to anoint the Most Holy; to seal up the vision and prophecy, and to make reconciliation for iniquity."

Taking up those terms in the order above enumerated, we inquire first, what is meant by "finishing the transgression?" In answer to this question, we will say that it seems to refer to a particular transgression. It is called *the* transgression. It is remarkable of the history of the Jews that, from the day that they were called out of bondage until their nationality was destroyed, that they were continually transgressing in regard to the distinguishing foundation on which the seed of Abraham was separated from the Gentiles, viz.,

* See page 562. † See page 349; then 545 to 548.

the worship of the one God. At every contact with the superstitious customs of the nations, they were sure to bring away a sample of the heathen follies, to be a snare to the people, and an offense to the Almighty, who had particularly called the Israelites from these things, and to be an example of a purer and truer worship. But as often as the occasion occurred, the offense became a reality, so that the revolutions in the Jewish history may be summed up in the placing and removing of idolatrous worship as the reign of righteous kings alternated with that of the wicked. It was none the less so as they journeyed through the wilderness and tarried, time by time, among the influences of other tribes and nations. The four hundred years of the judges is only a still more remarkable illustration how fickle the people were in this respect. The cry came often to heaven for deliverance, but at each instance they were reminded that they had substituted some foreign worship and departed from the true God. But the cry came so often and the chiding so frequent, that transgression was esteemed the characteristic of the Jewish people, and all the time, in this one respect, viz., failing to preserve the idea of the one true God, and adopting the superstitions of other nations.

By the distress that overtook the people, and by the spiritual declarations of the prophets in connection with the reality of their unsatisfactory history, they became conscious that they as a people were transgressors, and that the term not only particularly applied to them, but that it applied to them on this particular point of substituting other gods contrary to the call of Abraham, and the conditions of the covenant made with that father.

But the offense became so frequent that the ominous declaration was announced from heaven: I will destroy your nation, and commit my charge to the Gentiles; and the stain of your iniquity shall rest on your heads as a transgression to be remembered against you. But how long? As long as the contrasted constancy of the Gentiles shall reproach your unstable record, and until your own position shall reflect you credit as it shall be contrasted with the new religion, and thereby you atone for the past. Now, the reader will demand, how long was this? We answer, during the seventy weeks determined on the holy city, and until the time when a semi-idolatrous Christianity was set up in opposition to the most earnest expostulation of the Jews, who, as a party in the Christian church, retained the proper idea of the one God, the intermediate agency of the Holy Ghost, and of the man Jesus, empowered of God, like the prophets of old. Let us not be mistaken, or under-estimate the situation of about the time of 118. It was just this: Christianity

was giving way before the pressure of heathen philosophy and the idolatrous insinuations of the time. It struggled and called for help, whilst Judaism promptly responded, saying, in effect: I charge you, by all the terrors of the transgression of our people, that you retain the simple idea of the one God, according to the first and holy commandment of the law. But the vile principle which praises to excess, as the opposite extreme to its disposition to contempt, now whispered, this is a deceiver; it is the sentiment of old things passed away—a remnant of the law departed. See these glowing words of the apostles; see how the knee bends at the name of Jesus, and the convictions of the passing ages increase his glory. The voice of these multitudes declaring the revealed divinities is but the re-echo of a great truth proclaimed in the past, and now blazing upon us from out the Christian system. Be no longer distressed, but turn in with this gathering tide; accept these other forces, and turn away from the advice of the Jews, and from a doctrine that is done away in the cross.

But now God looked upon the scene, and the angels gathered to behold. What is this contention? He demanded; surely, as I live, it is the cast-off people pleading in righteousness, whilst, unheeding and dying, perishes the glory of the new faith. The particular transgression of the Jews is finished, and that of Christianity commences. Now is the comely city besieged and broken, and the breaches of the eastern wall appearing.

Next comes the term, "Making an end of sins." On this subject it is proper to take into account the ancient system of sacrifices associated with religion, as well as the tendency of an extended law providing for all offenses, and even of those of which the subject was not conscious. We trust that no one will object, and assert that the "making an end of sins" in this case means an absolute removal of all possibility of doing wrong against God or our fellows. If so, he will present an advocate for the most extraordinary salvation yet entertained.

Admitting, therefore, a modified or limited meaning for the term, it will aptly apply to Christianity, affecting both the burdensome ceremonies of the Jews and the dismal fears which dictate the sacrifices of the heathen. As regards the former, an extended law of itself makes men realize offense against that law; so that the mere institution of it is a multiplication of offenses. It would not matter what the law relates to; to break it is sin, in the light of the divine command. If, therefore, there are a host of laws instituted by divine authority, and the greater part of them not absolutely necessary for justice or morality, it is easy to see that sin is multi-

plied in a great measure where it might be made to cease. If, then, the term relates to the making an end of sin, in a limited degree, as evidently is the case, it may refer to the making an end of those numerous offenses resting against the conscience for a non-conformity to unnecessary ceremonies, which the progress of Christianity, up to the second century, did so effectually consummate. After the time of A. D. 50 it must be remembered that this question was still at issue. Although the more liberal apostles had forced a recognition from the Jews that the Gentile converts were free from the obligations of the ceremonial law, in about the year 50, yet where is the evidence that the Jews themselves felt themselves delivered from those requirements previous to or at that time? The fact is, that there was a distinction made between Jew and Gentile converts, and that the former still considered themselves bound; so that it required the further progress and contest of Christianity to free the consciences of the Jewish converts.

As for the other point where Christianity affected the notions of heathenism, the making an end of sins was manifested by enlightening the mind with the revelation of God; how that they should not interpret the appearances of nature and of evil to be the signs of offended deities; that they should not be astonished and afraid of the phenomena of the earth beneath and of the heavens above, but simply believing that the one God made all things, and only required justice and truth, and not that man should be bound under a superstitious dread of all higher powers, and a continual consciousness of offense. The term wherein Christianity had such extended proclamation, as it did from A. D. 50 to 118, served to give it opportunities to attract the attention of the heathen nations; and whilst it enlightened them on this point, it invited their admiring gaze toward itself, but not with the best results to the new system; for the contact that followed was comparative life to heathen nations, but death to Christianity.

Further. "Everlasting righteousness" was to be brought in. This expression appears to mean simply that the term of seventy weeks determined, should establish a system of faith and practice that should continue for ever, and which should never pale or be disparaged by the progressive changes of the future.

Then follows the expression, "To anoint the Most Holy." At first, it might seem that when there had been so great a triumph as to attain the proper conception of Christianity, and put it in practical effect, that the Most Holy was already anointed; so that if this consummation was affected as early as A. D. 50, then the anointing could not be said to take place from that time to 118. But

this depends upon what is meant by the term "Most Holy," and by that of "anointing." Does the term "Most Holy" refer to Christ as a person, or even to a proper conception of Christ in his relations to God, religion, and men? We think that it does not properly and particularly refer to either, though it may be in close relation to these realities. The Most Holy, in the scripture sense, is either the Great God, or the most exalted principle in a general sense. The term "anoint" means to perform an act that shall place in authority, on the one hand, and fill the requirements of those to be subjected to that authority, on the other. When the proper conception of Christ, in his relations to God, religion, and men, was conceived, and began to be put in practical effect, then, and not till then, were the circumstances favorable to either appreciate God, or to reveal the highest principle of faith and practice; therefore, the anointing of the Most Holy, in either sense, was after the time of A. D. 50, and was to be accomplished in making the new religion the chief authority of all the systems of the earth, and God, in the new religion, One, indivisible, claiming the faith and allegiance of all creatures. It was not long after Paul conceived the proper idea before we perceive him giving an index to what the term Most Holy refers. He was addressing himself to the Hebrews, and declared that they had come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born, to God, the Judge of all; to the spirits of just men made perfect, and to Christ, the mediator of the new covenant. Here, according to the apostle, was already revealed, at the time he thus spoke, a general principle of faith, connected with the most sacred and influential names in heaven and earth, which he, Paul, now advocated, and which he, in conjunction with the other apostles and converts, was to illustrate and establish as the leading religion of the world, showing wherein it commended itself to men, that he might fill the idea of "anointing" the "Most Holy," in the one sense, and also showing the justice, wisdom and benevolence embodied in the principle, that it might appeal authoritatively to the world, and complete the meaning of the term "anointing," in the other sense.

In the spirit of liberty and revelation, the anointing by which authority is established, supposes, first: a wisdom and fitness of leadership; and, secondly, acquiescence to that leadership, because it is in harmony with the demands and interests of the governed. But to accomplish the anointing of the Most Holy in the sense of general and acceptable principle as embodied in Christianity, re-

quired all the gifts and graces of the church, with the most active energies of the early evangelists. We will leave the subject by giving them credit of being instrumental in revealing everlasting righteousness, and anointing the Most Holy, both in the sense of establishing the authority of God, and the most acceptable principle of religion.

Again, the term was to "seal up the vision and prophecy." The most effectual sealing of the vision and prophecy is found in the events of the early times of Christianity, in connection with the Old and New Testaments. Where the disposition exists to incline toward a literal interpretation, the early history of the Church is prolific of events that seem to fulfill the visions of the prophets. The apostles and writers of the time appropriated the great and general declarations of the Old Testament to the minor events and literal occurrences of their day. The terms and expressions relating to the Jews, vessels, sacrifices, temple, and city, were apparently animated with life and application by the final changes of the Jewish nation and institutions; and the advocates of Christianity applied the law of sacrifices in a wholesale way to Christ, and looked for his second coming, esteeming every jot and tittle of the ceremonies fulfilled. In this way the attention was diverted from a closer criticism of the law of ceremonies and the vision of the prophets, so that mental philosophy rested in seclusion and mystery, whilst the practical side of religion was revealed.

Finally, during the term of this seventy weeks, "reconciliation for iniquity" was a part of the attainment. Now, this sentence supposes that there had been an estrangement, because of iniquity, and that the term of this seventy weeks presented and established a proper remedy that could be availed of.

Some are ready to say that it is the blood of Christ that makes reconciliation. To this we assent; but only in the spiritual sense. It is the doctrine that he taught and the spirit of that doctrine which to-day is the reconciliation for iniquity as a matter of fact, and the advocate of the scriptures, be he ever so inclined to literal interpretation, must acknowledge this, after all his high-sounding words about the death and atonement of the Savior. If this be so, then the description applies to the realities of the early history of the Church. There were a good many writers and exponents of the sayings and doctrines of Christ, but there were some circumstances which controlled a selection from all that had been written. These circumstances were first the leading influence of Paul and John, who, having endeared themselves to the memory of the churches by their activity, intelligence, and correct sentiment of doctrine,

were held in grateful remembrance, so that when the time came for a selection, the inclination would be to either make that choice altogether from their writings, or at most only accept of others that accorded with their sentiments. The other circumstances are to be found in the fact that the hand of violence had removed these beloved advocates some time before the necessities of the Church called for a definite and select gospel of Christ in a written form. The veneration that always increases with time toward those who are held in esteem, was in this case beneficially applied, and they who were eminently possessed with the true Christian idea, were esteemed the best authority, and the New Testament received its character and existence accordingly.

From the most reliable authority, it will appear that it was not much before the time of 118 that the New Testament selection was determined upon, and that by the strength of custom inclining to the writings of Paul, John, and others of like sentiment. Even if the selection was not made as soon as that time, the exemplary conduct and doctrine of the writers, whose names the New Testament composition bears, had well established of what limit and character the sacred canon would be.

Now, in this selection of the apostolical writings, is the doctrine of Christ, the spirit of the law, and the atoning principle of Christianity and general religion. To make reconciliation for iniquity by perfecting a standard of faith and practice, through which men could hope to be accepted of God, and be free from the estrangement of sensuality, lust, and idolatry, was the memorable work of God, the righteous judge; of Christ, the mediator, and of the best efforts of the spirits of just men in the persons of the apostles. To make the substance of that reconciliation pointed and effectual, its consummation was enumerated with the great objects of the seventy weeks, and fully realized by the spiritual manner of writing on the foundations and gates of the holy city, coming down from God out of heaven.

But we say that the limit of the seventy weeks is because of breaches then made in the walls, whereby the glory begins to fade, and the feet of the Gentiles pollute the sanctuary of strength. Causes now are in operation, according to the vision which, in sixty-two weeks more, result in the "cutting off of the Messiah."

Before proceeding further, we will present the manner in which these times apply to actual time, illustrated by the following form, as indicated by the description, and as an application of the weeks to the philosophical years already explained will dictate:*

* See page 349, and compare with account of vision.

A. D. 27, Going forth of Command to Restore and Build—Commencement of 69 weeks.

A. D. 50, Coming in of the Spiritual Conception of Messiah—End of 69 weeks, and commencement of 70 weeks.

A. D. 118, End of 70, weeks and commencement of 62 weeks.

A. D. 215, Cutting off of Messiah—End of 62 weeks.

But you demand to know in what manner the Messiah was cut off at the period indicated above.

First, then, the period of prosperity being interrupted by the introduction of error, it will appear that a cause is introduced that lays the foundation for distracting the subject pertaining to Christ. For this same reason, the sixty-two weeks relating to the Messiah commence at this interrupting cause. If, then, they end in A. D. 215, it is equal to saying that the true conception of Christ, in his relation to God, religion, and men, was cut off from the general church belief at that time. Well, is there any evidence that this was the case? Yes, we think so. If we are not mistaken in the whole foundation of the argument, it is quite apparent.

We have already referred to the intrusions of heathenism in about the year 118, wherein it secured a hold, and first forced its ideas of intermediate divinities; at least, to such an extent in the church belief, that there was a powerful party at that time prevailed upon to accept it.* From that time, until about the date of 215, there was a struggle between a comparatively pure idea of Christianity and the idolatrous notions accepted by other parties. But about the time noted above, the former was obliged to yield to the increasing proportions of the latter.

As the situation in the early times can best be brought to mind by quoting from the history of the Church, we will introduce the writings of disinterested parties. We quote from Dr. Charles Hase, Professor of Theology in the University of Jena, as translated from the German by a professor of modern languages in Dickinson College, and by Conway P. Wing, of the Presbyterian Church, in Penn-

* See pages 545 to 548.

sylvania. Speaking of the times from A. D. 100, on the subject of subordinates and monarchians, they record as follows:

"The whole effort made by the church of this period to rise above the religion of mere feeling to the possession of clear ideas, was now concentrated in the inquiry—Who is Christ? The answer of the Jews declaring that he was the Son of God reminded the Greeks of the sons of deities in their mythology. As, however, the doctrine of the divine unity was considered indispensable, and as Christians could not feel that the essential glory of Christ was adequately expressed, when it was said in Jewish phrase that he was anointed and filled with the Holy Ghost, the attention of all was turned to the philosophic theory of the Logos, regarded as that by which God contemplated His own nature, and revealed Himself in the universe as far as it is an image of the divine life.

"Two parties sprung up after the middle of the second century, neither of which hesitated to call Christ, in a Hellenistic sense, not only a son of God, but God, Himself. One of these believed that the Logos had an existence before our world, and was an exact image of the Deity, but a subordinate person. The popular expression with respect to the generation of this Logos, must have been understood as implying either, with the Gnostics, that it was an emanation from the Divine Essence, or with the Alexandrians, that it was an eternal procession from it by an exercise of the Divine Will. According to this view, the Holy Spirit, was regarded as an actual person, but one so subordinate and so little regarded, that many who looked upon the son as a person, held that the spirit was merely a power of God, or a mode of His operation. This relation of the divine economy has been denominated the Trinity since the time of Tertullian. The other party, either from its regard to the doctrine of the divine unity, held that Christ was a mere man, but born of the Virgin by the power of the divine spirit, and exalted to be the Lord of the whole church; or, from a regard to Christ's dignity, believed that he was a revelation and manifestation of God on earth. Those who held to this last view, were by their opponents called *Patripassiani*. Justin informs us that even in his day it was not regarded as inconsistent with Christianity to hold that Christ was a mere man; and Tertullian reluctantly testifies that in his vicinity this was the common sentiment. The first kind of monarchianism has always since that time been rejected as often as it has made its appearance."

Now, according to this account, "this first kind of monarchianism," which is the true conception of Christ in his relation to God, religion, and men, "has been rejected as often as it has made its

appearance," from the time of Tertullian. The latter person flourished from A. D. 197 to A. D. 213, and how much longer we are not apprised.

Again; the author from whom we have quoted above, continues to add on the same subject that "Artemon was excluded from the church of Rome for maintaining that the established doctrine of the church had always been that the Redeemer was no more than a man, and that this had never been perverted or changed until the time of Zephyrinus, who then occupied the episcopal chair" (from 201 to 218).

Here we see evidence of the last struggles of the true belief of Christ, according to our ideas, and the seeming sentiment of the scriptures. We have rather evidence of the time of its extinction as the leading doctrine of the Church. The time approximates to the period indicated by the philosophical weeks as reckoned in the channel of the fifty years. Other authorities may be more definite, so that there may be a more exact conformity to the period indicated, viz., 215; but we do not esteem it material, so long as the general outline of the time is defined. It will be seen, however, that the authorities quoted, and the time pointed to by the end of the sixty-two weeks accord, as to time and the indistinct circumstances of early history.

That the idea of Christ's absolute humanity was plucked out of the Christian belief at about that time, there is but little doubt. That it ever attained a place again except as an extreme that savored of a disposition to disregard the whole scripture account, is not apparent, if we except Mohammedanism, and modern Unitarianism in its most uncompromising period. The Platonic fathers, who so interested themselves in the doctrines of first causes and powers, and stood up for the interests of Christianity, did not attain to it. Origen, with his liberal sentiments and far-reaching insight toward the spirit of the covenant of God, was not characterized by a freedom from the muddle of "derived natures" and connected individualities, which could only successfully revive the doctrine. Arianism encouraged would probably have restored this faith; but it was beset with an overwhelming sense of reverence that could not resist the current, and consequently made exceptions that would virtually revert all the advantages gained back to the foundation of Trinitarianism.

So, in our opinion, and by the seeming anticipation of the scriptures, the Messiah was, in this manner, and at that time, cut off.

But the vision adds: "Not for himself." This term seems to imply that it is for others, or for the sake of others, that this Messiah

principle is removed. Now, it occurs to us that the disposition of the public mind in the early times was to lean on some visible and superior force. In the first place, the earthly powers were so centralized, and had so long been so, that the masses were established in the opinion that all things should be committed to a great and convenient head of power. The ambitious aspirants for kingly rule, on their part, believed that if they could attain to the seat of authority they would be animated to fill the measure of the public expectation, and also satisfy themselves that they were the visible manifestation of the gods. At any rate, the mere circumstance of earthly power, where all the riches and forces of a nation were made subservient to the will and fancy of a man, is well calculated to impose a consciousness of superiority on one's self and others. We find that, in connection with the belief in numerous unseen deities, it soon became customary to enroll the heroes and rulers of men among the gods. Thus it would appear that the ancient belief matured the disposition to lean to some convenient impersonation of the Deity. Yes, you say, an argument for Trinitarianism in the very nature of man. But not so. It was because they knew not the true God, nor yet the efficient working of His agency; and because a centralized despotic power impressed all men with superiority on the one hand, and seduced them to abject submission on the other. Nevertheless, we cannot ignore the fact that the universal sentiment was, in the Pagan world, to discard all forms of religion that would not admit a likeness of its own impressions on the subject of deities, whilst at the same time it was disposed to waive other questions and receive practical reforms.

In this situation Christianity and natural religion met; whilst the former announced Jesus of Nazareth the Savior of the world. The latter responded: the sons of Jupiter and gods of lightning and force. The introduction ended the interview; and natural religion was well satisfied with itself. In the meantime the secret situation was discovered. The world could be weaned from idolatry, but only by degrees. This whole fabric of heathenism could be brought near to Christianity and sanctified by the contact. Though uncompromising in its one leading feature of theoretical worship, it was vulnerable on all questions of practical morality. Now, the question arose: How much could be gained and how much would be lost by a union of sentiment at the point of difference? One spirit from out the circumstances of the times answered: Let Christianity waive this question, and the walls of heathenism are thrown down, so that you can enter and secure all the practical questions which now so distinguish the natural from the revealed religion. Then another

spirit replied, as scanning the far distant future, with all its bitter agitations and sufferings: Do this, and you sacrifice a comely faith to the interests of a deluded people. You give occasion for reproach, mar the consistency of the revealed system, and leave it to become the object of ridicule; do this, and you subject the whole body of the church to be trodden down by Gentile elements, and finally to die a spiritual death.

Both sides spake the truth, and the judge said it is reduced to a question of endurance and voluntary offering. Can Christianity make the sacrifice in the interests of the world at large? The spirit of Paul, in the general sentiment of the Church, responded that it could endure all things and make up what was behind of love and benevolent object; in fact, that it was the manifest destiny of the doctrine, church, and body of Christ, that it should be given for the salvation of the world. It demanded to know whether or not, whilst it was suffering all sorts of torture and physical martyrdom, it was in an attitude to refuse to reconcile the heathen by the mental pains of its own dissolution. It said: Think not that we have not realized the meaning of the sacrifice on calvary and the breaking of the bread and body of Christ, instituted as a living sign among us. We shall only demand that whilst we undertake this office and endure this death, that in like manner as thou hast raised Christ from the dead, to be received at thy right hand, so when we have established virtue and faith throughout the broad domain of the world, reconciling the heathen by compromising the perfection of our own faith, and blocking out a rough highway of approach to heaven, and at last fall fainting before the attacks of intelligent forces of the last times, that thou wilt raise us up to the standard of honor and immortality, forever unchangeable.

But you say, if Trinitarianism was both a manifest destiny and a necessary adaptation of Christianity to heathenism, for the purpose of saving the world ultimately from vice and idolatry, why then do you find fault?

To this we answer: It is enough. The object is accomplished. Let us lead our captive to that higher standard which it is now possible for him to appreciate. We speak in the demands of another age and of another era of progress. Neither should the holy one see corruption, and, fainting, perish forever, whilst the wicked exalt themselves and say, where is thy God? We have deceived, but not been deceived. Remove the veil and let our prisoner catch a sight of the one God, undivided, unequaled, and unmistakably just; opposed to that dark prospect of the ancients that believed in a host of divinities, and could not trust in any, but grappled with

evil and death in the wild tumult of theory and passion; opposed to centralization in the earth that causes man to lord it over his fellow, dictating conduct and faith in the spirit of violence; and opposed to that centralization in the heavens which ignores the efforts of the thousand agents on every hand, and makes the abused Savior of men to be praised to his curse, whilst the true source of all light, power, and wisdom is contemned.

If we understand the intimation, that the "Messiah was not cut off for himself," it means that the former doctrine of Christ was correct. That doctrine was that there is one God; that Jesus was authorized to do and proclaim all that he did, and that he is our leader, brother of the same nature, without any modifying condition about it, except such as extra experience may give.

But the vision continues to add, after saying that Messiah should be cut off, that "the people of the prince that shall come shall destroy the city and sanctuary, and that the end thereof shall be with a flood." Now, the prince that came, as we have noticed in treating of a former vision of Daniel, is an excessive reverence,* which became a leading feature in the Church establishing the notion of Christ's divinity, making a person of the authority of God, lowering the character of God by an improper exaltation of the creature, and introducing the worship of saints and relics. The people of this prince are doctrines deduced from heathen philosophy, such as are involved in eternal punishment, predestination, and a host of other extremes, that properly have no place in Christianity. In order to appreciate how these notions affect the city, look at its foundations and gates.† They are antagonistic in their very nature. But the destruction of the sanctuary in its full idea, supposes a general rupture of the systems of the world, civil, moral, and religious, such as has been explained by the figure of the flood, and as particularized in treating of the daily sacrifice being taken away.‡ Then observe that the enumerated events of the three terms of weeks, with the time implied in the expression of the "people of the prince to come," will carry us on in actual time when the spiritual flood rose high and covered the earth. The hint, then, that the end of the city and sanctuary should be completed by "a flood," refers us on to the time in about A. D. 1208, when the finishing stroke of orthodox faith and associated extremes culminated in acts that seemed to deny any existence to the spiritual religion of Christ in the regular Church. Hence, the city and sanctuary were destroyed and finished by the spiritual flood, for it was the element of the latter, as explained before, that completed the desolation. The

*See pages 520 to 533. † See page 562. ‡ See pages 82 to 107; 541 to 545.

vision even goes so far as to say that "desolations are determined" unto the end of the war, as though referring literally to the notable war of the Crusades, and, spiritually, to the more bitter religious contests of former times, the termination of which was the first fair occasion for science, religion, and civil government to revive and build again those broad systems so inseparably connected with the divine agency in the earth, and therefore interpreted to be the sanctuary of the temple.*

When the vision has thus particularized, it appears to make a general summary of all that was said, by adding in the last verse that "he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease." It looks, too, that the week mentioned in this case is in conformity with the general summary; and, instead of being a minor division of the great days or years, that it means seven of those periods, as a whole, and denominated a week, on the same principle that seven years were called a week, according to the custom of the Jews.

Suppose we apply this idea and see how it will correspond to what has already been noted of these times. In order to do this, we will present the years concerned, and in which these times have been reckoned. We will, rather bring those periods before us in which we know that there was a special contest and confirmation of the covenant.

These times will have to commence with Christ and extend at least to the declarations of Arianism. During this time there were powerful advocates of the new faith in its glory, and in its decline. But one week from the time of Christ will be represented as follows:†

Era of Christ	A. D.	27
Influence of Paul	"	39
Influence Vespasian	"	70
Ascension of Antonius Pius	"	139
Alexander Severus	"	222
Arulian	"	270
End of Last Persecution	"	313
Dissent of Eastern Church	"	345

If we are to judge that it is general time, as the summary denotes, this list will show the week referred to by the expression of "confirming the covenant;" for this is the time, as a matter of fact, in which the covenant was remarkably agitated and confirmed. From

* See page 249. † Compare with pages 346 and 349.

the era commencing at Christ, the seven days to make the week should be reckoned. The description of the vision declares that it is in the midst of this week, that "he shall cause the sacrifice and oblation to cease." Reckoning, then, from Christ, the middle or midst of the week will be between the periods of A. D. 139 and 222, thus agreeing with the matters already particularized, especially with reference to the Messiah being cut off. The oblation denotes a particular and acceptable offering; and to cause it to cease, will denote that it is no more offered in the light of that meaning. The daily sacrifice, too, was to be taken away, or be caused to cease at the same time; and that meaning, as applied to this time, another fresh substitution of error for truth, the whole description of the general summary agrees with what is particularized by the reckoning of smaller divisions of time.

It further adds, that "because of the overspreading of abomination, he shall make it desolate, even unto the consummation." In this case, however, the Sabbatical distinction of the daily sacrifice, and the tabernacle department of the sanctuary, seem to be in view, for desolations are determined, not until the end of the war, but even until the "consummation." The consummation is a something applying to the latest times; and it further intimates of "pouring" upon the desolate a something that is "determined." Now, it was proper to distinguish between the sanctuary represented by the temple and that represented by the tabernacle. Upon the former, desolations are determined until the "end of the war." But in this latter distinction of the tabernacle, where the faculties of the mind, the nature of men, and the elementary substances are concerned,* it declares even unto the consummation, desolations are determined. Another vision did, indeed, indicate that this department of the sanctuary would be relieved at the end of two thousand three hundred days, or at the Mohammedan era,† but that it only means to a certain degree, and as one of the first causes, is quite evident. The desolation resting upon this sacred tabernacle supposes Revelation and Christianity in the attitude of denying reason; and, on the other hand, reason denying Christianity and Revelation. It supposes ideas in extremes, and a doctrinal faith esteeming our nature, isolated from the pattern of the man Jesus, impressed with a notion of our inability to good effort naturally, and settled in the conviction that by inheritance and disposition we are preverse. It supposes general infidelity and indifference on the one hand, and a faith coming short of the fact and requirements of God's purpose on the other, thereby depriving the

* See pages 176 to 194. † See page 556.

lost of their hope and religion, both of its full benevolence and terror. But we will leave the subject of times for the present, and turn to other visions of the prophets relating to the general subject in hand.

We will now invite attention to the eighth chapter of Daniel, where it appears that the subject is brought closer, because it purports to touch the "time of the end."

Daniel says that there appeared to him a vision; and, when he further describes, it is that he saw a ram with two horns pushing westward, northward, and southward, so that no beast could stand before him. Please turn to the account. He said that the higher of his two horns came up last; that he did according to his will, and became great. Then, whilst he was considering, there came a goat, which had a notable horn between his eyes, and that he ran up to the ram in the fury of his power and overcame him, and broke his horns. But before we go further, it is proper to call to mind what is the definition of the terms ram and goat, in the philosophy of the scripture system. The term ram has been explained to relate to a system of belief of a long standing, according to the age implied by a full-grown animal. The term goat has also been interpreted to mean particular organization, where the idea of practice instead of belief is concerned.* This is the definition as applied to the Jewish sacrifices; and presuming that the Bible system makes use of terms in harmony with a standard meaning, we should apply this vision accordingly. There is a circumstance in this vision, however, which gives the terms, as used in this case, their most general application. We refer to the sealing explanation of what this goat and ram relate to as explained in the twentieth verse of the chapter. The ram is made to connect with the country and king of Persia, and the goat with the country and king of Greece. Well, you say, that will do, if the ram and goat are definitely explained to mean these countries and kings; on what authority do you introduce some other meaning? We answer, on the same authority that we overlook the literal rivers that went out to water the garden of Eden, and look for the inner meaning that is conveyed by the term river and by the particular rivers mentioned. Then you say, why should the angel, purporting to explain, deceive the reader by directing his attention to literal objects, whereas he meant something else? We say, first, for the purpose of giving a circumstantial explanation to that something else he intended to convey. For illustration, suppose that he understood that the terms goat and ram might be comprehended to mean respective systems of particular organization and

*See pages 201 and 202.

belief; yet, as in this case, he wished to give the broadest application to that standard, meaning he was driven to the expedient of connecting them with the two great objects of the time, the most suggestive of generality. Persia and Greece at that time divided the known world between them, and contended shortly after for universal rule. We will suppose, then, that the sense of the terms ram and goat was to have an application in the idea of general belief, and in the sphere of general organization. Then it would become proper to make some significant connection with universal object to modify the sense of the terms into the most extensive meaning.

In the next place, we suppose that the reader who has fretted over the skillful manner in which Bible mysteries are both proclaimed and withheld, is not disposed to vent special complaint on this particular vision. For our own part we accept the fact that there has been a most decided intention of reserve, and we only demand of the Bible that it maintain a system that is consistent with itself and that mental philosophy which is so prominently at the bottom of all its mysteries.

The term ram, then, in this case, means the sphere of general belief, and the goat that of particular church organization. But the several kings spoken of, as rising up in these respective spheres, will mean the controlling objects or principles that successively rule in the sphere of organization and belief.

Now, this ram had two horns; which must mean two controlling principles that have arisen in the general sphere of church belief. But we confess that we could not define what principles are meant in this case, were it not for the fact typified by the figure of the goat coming in collision and breaking the horns. This descriptive data must fix the time when the figurative history of the vision commences; and after that we shall be able to judge what general and controlling principles pertaining to belief were broken at that time.

But, first, it is proper to note and give effect to another fact suggested by the connection of belief, with that of the country of Persia. This fact is, that at that time the country was ruled and apparently divided between the Medes and Persians, and in the connection which the vision makes between the ram and this country, it makes particular mention of this situation. Therefore, if the general sphere of belief is indicated by the figure of the ram, and was intended to be modified by the reference to and connections with the country of Persia at that time, then the situation of the country at that time suggests that it was intended that the sphere of belief in both its departments was indicated, viz., that the sphere of both nature and

revelation was intended, according to the division of Medes and Persians, in the general country of Persia.

Now, the question arises: When, in actual time, did we have these two departments of belief controlled by a prominent principle peculiar to each in the general idea of belief, and pushing toward the various questions of life, such as are denoted by the terms of westward, northward, and southward, rather toward the questions of visible realities, matters of good, and aspects of evil,* and being suddenly intercepted by particular church organization? Was this not decidedly the experience of the early centuries of Christianity? The fact is so obvious that no argument is necessary. The situation and reality, as well as the record of the time, is simply this: That the sphere of natural belief, under both the influence and antagonism of Christianity, come prominently to the front, by its own peculiar principle of philosophy, in about A. D. 300; and that the sphere of revelation was noted to be remarkably animated by a principle of Bible philosophy at the same time. Both the natural and revealed spheres of belief had done their best—both pressing forward their special principle of philosophy—the one to embellish the downfall of Paganism, and the other that of the Alexandrian Christianity. Both these principles were met, opposed and broken, about the time of Constantine. So that, to produce the condensed idea of this ram, it will appear as follows:

Ram—General Belief.

Division according to Media and Persia—Belief pertaining to Nature: Belief pertaining to Revelation.

First Horn—Principle of Natural Philosophy.

Second Horn—Principle of Bible Philosophy.

The latter horn is said to be "higher than the other." This agrees with the prominence of the Alexandrian principle of philosophy in the latter part of the third century, and also with the superiority of its conceptions, compared with the principle governing the heathen distinction.

The Alexandrian principle displayed a disposition to theory, the same as characterized the ancient philosophy; but many of its theories were dictated by the necessities of religion and the mysterious indexes of the Bible. At the time it came in collision with the organized church it was represented by Arianism in the living system of Origen. These suffered reverses from the time of Constantine, and that under the particular and practical organization of the Church; so that the goat meant in this case is quite in view, and

*See page 182.

the great horn between his eyes is evidently church authority. The description continues that "when the goat waxed strong, the great horn was broken, and for it came up four notable ones, toward the four winds of heaven." The goat being defined as embracing the organized and practical department of the Church, as is further confirmed by the vision saying that he "came from the west, on the face of the whole earth," it will be proper to adhere to the foundation already laid, and to the history of the Church, to find the four influences that controlled particular organizations when church authority, as a unit in an undivided church, was broken. The primary cause of breaking church authority is the circumstance and fact of church division, wherein the traditions, elders and teachers are no more in harmony and union in one overwhelming organization. This breaking began, as the vision implies, as soon as an overwhelming church authority was apparent; but not until that organization, as a unit in church authority, had struck at both of the above principles as they were represented in their respective spheres, being like kings ruling, viz., as chief influences in the general sphere of belief.

The "coming from the west," as applying to the goat, seems to denote the character of Church organization, as occupied with the visible effect of Christianity, viz., the government of the Church, in its practical department. Being of this exclusive character, it is naturally opposed to the theoretical and agitating element of philosophy, which pertains particularly to belief. Hence the distinction and the spiritual antagonism declared in the vision. As it is now evident that the goat means the organized department of the Church as it was presented in the early centuries, making special provisions for a practical spread of Christianity, and therefore opposed to the side disputes and theories of the time, we are to inquire what four controlling principles are discoverable, as reigning in Church organization. After the time of the universal union was broken by the dissensions of the Eastern Church, and by the equally weakening influence of a division of the empire. From the nature of what is here defined as the goat, it is obvious that the objects called the horns must be the same as those which were esteemed the rivers that were parted from Eden, and which we considered in viewing the book of Genesis.* Why so? Because in that case the garden, or rather where the rivers watered outside of the garden, is a condition of Church influence in its organized sphere of spreading Christianity. Therefore, whatever facilitated that spread of Christianity could be represented as a river, because a river facilitates the watering of cultivated ground.

* See pages 59 and 60.

Now, in the case before us, having hit upon the same sphere, where the Church is represented with more zeal and organized strength than theoretical correctness and sympathy, it will follow that its chief controlling principles will be the same objects. In the former case, the scene of action was presented by the figure of a field to be cultivated and watered. In this latter case, the same condition is introduced by the figure of a kingdom. Therefore, as a river is a chief and controlling influence through the field to be watered, so is a king in the kingdom to be governed. If, then, the sphere mentioned under the type of an outside garden to be watered, is the same as this under the type of a kingdom to be governed, the same influences that were considered the rivers in the former case, are the kings in the latter case. Therefore, when the first general king of church authority was broken, what divisions took place as a matter of fact, and as controlling principles in the sphere of Church organization? These have already been defined to be Church authority in a modified degree—political influence, creed, and centralization. As soon as the Roman empire received Christianity as its own religion, we find an immediate connection of the religious and political elements. The emperors, in fact, were at the head of the affairs of the church, and their schemes of conquest and objects for the suppression of other powers, were strangely mixed up with intentions to exterminate idolatry, Arianism, Plegianism, and all religions esteemed heresies. Be it observed, too, that they were almost always in sympathy with what is called the regular Catholic party, and their anxiety for a union of sentiment among the contending parties was almost always attended with the provision that the difference should be settled at the expense of the liberal and speculative element. The fact is, they were just like the officers of the Church; they wanted to sweep the world with the weapons they had chosen, and were more disposed to physical strength and literalism than to moral suasion and spirituality. See how they figured in the fourth and fifth centuries, making the strength of empire subservient to the demands of Church authority. Hence, the second king was political influence. But, after this, creeds began to receive special authority, and soon become a controlling principle in Church organization. The source of creed was mainly in the general councils, and, therefore, its authority was soon established. However, it was claimed to be a summary in brief of the sentiment of the scriptures. For this reason, its authority was doubled, and the tincture of paganism, which was long before accepted, with the literalism and sensualism of the times were interwoven and commingled. This was established toward the spiritual north, viz., received in authority as the sum of good.

Then came, in its natural order, a centralization which was claimed to be a necessity in the demands of the visible effect of religion, viz., the spread of the gospel in a unity of sentiment and strength of application. Thus another king arose toward the philosophical west. As for the other two above mentioned, Church authority was esteemed the primary cause, and therefore the proper sign for the submission of all things in the earth. This king assumed the position of the east. The other, being political influence, assumed the office, that was natural to it and dealt with the evil of heresy and heretics. Therefore, it was, by both nature and practice, a king toward the south quarter.*

With these explanations, according to the description of the vision, we will present the form of the kingdom represented by the goat down to its four divisions:

*See page 182.

So far, apparently, the vision has only laid a foundation for the secret to be conveyed; for after noting the four divisions of the kingdom, rather the four kings that should rise in the kingdom, it continues to say that "out of one of these there arose a little horn, which waxed exceeding great toward the south, toward the east, and toward the pleasant land." The whole of the remaining chapter is centered on this one King, or principle, as we are to understand, at least a governing influence in the sphere of church organization. As there are four horns, and the one from which the little one springs, is not declared in express terms, so that we can define its nature, how shall we determine what is meant? The natural answer to the question is, that it must be by observing closely the description and feats of this last king, in connection with the facts of church organization and the discoveries in visions already considered. The nature of the figure being related to particular organization, we are confined in a limited channel, and, therefore the more liable to hit upon the influence intended by the vision. Then there are many pointed terms used in describing this king, the meaning of which are supposed to be established by the presumed philosophy of the Bible. Among these, it is declared that he shall "magnify himself," "take away the daily sacrifice," and "stand up against the prince of princes;" and, also, that it is in the "latter times" that these things shall apply.

But in order that we may compare the description throughout, with the influence to which we judge it applies, we will say that the descriptive terms of his standing up against the prince of princes, in the light of what we are to think of the full conception of the Messiah, ought to suggest that this king, or controlling influence, is one of particular antagonism to the proper conception of Christ in his relation to God, religion, and men.* Such an influence, therefore, originating in the sphere of church organization, after so much is developed in that sphere as is implied by the "latter times" of church authority, political influence, creed, and centralization, leaves us the only alternative, viz., of applying this figure to the latest form of church organization that is eminently opposed to this conception of the Messiah, the Christ. There is a principle of this kind which has come into influence, and obtained a defined form since the Lutheran reformation. It has all the presumption indicated by the description and term of "magnifying himself to the prince of the host," and it claims the position that revelation defines of it, by its name of orthodox Trinitarian rule, in the last times, resisting, condemning, and opposing, contrary to the spirit

*See pages 566 to 569.

of the times, to the dictates of reason, and the perfection and justice of God's handiwork.

Orthodox Protestant sentiment and church organization, formed since the time of Luther, and defined by the leading features of man's utter depravity on the one hand, and Christ's absolute divinity on the other, it will be hard for you to evade the application, and thereby escape the censure the former times are directing in your sphere of action and unbecoming claims.

Let us examine: "Waxing exceeding great toward the south, toward the east, and toward the pleasant land." It is in the sphere of church organization, wherein this principle rules as a controlling king, that there has been given particular prominence to the idea of eternal punishment, predestination in its worst forms, and to natural and inherited depravity associated with an inability to do any good thing. If the aspect of evil means the south, in the philosophy of the Bible, then it is this force which has waxed "exceeding great toward the south."

If to assume a certain position toward God, the first cause, which in times past cast out the heathen and distressed the chosen people of Abraham's seed, and to force that position against the terms of revelation, the faith of the early fathers and the consistency of religion, making it the leading test and requirement of orthodox fellowship and Christianity, has anything to do with waxing "exceeding great toward the east," in the spiritual sense, then the modern principle of that name is entitled to the whole benefit of the application. See, too, how it claims the possession of the "pleasant land," teaching and insisting that within itself is the correct opinion and comely faith which shall entitle to heaven, and distinguish between God's heritage and the heresy of the times. See how it fills the description of "casting down some of the host of the stars to the ground and stamping upon them," by its rejection of, and hostility to those principles of God's absolute unity; Christ as our perfect pattern, free will as our moral obligation, all helps righteousness and wisdom as our real atonement, and universal salvation as the determinate council of God.

Observe "the fierce countenance" which parades the terrors of an unending hell, that zealously opposes the idea of universal restoration, and cruelly substitutes a determinate decree in which only the orthodox can boast. Mark the term of "understanding dark sentences," which in the ancient idea means intelligence and wisdom, together with that which says: "his power shall be mighty, but not by his own power;" then turn to the orthodox union, and perceive where the real secret of its influence lies. Is it not in principles

foreign to its leading features? Is it not virtue, zeal, fine art, cultivation, a ready acquiescence, if not lead, in an independent spirit, an educated clergy, and a benevolent activity for the interests of the poor. Here are the secrets that show the propelling force of modern orthodoxy. But, you say, are not these its recommendations? We should answer, yes, if these things were the requirements of the union; but does it ever occur to you that all these things might be possessed and practiced, and yet the possessor be an outcast and an heretic, according to the leading features of the organization. What then? Why, that these things that give it power are not peculiarly its own, but that by these things it is made strong to cast down with reference to the other great questions that distinguish it. But, you say, this is robbery. Do not we make it a leading requirement of our faith that virtue and righteousness shall be practiced as a condition of acceptance, so that these things enumerated as virtues are peculiarly our own? To this we answer, if they are peculiarly a part of the orthodox principle, then why are they not paraded in the front ground, to be the test of orthodox opinions, and made to decide the question of who shall be esteemed the accepted and saved, according to the practical spirit of Christianity. The fact is that these things are not peculiarly a part of that objectionable Church restriction of which we complain, but are associated with it, and thereby make that which is more objectionable more effectual for evil. Besides this, the spirit of the vision does not aim at the whole system of orthodox churches to condemn them, but rather at the leading features that are objectionable in them, and only incidentally mentions the secret causes which have served to gather the great host of the Church under the banner of opposing extremes, of Christ's divinity, and man's utter depravity.

This calls to mind that this principle of Church organization, as represented by these leading features, "takes away the daily sacrifice, and casts down the place of its sanctuary." This is, undoubtedly, that aspect of the daily sacrifice which relates to truth as compared with error, as has already been explained,* and to that department of the sanctuary represented by the tabernacle, wherein the substance and faculties of the human mind and the nature of man are concerned.† As to the latter it makes total wreck; and denying any ability in man to any good or inherent quality by nature and destiny, according to the pattern of Christ, it pours contempt upon the organized faculties represented by man, and outrages the same by the most inconsistent theories and requirements of Church fellowship.

* See pages 545 to 548; 553 to 557. † See pages 176 to 209.

"Through his policy also he shall cause craft to prosper in his hand." This aptly refers to the expedients to which this principle is driven, by which all the artifice of reasoning is most dextrously applied to make the most acceptable form possible of the situation assumed. Then, by the intelligence enlisted and called out by opposition, we should expect that there has been both an able defense, and much crafty resort. This the facts show to be the case. But at last, however, the principle is resting securely behind the excuse and barricade of inexplicable mystery.

In regard to this little horn, there only remains to account for the seeming contradiction of saying that it arose since the time of Luther, whereas the facts show that the two doctrines, viz., man's perversion and divinity of Christ, which constitute this principle of modern orthodoxy, existed as controlling principles, previous to the time of Luther. In order to explain this, we would have you observe the very general nature of what is termed king's ruling, in the scene of church organization previous to the time of Luther. For instance, take the existence and principle of creed, which has been known to have a controlling influence, and which is explained to be one of the four kings, or horns of the goat. Then we call attention to the fact that the vision says that this little horn "came out" of one of those four. Therefore, if it "came out" of one of those four, the vision may be supposed to imply that the principle did have an influence before in the Church. The "coming out," then, appears to mean, to take the chief position, so as to constitute the chief controlling principle in the religion and Church organization of the times. Previous to the time of Luther, there were a host of great influences ruling in the one general principle of creed, so that these two doctrines in that creed, though prominent, could not be said to be "the kings" of the time. For instance, we suppose that parties would have been excluded from the Church, and counted as heretics, as readily for denying the authority of the Pope, refusing a homage to the Virgin Mary, not paying respect to relics, disbelieving consubstantiation, not making the prescribed confession, and not admitting indulgences, as for rejecting the divinity of Christ. This being the case, the principle that ruled was creed, with all that it embodied; but when a comparatively small portion of that general sum of principle is extracted, and by the organized influence of Protestant Churches, is lifted on high to be made almost the only separation between orthodox and unorthodox Churches, what then? What then, when this principle of distinction casts down, without discrimination, truth, or justice, exalts itself to be the pivot on which all correct opinions are determined, and succeeds to be the

leading feature in the Protestant Churches of the last times? We say that it is the "little horn" which has "come out" of the principle of creed, and of particular Church organization, and which has "waxed exceeding great," even unto the host of the heaven. This principle has the one tendency direct; it is to debase the nature of man. In order to do this effectually, it first ignores all the great works and miracles of the ancients, by which they are presented as illustrating the power of God through other agents than Christ, and are made to assert examples of what is the nature of men, independent of all modern misapprehension. Secondly, it pointedly and in express terms separates the nature of Christ from that of men; and, thirdly, it fastens on the literal interpretation of the scripture to draw down an authoritative contempt on the most noble work of the Creator. We are constrained to put the more stress on this point, for whilst the types of the law embody all the forces in the earth to be the sum of the sanctuary of God, those same types declare pointedly that the faculties of the human soul, as physically revealed in the nature of men, are nothing less than the proper tabernacle of God, and the most holy place, spiritually revealed.*

Hence, this principle takes away the daily sacrifice in its most important aspect of truth, and casts down the sanctuary in its most sacred recess. The angel continues to say, after having completed the whole account, and, as it were, remembering that the first part of the vision related to more ancient times: "And the vision of the evening and morning which was told is true." Now, from Constantine to about A. D. 1580, has been explained to embrace a period called one of the great days, or a year, as applying the principle of a day to a year.† The Jewish days commenced with the evening. Therefore, the reference to the evening and morning in this vision, seems to refer back to the first part of its description, wherein the foundation for noting the particular matters of the last time is laid. Then it seems the time embraced by the contest of the ram and goat, up to the latter time of the four horns of the latter, is covered by the period of evening and morning in this great day. Hence, because the matters noted of the little horn were of a later time and beyond the limits of the evening and morning already spoken of, it was proper to refer back to that part of the vision, as soon as the matters of the last time were portrayed.

Having now followed out the spirit of this vision, we are prepared to reconsider the one in the eleventh chapter of Daniel, where, in treating of the revelations to the prophet in that chapter, the first

* See page 181. † See page 93.

four verses of the chapter were passed, because they were not intimately connected with what followed, and because there needed to be the explanation of the terms Greece and Persia, that we have submitted above, before we could hope to be appreciated in an explanation of the first four verses. "Also, I, in the first year of Darius, the Mede, even I stood to confirm and strengthen him." The first verse reads as quoted, and in order to get an idea of who is thus speaking, and what stand-point of time he purports to speak from, we invite the reader to turn back to where this has been explained in treating of this whole chapter from the fifth verse.* It is proper, however, to call attention to the fifth verse of the tenth chapter, and that of the seventh verse of the eleventh chapter, as well as the general connection between those verses, in order to show that this person who is speaking to Daniel, is the same one as he represented on the waters of the river, and who has been explained to be the spirit of reformation. That is according to the way in which the philosophy of the Bible has presented it to us through the prophet. This is the way, too, in which the matter of the vision has been sealed, and the way in which it may be unsealed.

Trusting that the reader has turned to the place and observed the foundation on which we are to view this angel talking to Daniel as the spirit of reformation in the scene of church creed, and at the stand-point of time of about A. D. 1526, we proceed to inquire further: First, then, who is this Darius, the Mede, who in the "first year" the spirit of reformation "stood to confirm and strengthen?" It appears that the distinction between Media and Persia was maintained just long enough, as noted in the scriptures, to make the king of the former to answer the purpose of a standing type of the principle of mental philosophy deducted from nature, as distinguished from that principle of philosophy deducted from the Bible. In fact, the kings of Media were in prominent relation to the history of the Bible, only a short time prior to Cyrus, of Persia, who it appears brought Persia proper in the chief influence and comparatively did away with the distinction of the two countries. Even the kings of Media, spoken of in the scriptures, seem to have been introduced under the name of a title after the manner of the Pharaohs of Egypt, rather than under a proper name. We may say that it is only in the name of Darius we know of the kings of Media through the Bible. At least this is true to such an extent as to suggest the kings of the Medes in sacred type as a unit, to denote the general principle of mental philosophy, deducted from nature in all time.

* See page 511.

Under this idea of interpretation, the term Darius, the Mede, will embrace this principle, as manifest in all its indistinct history in all nations where natural religion seeks to approach the mysteries of the creature and the Creator.

The terms then "in the first year of Darius, the Mede," will mean the time when mental philosophy, of this natural character, first led out as a principle, and looking up from the visible facts of nature to the probabilities of the unseen world. It will be hard to discover the precise time when this was first the case; but whenever it was, we are to judge that it was indorsed by the divine approval, and seconded by the spirit of reform, whose goings forth has been from the beginning. If so, the beginning of the verse that reads, "in the first year of Darius, the Mede, even I stood to confirm and to strengthen him," means that this same spirit of reform that stands so authoritatively on the waters of creed in the time of modern reformations, swearing by Him that lives forever and ever, and changing the times as they go on in the circle of eternity, was far back in the scenes where perplexities and doubt ruled in heathen nations and natural religion, and there instigated and supported the best efforts the nature of man could make, and the highest aspirations the circumstances would admit. Hence, there are great first causes instituted by the sages of old, which the broad covenant of grace claims for its own, and which must be evidence that "He left Himself not without a witness," that He has regarded all the interests of the world, and has distributed by measure, and in season, independent of all particular claims and particular revelations. The principles of Confucius, Zoroaster, Socrates, Plato, Aristotle, and others not called to mind, or whose names have been lost in the dim mist of the past, come down to us as stars in the far distance, whose light is bright and broad in the sphere of their own surrounding, but to us dim and almost imperceptible by reason of our own nearness to other spiritual planets. But it is God, the judge of all, who has estimated and prepared the appointed prophet for every nation, and accordingly accepted the best offerings of every time and people.

But the vision which had removed the limit of time by referring to the "first year of Darius, the Mede," now brings us back to its special stand-point, by saying that "there shall stand up yet three kings in Persia." If the stand of time the spirit assumes in giving the instructions of this vision is in about the time of 1526, as has been argued,* then we are to understand that from that time there are to arise three controlling principles in the sphere of belief, and

*See pages 534 to 541, and 552.

that too, in that division of it which pertains to revelation, according to the division that Persia represents in general belief.

It is to be observed that whilst the circumstances and history of the Medes, as recorded in the Bible, seem to preclude a number of kings in the aspect of typifying distinct doctrines in the sphere of natural religion, at the same time the supremacy of Persia proper and its several successive monarchs leaves it possible to make more definite application with respect to Persia and its kings. At any rate, the term Persia now being taken up, and that of the Medes dropped, we are to pursue what is said of Persia with reference to its standard meaning, viz., as the sphere of belief relating to revelation.

But, before proceeding further, we call attention to the strange announcement in the tenth chapter and thirteenth verse—that when this angel was sent to Daniel he was "withstood by the prince of the kingdom of Persia one-and-twenty days." The chapter in which this occurs is connected as a whole with that which follows. It is rather the introductory account concerning the prayers of Daniel and the angel coming to him to instruct him. Now, to suppose an angel from heaven to be intercepted by a prince of the earth, seems passing strange, and could only have been introduced as a significant accompaniment to the fact that the angel himself was in the aspect of a figure of future events and inner principle. However, as regards the literal fact of the vision of Daniel, we are to judge that he heard the voice of the angel thus speak, and as concerns the literal fact of the prince opposing the angel, we may judge either that there was some fact of mental, spiritual or physical power exerted from that prince which could justify his language; or that, knowing the philosophical application of the whole vision and matter he was to communicate, he was transported to the spiritual meaning, and had the terms dictated, independent of literal experience. We are inclined to the latter view, and the more so when we acknowledge that the system of the Bible has molded history; that it, has controlled real events, and drawn upon both fact and fable to illustrate and typify what its keen discernment of future events and inner principles has perceived and would proclaim. It seems to us that this peculiarity is plain all through the Bible; so that many of its figures could have had no literal likeness in nature and reality. If this applies with reference to some of the scripture figures of natural objects, it may also apply to some of its recorded events; and this of the angel's declaring of being opposed by the prince of Persia, may be one of them, without any disparagement to truth or the divinity of the Bible. Indeed, we perceive that it has not been

very particular how its statements would seem and be regarded by men, and especially the skeptic. It rather appears to have designedly made its statement so as to encourage his disbelief, and deceive him more fully. At any rate, we should be prepared to believe that the Bible is not intended to be an exact literal history, but rather a spiritual forecast of both literal events and principles connected with those events. Therefore, leaving the literal meaning, and the difficulty involved in it, we proceed to apply the statement according to the evident intention of the Bible system.

Now, this angel has received an interpretation which makes it to mean the spirit of reform. It has, consistently with the whole account, we trust, been explained to have fixed itself in real time in the event of 1526, viz., in the turning point and era of reform; and now purports to declare from there that it had been "withstood one-and-twenty days by the prince of the kingdom of Persia." If, then, the angel who so speaks is the spirit of reform, the king of Persia, is a controlling principle in the revealed department of belief, and the time of being withstood being twenty-one days, it will devolve upon us to determine in what manner this hindering took place. Now, if we take the point in real time mentioned above, and reckon back twenty-one days,* according to the system of time already considered in treating of the "abomination of desolation,"† we will touch the time of 1521. This period is remarkable as being the first open rupture between Lutheranism and the Catholic Church, when it was hoped that every effort to compromise the spirit of the reformation was ended. However, such was not the case, and from that time until the fresh aversion and opposing national leagues of Catholicism and Protestantism in 1526, there was a strong effort, with much apparent success, to reconcile the new element to the old faith, and restore the relations of the churches, thereby attempting to nip the fruits of the reformation in the bud. But why was there such hope of reconciliation on the part of the Catholics, and such a disposition to reconciliation on the part of Protestants? We answer, it was because of the similarity of matters of belief, notwithstanding the practical question that caused the rupture. It was because of the same general ideas respecting the leading features of belief, being still retained by the Protestant element; and this offered a hope on the part of the Catholics that the Protestants might be reconciled, whilst, at the same time, it turned the sympathies of the Protestant toward the old party in a disposition to heal the breach and make submission.

But to be more definite, it was on account of a similarity of belief

*See page 355. †See pages 548 to 550.

still existing in relation to prominent controlling principles in the sphere of belief relating to revelation. These were concerning the nature of God and the nature of man, and all the involving doctrines belonging to the subject at that time. Therefore, they were disposed to make up other matters at issue and reunite. Admit only that it was on account of similarity of belief in matters involving theory and revelation, and you have admitted that it was the influence of the spiritual Persia that hindered, for the time being, that spirit of reform assuming the grand position in which he is represented to Daniel, and which agrees with the stage of the reformation, when it was committed to an unconditional maintainance of its own reforming ideas, being supported by the Protestant powers, endorsed by the people, and spurred to fresh effort by the hostility and league of the Catholic nations. But the idea of a particular prince that "withstood," does not admit of our overlooking the numerous opposing principles concerned, for there are numerous controlling principles of doctrine and faith that were made subject to church organization, and which have been and are opposed to the interests of reform. Concerning the type on the point that there was more than one king, observe in the latter part of the same verse, in which he says he was withstood, how that he adds that Michael came to help him, and he remained there "with the kings of Persia." That is, if we understand aright, that when he was withstood he was being assisted by Michael, and remained with the kings of Persia until, through the help of the archangel, he was enabled to consummate the event which, spiritually speaking, gave birth to Protestantism and placed the spirit of reform on the waters of creed. It is this position that the angel or spirit of reform has attained to when relieved of the restraint and helped by special help; which position, too, being anticipated by the type and figure of the spirit on the waters, enables the latter to spiritually indicate concerning all the matters of which Daniel would know. But even though both the circumstance of general creed, embracing many controlling principles, and the term "kings of Persia," implying more than one controlling principle, show that a number of them ruled in the sphere of belief at that time, still it is said to be *the* prince of the kingdom of Persia who is the one to particularly resist the angel. But you say, stop; you have confounded the general doctrines embraced in creed with the kings of Persia; whereas, creed itself is before explained to mean one of the chief divisions and kings of Greece. True enough; but it is after the Persian country is subjected and the Grecian empire is divided into four parts, and one of those parts including Persia itself, the same as the general principle

of church organization ruling over creed, has subjected all the principles of belief pertaining to the Bible unto an abject slavery of submission. Nevertheless, they still partake of their own peculiar character, and exert an influence in a subordinate degree, under the general influence and authority of church organization. Well, what then, in the situation of numerous controlling principles in the sphere of revealed belief, will show, nevertheless, that it is one prince after all which particularly resisted the spirit of reform, and jeopardized the chances of the Lutheran reformation from A. D. 1521 to 1526? The idea that must give the answer is embodied in the general charge it is one unpleasant duty to urge, as pressed forward by the whole spirit of revelation, viz., that the doctrines of the church pertaining to theoretical matter of the scriptures are sadly perverted. If this statement holds good, then this prince who resisted, and does resist, is the principle of perversion.

Again: If the demonstration of church organization was directed against the proper elements of belief, such as only could save the system from corruption, and if it did succeed in breaking and destroying those elements out of the church belief, then it parades in its embodied and defective creed, but the ruined skeleton of that system, and whose controlling principles can but be the fit subjects of the chief prince, perversion. But you will say you have already made perversion to mean Devil and Satan, according to the scriptures; and now will you make it a prince of the kingdom of Persia, and accordingly a ruler of the general church instruction? Yes; all this is compatible with the circumstances pertaining to theoretical ideas embodied in church creeds and opposed to the spirit of reformation and revelation. Now, the vision before us confirms this idea; for after making mention of having been detained by the prince of the kingdom of Persia, the spirit declares, in the twentieth verse of the tenth chapter, that he will "return to fight against the prince of Persia." The spirit of reform purporting to be setting itself in array against a controlling principle, supposes that that principle is one of perversion. But, you say, this reference is not a confirmation of the idea, outside of the system you have laid. Very well, then; it is one within that system. Our whole argument is nothing unless it be in applying that method to the whole mass of scripture writing in a consistency that harmonizes with all its various sayings, and reconciles its seeming contradictions according to the approved sentiment of reason. A man may discover this, but he cannot invent it. We do not even claim the discovery. It was hit upon by the advanced conceptions of the Alexandrian philosophy, which you have slain and put from you as the most execra-

ble object pertaining to religion. You have chosen instead a principle of belief that admitted just enough of explanation to encompass a perverted idea of both God and men, and then have fixed that idea as an unchangeable standard of idolatry, to which all nations and future ages are to yield obedience. But how did the spirit of reform "return to fight against the prince of Persia?" It must be borne in mind that he had achieved one great object in practical doctrine, but had been resisted one and twenty days before he could consummate that, and place himself in the majesty of position in which he is represented to Daniel. Now he will return to his work in another sphere, viz., that of matters of belief, in which he expects the opposition of this same prince. Then the question is pertinent: How did this "fight" manifest itself from the time of 1526? We say that it commenced about that time, and was a visible fact through the sentiments of Unitarianism and Universalism as opposed to the perverted principle ruling in relation to theoretical matters of the Bible. The facts will show that from about that time the liberty accorded by the Lutheran movement had admitted these long-restrained sentiments to appear in the scene of the contest, and that then began a fight more particularly for matters of belief. This showed that the spirit of reform had *returned* to the contest, but in another sphere. How was he received? His further language in the figure of the type is a fair index. He says: "And when I am gone forth," that is, to fight with a perverted principle of belief, "the king of Grecia shall come." Here, then, we perceive that the king of Greece is interested; for he had subjected that dominion, and felt responsible to preserve it for himself, as he had broken and humiliated it. It appears, too, that the prince ruling in the Persian division was of the same mind, having accepted a situation under the authority of the Grecian influence. But, to speak more in the spiritual application, the import of the king of Greece coming, would mean the revival of church authority in the sphere of particular church organization. It is evident, too, that if the great horn of church authority was broken, and four stood up in its place, and that a modified church authority was one of them, then the particular king of Greece, now purporting to be coming, must have come from that division; because it was eminently Grecian still. After all, it was not the same king, but one rising out of the same sphere and particular division as that assigned to church authority. As we have got both the situation and the time before us, the facts of the time will show what manner of king it was that now moves to the front to act in conjunction with the perverted principle of belief, and oppose the spirit of reform. The history of the time shows that, from the beginning of the lib-

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eral sentiments above spoken of, they were promptly and forcibly met, first by the Catholics, who esteemed them the very personation of the spirit of the reformation which had given them so much trouble in the past, and now made their appearance as soon as the front forces of practical doctrine had broken the way. They therefore vented all the fury of their desperation directly toward these sentiments; believing, with truth, that, whilst so doing, they were hitting the spirit of the reformation in its vital parts, and thereby bringing back the kingdom for themselves. Protestantism, on account of its similarity of belief respecting the theoretical question of the Bible with that of the Catholics, looked upon the efforts of reform in this sphere as a reproach to its own movement, and soon became as bitter a persecutor of Unitarianism, with all its attending improvement of faith, as the old church organization itself. Hence, from both quarters of church authority, the forces charged upon the new sentiments; and, with what effect, let the persecuted, restricted, and contemned sentiments of many liberal parties, and particularly that of Unitarianism, tell, as viewing their wrongs in the history of the past, or crying from the ground in the blood of their martyrs, they demand that the judgment shall set and the oppressor be removed.

As regards the particular prince or king of Greece, in this case, seeing that it arises from the department of Church authority, and seems to be chief of many forces from that quarter, if not of the whole range of Church authority, political influence, creed, and centralization, it can but be esteemed another perverted principle of general Church organization. Another devil, if you will, for the fact holds good that it is chief among the forces of a perverted notion concerning doctrine, the proper limits and powers of teachers and bishops, and the province and uses of Church organization. Yes, we think it well substantiated that a perverted idea reigned at that time, both in the sphere of theoretical province, and in that of particular Church organization; and if it be true that the scriptures have condensed in the one idea of perversion all the associations that attend the terms Dragon, Satan, and Devil, the Church of the time must accept the unenviable honor of having given us a general manifestation of the prince of this world and the power of darkness. This is not all. The same spirit, still holding position and asserting itself against the rights and liberties of men in all departments of the world's moral agency in these last times, should be esteemed, as in truth it is, that enemy who in past times has filled this world with bloodshed, wrecked the foundation of faith, and made the terrible record of oppression of which the righteous have to deplore, and against whom it has been mainly directed.

We will now call attention again to the second verse of the eleventh chapter of Daniel. In this verse the same spirit of reform above spoken of as declaring from the standpoint of actual time, in about 1526, continues to say: "And now will I show thee the truth. There shall stand up yet three kings in Persia, and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia."

From that time, then, there were to be three controlling principles in the department of theoretical doctrine or sphere of belief. We are to understand that they are to be prominent in the most active scenes of Christianity, in the latest phases that Christian advancement and party division can present. In short, if Protestantism is the latest phase that Christianity presents, we should expect that these controlling kings, or doctrinal principles, arise in it, as it develops and controls the general belief. This is evident, both from the significant standpoint assumed, wherefrom it is said there shall *yet* arise, and from the very nature of the type itself. The nature of the type is such that it would declare the kings that arise in Persia, and how many there shall be. If, then, this manner of type applies to the developments of Christianity, and especially to the theoretical department of it, it must follow that the theoretical principles ruling in it have a seat where the latest and most active seat of Christianity exists. This should be the case if these new phases of Christianity only take up old doctrines, and give them a more leading positon; for we will say, for instance, that if Protestantism has been able to represent the most active scene of religious progress, and, in doing so, has brought to the front doctrines which were not specially leading ones before, and now makes them the controlling features of its faith, then those doctrines are reasonably to be esteemed new kings arising in the spiritual Persia.

Well, then, what three have been so particularly brought to the front by the system of Protestantism, and that particularly in the sphere of theory relating to Bible teaching? We say that they are the leading principles expressed by the terms demoniacal temptation, predestination, and eternal punishment. There are two others, viz., the divinity of Christ and man's perversion; but these two are especially appropriated to constitute a standard in the sphere of church authority, and, therefore, more appropriately belong to the spiritual Grecia in these latter times. We have already made reference to these as the component parts of the orthodox principle of church union and government, which agree with the "little horn" in the eighth chapter of Daniel.* These two cannot be considered as dis-

*See page 59.

tinct from the sphere of theory, nor yet does the vision imply that they are, as will be seen after awhile. But they are so intimately connected with the department of particular church organization of these latter times, that it was proper to make some distinction between them and the other three, even though these two also relate to the sphere of Bible theory.

But for the three mentioned above, we say that they were especially asserted in the Protestant system of teaching. The opinion of Luther gave one of them, viz., that of the doctrine of the devil, an impetus that fastened it upon Protestant faith, though no special prominence is given it in the creed of Lutheranism. The other two were taken from a subordinate position as to their relation to the old church system, and by the efforts of the celebrated Calvin, who was bold and consistent enough to give literalism its full scope, made to assume the character of spiritual kings in modern theology. Does the fact hold good? We believe it does. Then behold your kings, and maintain your allegiance according to the solemn obligations of your creed, and of the church vows you have taken. But allow us to say that we esteem these kings another very doubtful trinity, whose dominions must give way before the forces that should ever be supported by reason and revelation, and which both discover and maintain a principle more in harmony with the nature and requirement of men than any of these controlling influences. In this idea, too, we are reminded by the vision that even another king arising in the sphere of theoretical subjects, is declared. This one is distinguished apparently from the other three, for he is not at first enumerated with them. The account says, "there shall stand up three kings yet in Persia, and the fourth shall be far richer than they all." If there were only three, how is it that there is a fourth? Simply because this fourth one is intended to be distinguished from the others for some reason. It does not stop here, but in the next verse speaks of another mighty king that shall stand up, ruling with "great dominion, and doing according to his will." All these kings are indicated, and yet it is only the country of Persia that is named. From this fact, it appears that there are three set of kings all intimated, or expressly declared, to arise out of the sphere of theoretical province from the time of about A. D. 1526, in the active department of the Christian Church of the last times.

But why are these three distinctions made in the controlling principles of the Protestant Church in its sphere of theoretical doctrine? We answer, the first three are distinguished separately because of arising in the sphere of theory; because of their perverse character, and because they are not specially paraded as other theoretical sub-

jects to be test questions of orthodox faith and church fellowship. The second distinction indicated by the term of "mighty king," is because this principle is also a matter of theory, but is somewhat related to the spiritual Greece by its being forced as a test question in orthodox faith and particular church organization. The third distinction, noted by the term of the "fourth" king, is evidently because it supposes a controlling principle also in the department of Bible belief; but, that, contrary to the other three enumerated, and contrary to the mighty king ruling with great dominion, it is a righteous one, which shall be raised up and be opposed to all these, and in fact to the whole realm of the spiritual Greece, viz., to the whole sphere of particular church organization. Why so? Because the latter, in the first place, has intercepted the correct principle for maintaining a purity of faith; and, in the second place, has made its four divisions of church authority, political influence, creed, and centralization, to unite for the purpose of treading under foot and destroying the legitimate prince and principle of scripture philosophy. This is the statement of the situation and prediction of the vision. It is strongly suggestive of a restoration of old forces, and of the resurrection of slain principles. It is at least a hint of an opposition to a rule that is perverse, and is declared to be the movement of riches and strength, in the spiritual sense.*

Now, immediately following the notice of this king of strength, who "shall stir up all against the realm of Grecia," comes the mention of this "mighty king" whose "kingdom shall be broken and divided toward the four winds of the heaven." It does not say in express terms that it shall be this fourth king of Persia which is the cause, but the whole situation implies it. To be more definite, we will say, then, that this fourth king of Persia, having riches and strength, and stirring up all against the realm of Grecia, is the principle of grace in the controlling idea of universal salvation, and eminently opposed both to this trinity of doctrines explained as the three kings of Persia yet to come, and to the other trinity paraded in the orthodox faith and Church organization. This is the one who shall instigate the movement of chariots, horsemen, and the many ships of Chittim, who, "on his own behalf" and without his own reproach, shall cause the reproach offered by all these other kings to cease,† and who shall break the dominion of this mighty king, and divide it "toward the four winds of heaven." Then, if we are to be definite, what of this mighty king, and how shall his dominion be divided toward the four winds? We have already explained

* See pages 523 and 524. † See pages 527 to 528.

that the idea of this king is the leading feature of the orthodox faith, so called, and which to be summed up in one name, as it is manifest in its opposing extremes of Christ's excessive exaltation and man's excessive debasement, may be called the divinity of Christ. It is not only a mighty king and controlling principle in modern times, in both the sphere of theory and Church organization, but it has been a chief captain ever since an overwhelming Church union hushed the spirit of Arianism, and broke the philosophy of Origen at one and the same stroke. Now, a kingdom means both the king and his support—it means both the king and the sphere of his authority. The sphere of this king is the excessive exaltation of Christ, as is evident by the fact that it is there that the divinity of Christ as a principle is maintained. But you demand to know how it is that the principle of grace and salvation is opposed to the excessive exaltation of Christ? You are of the opinion that the scriptures teach that he must be exalted above all subordinate powers in heaven and earth, and must so reign until he has put down all authority. Grant that they do so teach, but remember that Christ is the reputed savior of the world in general, and of men in particular. Then, in connection with this, be conscious, for once, that your extremes have both clouded the nature of men and the face of the Eternal God, making Christ do violence to Him by whom he is sent, and to the objects whom he is sent to save. Therefore, if his mission be that of salvation to men in particular, he must commence at the point where the controlling principles of the times have most effectually beset the hopes and aspirations of men, by severing them from his own image and glorious attainment, and left them, to all intents and purposes, lost to the same possibilities. If, then, the situation is such that his own exaltation is both an offense to high heaven and a disparagement to the nature of those whom he is to save, he must make it his first work to seize upon that principle which so opposes and exalts, and which is so well calculated to destroy man by its contempt, and Christ by its flattery.

And suppose the aspect of salvation in the last times is that of both God and Christ drawing near to judgment? Suppose that the revelation of the covenant of grace means first to slay among the servants who have not conducted wisely, but have praised with a loud voice to the curse of God, Christ, and men, and then to seek the wicked unto whom the secret of universal salvation has come, to find them with no effort or disposition to reform? If it be possible that grace and salvation may be manifest in this way in the last times, then this mighty king—this excessive exaltation of Christ—

must be broken in the first demonstration of salvation. But how divided? Toward the four quarters of the spiritual heaven, viz., with reference to cause, effect, good, and evil.* If the king be the doctrine of the divinity of Christ, and if the kingdom be the excessive exaltation of Christ, then we will give of it, first, to God, the first cause. Secondly, to the effect of that first cause, even man, whose nature has been debased by the reign of this king; and, whereas, man has been considered perverted and vile, he shall be exalted to the very same nature as that of Christ. Thirdly. Some of this rule may be allowed with reference to the past, for it may, indeed, have been well, when Christianity was struggling for life, and opposed to the prejudices of the empire and the world, to magnify the person and nature of Christ to at least an equal standing with the kings which had been enrolled among the gods. It may have been expedient, when the spirit of religion was so hostile to the popular heathen religion, and had called down upon it an intention to exterminate its very existence; that it should be presented to the Roman people in a likeness, which, if it did not secure a share of the popular worship, would at least somewhat disarm and modify the feelings of an enraged people. It even seemed wise and politic for the time being that the mighty works and lofty office of the savior should both eclipse the grandest conceptions of deified human beings of which the heathen could boast, and the opposing facts of human origin and weakness. It was necessary to put some argument in the mouths of the advocates who pleaded for toleration toward the persecuted adherents of Christianity. The excessive exaltation of Christ served the purpose; for by it they could show to the hostile forces of the heathen world that they were but warring against a likeness of their own faith, and against the principle of sacrifice and worship so long held sacred and believed to be at the foundation of national prosperity, viz., that one of the gods should make a great sacrifice for the people and obtain an ascendency over mere local powers and subordinate deities. At least, they could plead that this was the same principle of faith that preserved the empire from ruin by conciliating the spirits of extinct heroes, who, being stationed among the gods, were demanding some acknowledgment for the possession of their former sphere of action and mighty conquests.

We say some portion of this kingdom may be allowed toward the north, viz., as having accomplished some good. Not only may it be allowed as regards the past, but as applies to the present and future. But as applies to the present and future, the exaltation of

*See page 182.

Christ is because of office and not because of special divine nature differing from other men. The fact is, this divided kingdom for the future is not to the "former posterity, nor according to the dominion which he ruled, for it is plucked up for others besides those."

Finally, broad-spread perversion and general evil require a centralized power in the office of the Messiah as the chief agent of God in the earth, and the executive demands of judgment and justice preserve the exalted position of Christ as a rod of strength forever. This is a manifest destiny that cannot be done away by the fact of bringing Christ back to his proper relation to God, religion, and men, and even depriving him of every appearance of a nature that in any way differs from his fellows. The disposition of the question of evil shall divide toward the spiritual south, but not according to the former dominion, nor yet to the posterity whose features are so marked with the associated influences of predestination, demoniacal temptation, and eternal punishment. The adjustment of the question of evil preserves the exaltation of Christ, but it preserves it in a sphere where predestination is most conspicuous as a determination of the divine mind to save all creatures and bring them out of the difficulties incident to the weaknesses of their nature, and to the natural perversions besetting it. It is an exaltation of Christ that presents him in sympathy with the divine purpose, and in harmony with that necessity of divine government which employs the principle of punishment to all eternity, in order that the free will of the creature may be influenced; and it is an exaltation which is authorized by the covenant of grace and salvation to bring the question of demoniacal temptation within the reach of man's natural vision and powers, and make him responsible for his own acts, whilst at the same time it enlightens him to the fact that all devils have their germ of life in the mere perversion of particular or general faculties, in misused systems and principles, and in changed and distorted theories and doctrines. Finally, there shall remain for the purpose of judgment that that shall be more prompt and terrible than ever before, because of a revelation of truth which exposes the secret of the divine mind, and finds not an answering response in sympathy and effort with the divine purpose. Can we live and prosper with this division of the kingdom of the "mighty king?" No, you say; if this is so, we will rebel and resist to the last. It is well; you also accept that destiny that shall make the resurrection of the just to be attended with the grand contest that shall bring the forces together, and cause spiritual fire and blood to mingle, where the voices of lightning and tempest are heard, and where the heaving earth and passing heavens thunder

out the awful realities of judgment. Pass to the left and take position. Display your banner that is already crimsoned with the blood of the just, and make a last fight. You always speak contemptuously of first causes and visible means; but it is God who conducts the battle now, in secret, with a visible intention of reform. It is the purpose of the covenant of grace. It is the destiny of the time, which shall gather those same forces of zeal, art, intelligence, and virtue, which have enabled you to triumph over the host of heaven, and shall bring them in battle array. All their spears are sharp; all their allies are strong. The times are propitious; the stars fight against you in their courses. Now, the demand comes once more, and for the last time, "let my people go," for if in this night the blood of the Lamb you have denied be not upon your habitations as a mark of salvation, you shall fall down with the slain, and pass away to the chamber of darkness, until the times pass over you and change again.

Having now fully considered the parts of this vision which were passed over in treating of the reign of spiritual kings of the north and south, we will turn to other parts of the sacred writing to show that a perverted condition of doctrine is predicted as a reality of the latter times.

We now invite attention to the thirteenth chapter of Revelation. It is the apostle John who is speaking, and who says: "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." Then he goes on to say that the "beast was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." These last descriptive terms appear to revert to the vision of Daniel, where the figure of a lion, bear and leopard are used, and which has already been explained.* It seems that in this case the figure is more general; and by its reference to those others, as embodied in this one, it would include them. It, however, makes particular mention that this beast is like a leopard. If, then, we are justified in believing that reference is made to the vision of Daniel where that figure is used to present one of Daniel's spiritualities, we have to turn to the explanation of what the figure of the leopard means in order to perceive the likeness. The leopard in that case is explained to mean misapprehension of good or duty. To suppose this figure still more general, and yet to indicate a likeness to the above reality, we could not expect it to denote anything less than a general misapprehension of truth. We are impelled to this rapid conclusion by the force of

* See pages 387 to 415, and page 402 particularly.

evidence already adduced on the subject of a general perversion of doctrine. But let us apply the idea, and see whether or not it is correct. Misapprehension of truth is more comprehensive than a mere misapprehension of duty; the latter may be confined more to practical requirements and enjoyment, and less comprehensive of theoretical matters; whereas the former supposes error in both the practical and theoretical sphere; but inasmuch as what is duty and what is true are closely related, we say that a general misapprehension of truth is "like" a misapprehension of duty. The figure purporting to be general begins to connect itself with perverted principles, already explained to be universally prevalent. Thus the "feet of a bear," if the bear is allowed to be severity of punishment, as is explained of the figure in Daniel's vision,* will mean that the misunderstanding alluded to seems to have a foundation in this feature of severity. This is true as applies to the general misapprehension of truth, of which we have had so much to say. There is more of terror, excommunication, restriction, violence, and unconditional duration of torment in the systems of the times than is either comely or true; and so much that it may be said the whole fabric of misconception of God's character and purpose is moved along by it, so that in that foundation it misrepresents the Creator, and does violence to the hopes, nature, and destiny of the creature.

Then, says the vision, his "mouth is as the mouth of a lion." If, indeed, the reference is made to Daniel's vision, and that has been explained correctly, this will mean that the general misapprehension of truth makes its declaration through a feature of doctrine that is idolatrous.† This is true as a matter of Unitarian opinion, at least, and we claim it is the situation according to the sentiment of the scriptures.

"The dragon gave him his power and his seat, and great authority." Just so; we claim that it is perversion which is the primary cause and continual maintenance of misapprehension—not the perversion of Adam, but that which intrudes itself in the most natural way in the course of the centuries, and in the circumstances of life, human nature and progress.

But in order that we may have all the assistance that the book of Revelation affords concerning this beast, we also invite the reader to the seventeenth chapter. This same figure is there brought up with more definite description. In this chapter the angel proposes to define the heads and horns, and to give an index to his final destiny.

He says: "The beast which thou sawest, was, and is not, and shall ascend out of the bottomless pit." Now, taking this in con-

*See page 397. †See page 397.

nection with what have been the facts of past history, it will give some index to the application. At the time of John we are to understand "he is not." That is, not in the full sense; for in the latter part of the verse which says, "he is not," it adds: "and yet is." Now, the time of John the apostle is eminently one of pure doctrine and true conception of the Messiah mission, as well as of the spiritual city whose foundations are righteous principles and whose gates are a correct and practical sentiment of scripture doctrine.* For this reason at that time "he is not," and yet "he is," when it is considered how general is the application of the figure. We are to understand, it seems, that he is not, because the authoritative religion of the times preserves a general aspect of truth, as was intended by the spiritual commandment. It was said that "he is;" because there were parties laboring under the impression that the covenant of God must be maintained in the literal channel which the Jews expected and demanded; so that with them and all others of like mind "he is," or was at that time.

But how and when was this beast in the full sense before that time, as is denoted by the term "was?" We answer, when the covenant was committed to the Jews, and when, under the terms and authorized acts of that covenant, they mistook the meaning of both the law and the office of their nation. But what time in their history did this begin to be the case? To this we answer, that the circumstances attending the possession of Canaan were well calculated to confirm them into a misapprehension of the terms of the covenant as well as its spirit and general character.

The main feature of those circumstances was the extermination of the Canaanites and the possession of their country. In the first place, to reconcile that act of the divine commandment with the feelings of modern Christianity, we say, that doubtless it was an expedient of absolute necessity, in order to get a healthy example established. So powerful are the influences of outward example and association, that when the whole world was given to idolatry and to perverted conduct, it was virtually impossible to inaugurate a reform; for the principle involved in association by which conduct is modified and controlled, is as sure as the law of gravity that makes all smaller bodies to be overcome by the greater. The people of Israel could not be secured in the proper situation by remaining in Egypt, even if the king had suffered them a place, neither could they find an unsettled country near by or afar off, to which, under the circumstances, they could be led. Then, it seems, the Canaanites had corrupted themselves above all people of the

*See page 558 to 570.

time, and with their strength and favorable situation of climate and soil, as well as central position, they promised at no future day to exert a baneful influence upon all surrounding nations, and finally necessitate a general destruction.

Besides, we judge that the Almighty, being fully conversant with all these things, and determined in the final happiness of all His creatures, thought it a small thing on the part of those who were so antagonistic to His purpose that they should yield a temporary life of perversion, to the eternal requirements of the world, and to the general good of all.

In addition to this, we think that under a perverse reign of the passions, such as characterized the Canaanites, that deadly contests, slaughter, and death, were to them a scene of comparative enjoyment to what these things are to the virtuous and cultivated people of modern times. It is probable that their children delighted in bloody deeds and cruelty, and both laughed and gnashed on their assailants as they suffered the affliction of death. There was certainly predominant the brutal instincts which blunt the finer feelings of our natures, and make less terrible the acts of violence to our relatives or to ourselves. Nevertheless, there were enough of horrors, and it must be placed in that measure that the wicked fill up and precipitate upon the world in all ages. For our own part, we interpret the act as an enlightened policy of a divine and benevolent government in the interests of all.

Now, it is safe to say that the Israelites did not consider this. They believed, indeed, that it was for the purpose of establishing better principles; but when, after a while, they saw those nations cast out, and looked back at the promise to Abraham's seed, were disposed to the most literal view of their privileges. But the misapprehension agreeing with the beast was fully established when the Jews, mistaking the aggressive policy that gave them the possession of Canaan, concluded that their mission was confined to the limits of race; or that any race of people would be exterminated for the mere sake of another. That they did have this impression is quite evident, and that it received its first grand confirmation when they realized prosperity at the expense of others, is equally apparent. That this impression was a misapprehension of truth we now invite the reader to believe. And, further, that when this was attended with straightened views of the literal ceremonial commandment, and was made a test point, on which, with that ceremonial duty, the world were to perceive the blessing and promise of Abraham, then the beast that *was*, was reigning in great authority before the eyes of all nations. Thus we perceive the beast, not

only in its time of prosperity in the former ages and institution of Church authority, but we also discern the most remarkable era of his commencement.

The beast to be, in the full sense, supposes that it is a misapprehension of truth, possessing the authoritative religion of the time. It was in this full sense apparent under the Jewish church institution and national organization.

Now, the vision says, at the time of John "he is not," but "shall arise" out of the bottomless pit and go into perdition. If, therefore, he is to be again after that time, and in the full sense, it will mean simply that the authoritative religion of the time, viz., Christianity, is also to be possessed with a general misunderstanding concerning what is really true. But with reference to Christianity, this beast "ascends out of the bottomless pit." The term "bottomless pit," whatever its origin, means, at least, the sphere of base influence. If this idea is applied to the besetments of early Christianity, wherein the uprising against it was nothing less than the lower order of sentiments possessing the heathen world for ages, it will suggest the full application in the facts of sensuality and literalism against the spirit of Christianity.* That it is this which was the primary cause of a misapprehension of truth in the Christian church, is very evident. This we have already argued on other subjects, where, if it is admitted as a fact, it must apply in this case.

After indicating the origin of the beast, as manifest in connection with Christianity, the vision goes on to particularize the heads and horns.

In explaining of the heads, it makes them to connect with five kings that had fallen, one that was at that time, and one that was to come. Now, the scene of this misapprehension being already intimated to be in the institutions of Judaism and Christianity, the kings that had fallen at that time, and which are purporting to be the heads of this beast, must be those controlling principles which were remarkable of Judaism as a religious institution, as well as being a seductive ground on which misapprehension centers its manifest power. Let us see; we will enumerate: special prerogative, regular succession, deputed authority, physical power, and extreme mission. These had been controlling principles in the system of the Jewish faith; and all of which in the course of events, and especially by the introduction of the Christian faith, had been virtually and practically denied in the misfortunes of the nation, and events of the time of John, the revelator. So, being set aside, they were spiritually fallen. At least as regards the connection be-

*See pages 545 to 547.

tween Jewish and Christian systems, this was the case. As regards the authoritative mission of the Jews, these principles could no longer be exercised by them, and therefore were fallen with the nation, unless maintained by the new system.

Now, special prerogative means, as pertaining to the authoritative religion, a special commission to a certain people, upholding them as divine agents. Regular succession means the order and line of priests and kings notable of the old system. Deputed authority relates to subordinate commissions, wherein priest or king grants the privilege of acting in the sphere of religion. Physical power means national existence. An extreme mission denotes an authority to subjugate all opposing powers, as the occasion of strength and influence shall offer.

The circumstances in which the Jewish system was placed about the time of John, the apostle, left the claim to the exercise of those principles of no consequence to the world at large, and for this reason they could not in the full sense be considered as existing. But the vision adds, after speaking of the five that had fallen, "one is;" and this suggests that the description has brought us to a stage of church history that has given occasion to already enumerate its controlling principles whilst treating of other subjects—that is, that from the time of John we have already defined what general principles ruled in the church, especially in that department the most susceptible of religious misapprehension, viz., the sphere of practical church interests and particular church organization. The king that ruled in the time of John was that of proselyting. This, however, is but another name for instruction, as agrees with the river that went out of Eden,* and but another name for the occasion of church authority already explained to agree with the great horn of the goat in one of Daniel's visions.†

After proselyting, or instruction, or church authority, as the term may be chosen, for they all agree in one, comes that general principle of political influence making the seventh king, which was to "continue a short space." Then the eighth, which the vision makes particularly to connect with the beast, hits upon the object of general creed, thereby showing that it is there that the general misapprehension is centered. "The beast, that was and is not, even he is the eighth, and is of the seven." Therefore, we are to understand that it is mainly by giving prominence to these controlling principles of special prerogative, regular succession, deputed authority, physical power, extreme mission, church authority, and political influence, that we have the misapprehension that

*See pages 59 and 60. †See pages 585 to 590.

is centered in the general creed as a matter of fact; because the eighth is declared to be derived from the seven. But suppose, now, we have hit upon the cause, semblance, and head divisions of this beast, centered in the seven controlling principles enumerated, and in church creed as colored and impregnated with the literalism of the sensual element. Must it not immediately follow that the horns of this beast are the leading ideas of doctrine which result from misapprehension, which belong particularly to church creed, and which are prominent against the more liberal distinction of Christianity? In order that we may have the whole form and idea before us, so that we may make further application, we give a list of forces that apparently agree with the figure of the beast:

Beast.....Misapprehension of Truth centered in Creed.

Seven Heads..Special Prerogative.
Regular Succession.
Deputed Authority.
Physical Power.
Extreme Mission.
Church Authority.
Political Influence.

Horns.....Divinity of Christ.
Extraordinary Faith.
Extraordinary Atonement.
Eternal Punishment.
Predestination.
Perversion of Men.
Demoniacal Temptation.
Extraordinary Conversion.
Limited Salvation.
Conditional Immortality.

If these are not the heads and horns of this beast, they are at least a very near approach to them, as we shall see by comparing further.

"The ten horns which thou sawest," says the vision, "are ten kings which have received no kingdom as yet, but receive power as kings one hour with the beast." From the standpoint of time in which the book of Revelation was given, these principles agreeing with the horns, could not have been considered as having a controlling influence, but it was in after time that they, one after another, came into bold view in the midst of the popular creed. The whole

list was not completed until recently. For instance, we do not hear of the idea of the annihilation of the wicked (which means conditional immortality) as a doctrine, until quite a late period. This fact may present the proper explanation to that sentence that declares that these kings "receive power as kings one hour with the beast." From this, it appears that the time of their power as kings, in the full sense, is not reckoned until they are all come in, so as to take place together. Otherwise, these kings, or some of them rather, could have appropriately been said to have power with the beast for over a day of the largest scope of mystical time the Bible notes. Why so? Because some of those principles appeared as controlling influences at a very early stage of Christianity; and from Constantine to about 1580 comprehends a whole day of the great time, we are to judge the Bible notes under the figure of a day or year.* It must be, therefore, that this hour is reckoned in this great time, but that it does not commence until all the kings have come to their place in the church doctrine. If this be so, the hour cannot be reckoned definitely, because the day in which it comes is since 1580, and we have only a portion of it expired; and, not knowing the end in actual time, we cannot reckon the hour of actual time in it. The best we can do is to make a somewhat indefinite reckoning, by considering the actual time in the last great day, and judging this by that. That being about 1272 years, the twenty-fourth part is something over fifty years. This, however, is not definite, because these days are not uniform in actual time, being governed by events, rather than proportionate time. The better way is to fasten upon the fact relating to a completion of these controlling doctrines; and if this fact shows that it is only lately that the list of horns have been completed, so as to fill the full sense of reigning as kings, then we are to consider the time since then as the hour indicated. If we only know that it is but a minor division of all the time in the great day in which we now are, it serves the purpose, and is about as definite, perhaps, as the vision intended. This fact relating to the completion of the list is, if we are to consider each doctrine coming short of a king until it asserts itself as a leading belief, that it was not until after the modern Advent movement that conditional immortality was made specially prominent as a feature of belief. It is since that time that we have the doctrine of the annihilation of the wicked, which virtually makes a conditional immortality. Hence, this minor division of time is the hour, because when this one doctrine took its place, the list was completed. As for the others, they came into prominence

* See page 93.

at different times, and commenced at least as early as A. D. 120. Whilst on the subject of time relating to this beast, it is proper to observe that the description says, that "he shall continue forty-and-two months." This time is undoubtedly relating to the whole period from the point of the first misapprehension, far back at the invasion of Canaan, until the last stage, when the circumstances of a new era shall so shape themselves as to successfully negative this whole foundation of misapprehension. If this be so, the months are to be reckoned in the great years—rather in the great days considered as years. This is appropriate to the nature of the subject, because it enters the broad field where both Jewish and Christian dispensations are to run their course. The forty-two months, then, includes all the time, when the beast is in the full sense existing, and when he is in a modified sense existing, until the circumstances arrive which shall negative his power.

Those circumstances must be of such a nature as to mark another era, and make another month to commence. Therefore, seeing that the times are propitious, it is probable that that event will be the next mark of the months in our mystical year. Suppose it should be so; we would then have five months since 1580, and then from 1580 back to the death of the elders outliving Joshua thirty-six months. Then take the proportion of time before the death of the elders, or when the Canaanites were invaded, and when it is evident this misapprehension had a beginning, and the whole makes forty-two months. Or thus:*

From invasion of Canaan to death of elders outliving Joshua, about	1 month.
From death of elders outliving Joshua to Rehoboam	12 months.
From Rehoboam to Constantine	12 months.
From Constantine to Dissenters' Era	12 months.
From Dissenters' Era to completion of Five Periods	5 months.
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Please see explanation of the mystical times, and on what authority they are defined.

But these horns are declared to be making war against the lamb, and the latter is explained to mean Bible philosophy.† This is certainly very true, in the abstract; and is susceptible of more definite meaning, as the times shall show.

They are also antagonistic to the woman who sat on this beast. This woman is explained to be "Babylon, the great, the mother of

*See pages 49 and 93. †See pages 14 to 21.

harlots and abominations of the earth." Now, Babylon was a city and kingdom that preceded the Medes and Persians. If the latter can be consistently applied to the sphere of belief,* that which precedes it must be, as a figure, a reference to more primitive and natural states of society. At least, if Media can properly represent the earliest system and principle of philosophy rising out of ancient society, then Babylon, which precedes Media, may represent the more natural state of that same society before it took its degrees of natural philosophy. Some of the associations of the name of Babylon are not prepossessing; and especially, in the vision before us, it seems to stand for the source of corruption.

The state of society existing previous to the era of ancient philosophy was one of objectionable naturalism. And if we are to make the city and kingdom of Babylon, in its relation to Persia, a figure of ancient states and controlling principles, we shall say at once that Babylon means practical naturalism. Practical naturalism means a strong cast of the animal nature, an engrossed attention with sensual inclination, and a close occupation with its own natural position. It admits of discoveries, even science, and especially of political government; but, admitting perversion, it is a discovery made to violate physical organism by the introduction of sorcery, a science that confirms atheism, and a government that is marred with violence and authoritative oppression.

Let us make the statement that this was the situation previous to the introduction of what we now call heathen philosophy. If you find that the statement holds good, and that the country and kingdom of Media appropriately represent that philosophy, you see of what character Babylon is indicated to be, by the literal relation between them. That relation was, that the Medes and Persians took the kingdom where Babylon ruled. In the same manner the sphere of natural and Bible philosophy demanded a dominion over that scene where the rankest sorcery and the most violent oppression and atheism held sway.

In order that we may get the full idea of what the city and kingdom of Babylon are, we will turn to one of the visions of Daniel relating particularly to Babylon in its various character and spiritual history.

Nebuchadnezzar saw a great image of different metals, about which he was troubled, and appealed to the prophet Daniel to know what it meant. Please turn to the account in the eleventh chapter of Daniel. The image was one, and in the form of a man; the head of gold, and after that silver, brass, iron, and iron and clay, until there

* See pages 585 to 592.

were five distinct divisions represented. Daniel then explains, and at the start connects the image with the kingdom and king of Babylon. Supposing, then, that that kingdom and city preserves its own proper sphere in relation to others that are also brought into sacred type, and therefore, when presented in a figure, the kingdom of Babylon denotes the sphere of practical naturalism in the general. Then, as a matter of fact, the sphere of practical naturalism being susceptible of several divisions, are we not to judge that the figure in this case, with its represented divisions in one image, must relate to the peculiar divisions of this sphere, rather than to distinct forces in several spheres? In other words, is it not the proper idea to judge that this image relates particularly to the kingdom of Babylon as a type in the abstract—that is, as a type of the several divisions of practical naturalism as manifest in this world, rather than to more distinct and diverse general principles?

We think that this is the proper idea, and for this reason consider that the figure is intended to show the successive forces which rule in the seat of Babylon, but which receive caste and character as proper kings of Babylon.

Still this practical naturalism can be manifest either as an intrusion into other spheres, or as an assertion on its own foundation. For instance, to speak literally of the Babylonish kingdom we would say that it was an intrusion for it to extend its rule and peculiar principles over other nations and countries; but when other nations and countries extended their dominion over the site and kingdom of Babylon, and as a result received a caste after the similitude of that city, it could only be said to be Babylon asserting itself from its own natural position.

Now, Babylon, Media, Persia, and Grecia, are typically connected on account of a succession of rule over the same great city, and other kingdoms following these may also be implied on account of their literal succession. But Media, and Persia, and Grecia have already received a definite character in type, as we have had occasion to show.*

That definite character assigns to Media and Persia the respective spheres of natural and Bible philosophy, and then, according to the literal relation, Grecia takes character next in order, to represent church organization. But Babylon, preceding these literally, must also do so spiritually, and therefore is the representative of that state of society preceding even the heathen philosophy. That state, as a matter of fact, was practical naturalism.

Therefore, this image now forming the subject before us, must

* See pages 585 to 592.

represent, first: by the head of gold, the sphere of naturalism intruding itself; and, after that, by the successive division of silver, brass, iron and clay, this same naturalism asserting itself from its own foundation, and giving caste to its invaders. But its invaders, literally speaking, are first, Media and Persia, next, Grecia, and after that, Rome. According to this literal relation, the spiritual invaders are, first, natural and Bible philosophy, and after that, church organization on a large scale; and, finally, political organization.

But to return to the strict description of the vision: the head is declared to be gold, and the whole image is presented as excellent and terrible. Then, when the connection is made with Nebuchadnezzar and his kingdom, the same kingdom and king of Babylon are extolled, and the authority of the God of Heaven is declared as having established them in power, strength and glory. This is not all. This same Babylon, and its king at that time, were celebrated for a grandeur of dominion and intelligence suggestive of the highest attainment of practical naturalism and unassisted reason. The scriptures also make reference to this same king as being the servant of the Most High into whose hand He had given all the nations of the earth that they might serve and obey Him.

Now, how shall we account, on the one hand, for this grandeur, strength, support, and excellency; and, on the other hand, for the term "mother of harlots and abominations of the earth," attaching to Babylon? There is just one way in which we can account for it, and in no other. This is: that Babylon and its king Nebuchadnezzar, are made the type of a comparatively legitimate province of naturalism, and that from a point of the most celebrated attainment of the kingdom; and also that Babylon, in its worst features, is made the type of perverted naturalism. Now, if this be so, what manner of image did Nebuchadnezzar see representing Babylon in its spiritual history? Did he see an image of that legitimate naturalism; or did he see a form of perverted practical naturalism as it intrudes itself, and as it asserts itself from its own sphere against the forces that invade it?

In answer to this, we reason that the vision must have presented practical naturalism in a legitimate form at first, and it was in that form that its brightness and excellency were grand and terrible; but, at the same time, we must infer that when a stone, representing the kingdom of God, smote the image, so that it was broken to pieces, that the aspect of the image had changed. That there was a space of time implied in which Nebuchadnezzar *beheld* the image is declared. During that time, and prior to its being smitten,

we may justly conclude that the aspect had changed, for we are not to judge that that which is naturally legitimate would be represented in sacred type as being destroyed, prior to its assuming a perverse appearance.

Besides, that which is perverse may overtake that which is natural and right; and for this reason prepares the destructive change. This perverse appearance, therefore, would be the last aspect of the image; and that the king beheld until it assumed this aspect, we are compelled to believe, by all the circumstances in this case of Babylon and the description before us. However, it is not expressly so declared; and we only claim it as a legitimate inference from the situation, such as common reasoning may claim.

Now, on this theory, it will be necessary to present the form of practical naturalism, as manifest in the history of the world, in both a comparatively proper, and in a perverse form, that the reader may glance at the excellency that is supported by divine authority, and see the same form fade to a fit object of destruction.

Before presenting the condensed form of the vision, we will take a rapid view of the detailed description.

Gold has been defined to mean a special medium of intelligence.* In the treatment of the tabernacle we were impelled to assign to the natural faculties of the human mind and body the place of a special intelligent medium. But now, that we are in the legitimate sphere of naturalism, we must say that this same faculty is the chief and special medium in this natural sphere; and, therefore, is eminently the head of gold in the sphere of legitimate and practical naturalism.

This suggests both the kingdom and king. It is the sphere of physical faculties as known to natural man that is the kingdom, and it is reason controlling in that sphere that is the king. But the kingdom and king were intimately connected; so that we will condense the idea in the one term of natural faculty.

Silver means also a special medium of intelligence; but, as related to gold, it means, of course, a less special value. The kingdom that followed Babylon literally was embraced in Media and Persia. These are already explained to mean a type of philosophy, or rather the sphere of philosophy. The latter is a special medium of intelligence, but is as inferior as a mere system of philosophy may be to the natural faculty which dictates that philosophy. So far the terms gold and silver apply, and the image is indicated to the second division.

Brass denotes, as has been explained, the idea of combination, polish, and special utility. As has been suggested by the literal

* See page 186.

relation, the third kingdom brings us to Grecia, which spiritually means church organization on a large scale. Please turn to where it is so argued.* Church organization is suggestive of a combination or combined effort, wherein the nature of brass agrees. But the other two qualities of brass agree with the legitimate objects of church organization, viz., mental cultivation, as agreeing with susceptibility to polish, and with special instruction according with special utility.

But if we are to be true to the facts of early church organization, and at the same time present that reality in its most legitimate form, as was manifest in early times, we must do so by making special mention of two necessary features in that organization. The one is church constitution and the other is presidential office. These two objects became conspicuous at the very start of church concerted action, and, in fact are prerequisites of any organization. This suggests that the part of the image where the brass appears is embraced in three portions—being first, a portion of the main body, and secondly, the thigh on either side. This is indicative of church organization in a comparatively legitimate form, and the two thighs aptly relate to church constitution and presidential office.

It will be noticed, too, that the breast and arms of silver agree with philosophy in the main, and with its two divisions of natural and Bible philosophy as arms on either side.

Iron, as compared with other metals, and, as considered in its own nature, abundance, and common use, must be condensed into two primary ideas—that is, if it appropriately applies as a figure. Those two ideas, taken from the literal facts, are—a strong, subjecting means, and a common utility. We say this seems to be the substance of the ideas taken from the nature and uses of iron. With it, and by means of it, most machinery is constructed, and most objects trimmed and forced into shape and requirement. Then it is as universal and abundant as the world is wide and its use is required.

Now, a strong subjecting cause and a common utility indicate the object and uses of political government. The latter is everywhere required, because the unruly will assert their disposition. It is everywhere a reality in some form, and when used as a means to either correct common irregularities or institute reforms, it is the most forcible suggestion of iron strength that can be admitted in moral suasion. As manifest in the world in any form, it is a strong subjecting means, and one that emphatically agrees with iron.

This kingdom of iron was to "break in pieces and bruise," ac-

*See pages 585 to 592.

cording to the description of the vision, and is represented in two parts in the legs of the image. Now political strength, as manifest in history and as exists at present, shows that it may take a form which we may term purely political; that is, devoted to the matters of purely governmental affairs; or, it may combine also a religious aspect. The full organization of the church, in about A. D. 325, matured a turning point from which two distinct characters of political rule verged into existence, not as a new thing, but as a fresh development in Christian history. We shall not undertake to say that these two forms were not legitimate, as exercised in the spread of Christianity, nor yet that a combined religious and political government of to-day may not be a proper condition of society. We are rather intimating that it may be, with the further object to show that it is a subtle occasion for a perverted outgrowth. Political rule proper, and political rule as manifest in connection with church faith, are what we conceive to be the legs of the image before us. Saying nothing about how curiously these two features came in sight together at the time of Constantine and then gradually separated until they characterize distinct spheres in Christian progress, we will assert the existence of these legs of iron in the mere fact of a strong subjecting means, being embodied in both these forms.

But still later developments and times have presented a modification of political rule and of church political authority. With reference to the feet and toes of the image, we invite the attention to the facts of our own time and the phases that church government and political authority assume.

In the former ages of the world political and church government have been manifest respectively by a strong centralized authority. This, in fact, has been a main characteristic of the iron rule that has swept the world, and which has added double strength to institutions that were already by very nature of a subjecting and terrible strength. However, since the age of reformation, of reason and republicanism, there have been influences at work that have modified this state of things materially; so much so, that a distinction between this time and the former is not only observable in particular countries and nations, but it may be seen that they have actually changed the aspect of internal government in all civilized nations. We do not mean the mere outward form that relates to kingly, despotic, constitutional or republican government, but rather to the spirit by which these several forms are operated. For instance: We do not think the imperative and uncompromising tone, that might have been tolerated four hundred years ago, would now be endured in any civilized nation.

The people still acknowledge a centralized authority, but it is one that is modified at least in tone and expression if not in practical effect.

If indeed this situation is a fact, then the scene of practical naturalism relating to governmental authority has undergone a change, and we are in a new state of its power and utility. But if the change has come, it is in harmony with the former relations; that is, if the spheres of political and church authorities were the last manifestations of extra strength, and the change takes place from that sphere and form, it is in some modified form of the same elements that we are to look for the feet of the image. Why so? Because the iron is still preserved, and, with other ingredients, forms a new kingdom. Further: if it is in the sphere of political and church rule that the strength of iron is perceived, and in the fact of centralization in these spheres that it is perceived as doubly strong, then it is in these latter elements that we must perceive the iron in the feet of the new kingdom.

Suppose, then, we say, as agreeing with the foot branching from the former political rule, that its component of iron consists in a modified form of centralization. Give the iron the full benefit of its own inherent strength, and say that it is centralized authority still which forms a part of this political foot. Indeed, this is the very element; for, whenever governments are to exert themselves in any extraordinary effort, it is just there that the centralized principle is called for; and in proportion as the objects of government will admit a relaxing to ordinary employment and peaceful pursuit, the special central authority disappears.

Well, admitting this to form the iron composition, what is it that is also associated with political rule that will not harmonize with this element and secure the former strength? Whatever this is, answers to the clay which is said to be mingled with the iron, to form the feet of the image. In all probability, it is the effect of the same causes that have changed the whole kingdom. So far as most of the world and nations are concerned, however, the effect of the age of reason and of republicanism is simply to modify the tone of centralized authority, and to make concessions of a mere name, which have been forced out of them by the restive fretting of the people. These concessions consist in an acknowledgment of the popular will. In order to give the idea a definite and condensed form, we will say that it consists in admission of democratic rule. While this admission shows the effect of powerful causes, and an expedient and policy of tottering kingdoms, it is at the same time an admission that is effectually interpreted and molded to the firm

ambition and purposes of centralized authority. Because of a spirit of uneasiness, and a not very strong reliance of support, on the one part, and on the other part of a lack of full sympathy with the objects and affairs of government, there is not the former strength that characterized the legs of iron, where no troubling causes had intruded to affect the popular mind, and make the masses of men restive and suspicious.

A characteristic of clay is that it can be molded to suit the purpose. To apply this idea to modern political government as a whole, is equal to saying that even among the best forms and samples, the theory of democratic rule is more proclaimed than applied, and that our best systems are either not centralized enough for the purpose of strength, or are too much so. We will venture the suggestion that it is the latter, and that in the circumstances of peace, when opportunities are afforded to submit all-important questions directly to the sentiment and will of the people, that there seems little excuse for jeopardizing good measures by exposing them to all the hazards of political knavery. Neither does it seem proper that the high moral sentiments of the female portion of society should find no opposing weight in the scale of political destiny, whose downward balance of accumulated corruption may invite the dissolution of war, and bring mourning into every circle where their special interests are centered. The alert policy against the wishes and efforts of this class is but the remnant of barbarism and brute force which in ancient times oppressed the weak, and confined them to labor and slavery, and which now, in modern times, is heaping up the difficulties, and holding woman back from a position that she is eminently qualified to fill, wherein her interests are at stake, and where the influences of her special qualities are demanded to save the nations, politically, morally, and religiously.

The other branch of the subject relating to Church rule in a modified form is very suggestive of creed authority, which, under the influence of Protestantism, is the most that can be admitted of the iron nature. This is still a strong subjecting means to break in pieces and bruise, and is strangely mixed up with admissions of individual capacity to examine and understand the Bible.

A critical examination of the stringent authority of creed will expose the fact that it is founded somewhat in a presumption that intelligence was about to depart from the earth at the death of certain individuals, and that they, perceiving that, had benevolently fixed an interpretation to all Bible expressions, so that future ages might have some reliable standard of faith. They were evidently impressed with the notion that the law of progress runs backward,

and that all light diminishes from their time. Now, there are opinions of individuals in relation to religion and philosophy, that have justly formed a standard guide; but creed authority proposes to be more positive than a mere standard or general guide. It requires a conformity on pain of dismemberment. But you say, no; creed is a mere expression of sentiment on which ground we may gather all of like opinion. Very well, then; now if the spiritual aspirations of a man tempt him to religious things, and he come repentant to your society, what will you do with him? Will you give him the general standard of religious doctrine, and wish him God-speed in conscientiously determining the spirit of the Bible? Yes, you will; but he is a heretic if he determines on any other opinion than that which the creed has fixed. Consequently he must take his piety, his religious aspirations and his conscientious inferences of Bible doctrine, and bundle out of the society. This is a form of iron rule that still exists, and strangely mixed with this, we say, is the admission of individual capacity for every one to understand the scriptures for himself. The fact is, these admissions will serve the purpose of party interest to make concessions to the popular spirit of religious freedom; but it is trusted, as the result shows, that these weakening dissensions will yield to the stronger element, and that the defined faith which maintains party interest will triumph.

We have trusted that we might pursue this subject to the end and find an image that is passably perfect, but the fact is that practical naturalism, even in a legitimate sphere of action, presents so many subtle features, that it is questionable whether or not an enlightened stage of society will admit the image as the facts of history show, and as we are obliged to present it. We only claim for it a *comparative* form of perfection, and one that must claim a justification in circumstances of a peculiar nature.

This we say for the feet of the image we have considered. As for the head, it is indicative of God's own handiwork, and by the special medium therein afforded has done well, as the general aspect of the form shows. When giving it the credit the best type of Babylon affords, true to the attainments of the natural faculties, philosophy, church organization, and political rule, it has an excellency that is grand and terrible, for it is suggestive of the mighty struggles that have convulsed society from the earliest ages, and left a record of good effect and grand consummation.

But we have another form to present, which is dictated by the worst features of the Babylonish type, and which has manifested itself in a development contemporaneous with the parts of the im-

age we have presented, until it has erected a counter form the similitude of the legitimate one, but a most perverse copy thereof.

Whilst the natural faculty was doing its best, it also found time to do its worst. God established the special medium, and said: It is done — taking pleasure in its best exercise; but its worst moods and freaks responded to the divine impress, in natural violations. On the one hand was observed a divine, natural faculty; on the other, and, as a perverse use of that faculty, appeared sorcery. Then philosophy took place in the breast of the image, and at the same time atheism appeared in the other form, whose head was sorcery. But natural philosophy stretched out its arm on one side, and natural Bible philosophy on the other. Then the perverse form showed idolatry on one side, and heresy on the other; so that its head, breast, and arms rose as out of the bottomless pit, to be a counter form to a legitimate natural effort.

Now, church organization made a motion to change the aspect, and immediately despotic union was revealed in the other image. But church organization displayed a necessity of its existence, and branched to a constitutional provision and a presidential office. As a consequence, the magic form quickly paraded a prescribed faith under one side, and an established dictator under the other.

But, as the reader can compare for himself, we will place a form of each image, corresponding to the fact of history and the description of the vision. The forms will serve to illustrate the subject, in connection with the preceding suggestions. The only explanation required is, that each part and limb of the more objectionable image is a perverse effect of the corresponding part and limb of the other.

1.	Natural Faculty.	Sorcery.	1.
2.	Nat'l Philosophy. Nat'l Bible Philosophy. Philosophy.	Idolatry. Heresy. Atheism.	2.
3.	Church Organization.	Despotic Union.	3.
	Presidential Office.	Established Dictator.	
	Church Constitution.	Prescribed Faith.	
4.	Political Rule.	Oppression.	4.
	Church Political Rule.	Persecution.	
5.	Centralized Authority. Admissions of Democratic Rights.	Claim of Divine Hereditary Right. Denial of all Social Institution.	5.
	Creed Authority. Admissions of Individual Capacity.	Priestal Tyranny. Individual Claims of Revelation.	

It is noticeable that the iron and clay elements in the feet of the first image border on opposite extremes, and in the other are positive extremes. Of the former we have not much more to say. For the one foot relating to church realities, it is only necessary to add, further, that the figure represents the situation that has been for some time, and is prominent in the present relations of the sects and churches.

The other foot, indicating the political rule, also shows the situation as it has been for some time. But without the question of special mingling of these elements, which we have already considered, we will hint at the more noticeable facts that show the diverse extreme. Taking this foot or part denoting political rule as belonging to the first and more proper image, we will say that it was the era of republicanism which showed that the kingdom was changed from the iron to the iron and clay. Aside, we say, from mingling considerations, it was the extreme of republicanism which shows the clay element. As for the other element, it is better illustrated by referring to what is called the Holy Alliance. That was a solemn compact entered into by certain nations of Europe which at that time were most disposed to centralized authority. It was the result of the formidable dimensions that the revolutionary spirit had assumed in its extreme bearing. This alliance was formed, too, at the close of that memorable struggle called the revolutionary wars.

The secret purpose of that league was, doubtless, to make provision for the future maintainance of centralized authority. The importance of such a provision had been painfully suggested by the ravages of the republican war that had just closed, and hence the league. However, the compact was attended with a proclamation that the supporters of this policy would faithfully and justly fill the official station which they believed the divine oppointment had placed them in. The close of that war was a mercy; but the effect of it obliged the sovereigns of Europe to make other proclamations than the mere solemn promise to rule justly. They had to admit much of the formal expression of the revolution, if not of its practical application. The fact is, however, that the iron and clay elements in modern civilization are more distinctly respresented separately than in combination. We think, too, that this is intended to be the meaning of the vision as it relates to this last phase of the world's forces in the sphere of practical naturalism.

But for the other image, we may say that this distinct representation of elements of iron and clay is more remarkable in repulsion than in combination; yet, viewed in the general way, which the

figure implies, viz., in the whole aspect of modern governmental forces, church and national phases, it was proper to represent them in the same kingdom. But as the vision expressly indicates this unsympathetic union, and even implies a repulsion by the figures of iron and clay, in an inadherent relation, we shall turn to consider them as extreme and antagonistic elements.

Now, what kind of image is this we are viewing? It is not one of exceeding brightness and excellence; for we have "beheld" until it has faded to a perverse form. Even if we transfer the same form of the names from the feet of the first image to that of the second, the name is still a suggestion of perverse principles controlling in modern times.

The claim of divine hereditary right, though availed of in former periods, and made to establish a line of kings independent of all qualifications, dispositions, or common rights, is now inapplicable. Even a centralized authority is inadmissible, except in extreme cases, and should be as temporary as the existing cause. That which can be confirmed by scripture authority and precedent, is no longer binding, if the circumstances which gave this scripture precedent are changed. In the most lamentable situation of savage times, when, in the event of the death of a ruler, and where no enlightened system prevailed, there might have resulted scenes of contention, civil war, and desolation, it was well that even a scripture precedent should set at rest the question of succession.

Where the object of the ruler was one of self-aggrandizement at the expense of his nation and fellows, and where the lust after this power and position, was general, with the same object, it was well to give, even a semblance of sacred authority, to assign the bone of political contention to one family forever, that the whole might not be destroyed in bloody civil contention. Where this is the situation at this day, there let hereditary rights rest in its custom, until it be convicted before God, of its own selfish nature, and be persuaded to relinquish.

But where the object of political government is only to adjust the affairs of a people, according to a just principle of equality to all, and where the proper president of such an object can only be an humble, intelligent and capable individual, who, temporarily, may be persuaded to assume so great a responsibility, the kingdom of hereditary authority is a thing of the past, and is virtually broken to pieces, being esteemed, contrary to common rights, the spirit of equality in man, and the object of government, which seeks not plunder and self-exaltation, but the necessary adjustment of political difficulties and burdens in the spirit of true fellowship and angelic sacrifice.

However, there has come an opposite extreme, of which we have had occasion to speak before, when viewing one of Daniel's visions.* This commenced about the middle of the seventeenth century, and has gradually developed to a disposition to upset all the internal and sacred institutions of society.

This element commenced with the comparatively moderate idea of what is known as deism, or a belief in God and a natural religion, independent of all written revelation and its visible church ordinances and institutions. It is this same influence which has been so out-spoken, and which contributed so much to the decisive acts of the revolution political. Indeed, it has made special war against all Bible institutions, and against everything in political authority seemingly founded on scripture revelation. But as it develops in new forms and still preserves its aspect of hostility, it assumes the most perverse form of natural religion; and, after having successfully combatted and overcome the more objectionable outcroppings of political and religious rule and institutions, it seems not to discriminate between good and evil, but shows an intention to uproot all useful Bible ordinances. This we will term anti-scriptural Naturalism. It is well represented in the early writers of the first part of the eighteenth century; then by Thomas Paine, in connection with the extreme spirit of the revolution in France, and finally by Modern Spiritualism, with a disposition to subvert the common ordinances derived from scripture, in a total denial of all divine authorities from that source. Naturalism, both in theory and church practice, seems like a weight of lead tending back to earth. (See fifth chapter Zechariah, from fifth to eleventh verses.) Thus the extremes are manifest, and the elements are antagonistic; and, being contemporary, are consequently in the same represented stage of the kingdom.

Now, the other foot of this fifth aspect of the image relates to priestal tyranny and to individual revelations. These two elements are quite diverse. Priestal authority presumes, generally speaking, that not only has the door of inspiration been closed, but also that it is the particular province of the priest to read and explain that which is revealed; and that all matters and subjects proposed for the intellect to feast upon, or the mind to believe, must first undergo the inspection of the particular priest in charge. Is this so? Yes. Then it is a tyranny that is not less perverse and effectual for harm than that which formerly used the most violent measures to this same result. We speak of this authority, of course, in the changed aspect of the kingdom wherein physical force is not the

*See pages 409 to 415.

propelling means, but where all the circumstances of infancy, helplessness, religious hopes, virtuous desires, relationship, influence, sect, and party interest, not to say superstitious reverence, are availed of to control the subject and keep him strictly within a prescribed limit of belief. As the principle is operated in the older forms of religion, the means are more outspoken and outrageous; but when applied among more liberal sects and parties it partakes of a somewhat refined restraint that could not in any sense be denominated tyranny, were it not for its effect in sustaining old prejudices and instigating wholesale condemnation. The same spirit which in the name of the Catholic Church will forbid the reading of humorous and pertinent criticisms, and even scientific and polished literature, will, in the Protestant sphere, discourage an occasional visit of its church members to the churches of the more liberal parties.

Those who judge themselves to be in a responsible position, watching for souls, will not fail to take note of an empty seat in a chapel, if that vacancy can be connected with visits to other denominations. Few seem to be careful how they cast a stigma upon righteous ideas and progressive systems by uniting their names to the list of abominable heretics, thereby poisoning the atmosphere that lies between themselves and these other institutions, so that any passing hither may inhale the breath of prejudice and return hastily to the bosom of the party.

What was once effected by force is now attained by an alert policy, artifice and uncharitable, though refined means of religious rule. After all, as the intention is to drive each chariot straight to heaven, and over the wounded, protestant and dissenting parties, there is enough of spiritual tyranny to condemn this general policy altogether. The only cure that seems applicable to the case is for churches to take their rise from locality, rather than from particular creed. We suggest that it is not probable that morals will suffer by this mode. The preachers of any sect can easily prescribe more than the masses or themselves can practice; and the consequence will be that the community at large, feeling that it is their church, because of locality, and not of creed, will flock hither, and so vast numbers who take no interest in these things will be brought under religious influence.

But, you say that it is impracticable; for, as soon as the church is prepared, the first thing encountered would be that the community would be found divided, as it is in reality, and each party would desire a preacher of its own sentiments. To this we answer, that this need not defeat the purpose; for when the church

is completed, let the community vote be taken concerning what sentiments the preacher shall be; and then, in connection with this, let there be a system adopted that shall bring a preacher of other sentiments often before the same community, until this religious difference is settled. Two things would be gained by this system. One is, an economy of church expense; the other is the breaking up of these stringent party lines, and the placing of the several sentiments impartially before the whole people, and all church members as well. As we must be satisfied that morals will not suffer by the result, we then will be enabled to judge of the theoretical questions in the only possible manner in which we can do so in justice to the views of the different parties, viz., by an agitation of the question, looking to an enlightened selection of belief. The difficulty at first sight seeming insurmountable, viz., relating to fixing upon the preacher to suit different individuals or a party in the city or society, would be obviated by the system of exchanged preachers, so that it would not matter which one were voted in; only, to fix a foundation in the exchange system; for, let it be the one of what sentiment he may, the exchange plan would bring the favored one as often before the party or individual as the one voted to the locality. The matter of voting in a preacher would serve both to fix points in the exchange system, that might extend all over the State, and to show from time to time what sentiment and judgment the whole community are indorsing.

But, you say, although this plan may be practicable, we have no desire to change our faith, or hear that of others. If we are not correct in our opinion, we would not believe anything—in fact, would not give a snap of the finger for the whole Bible. We want our leavened bread every Sabbath, and will appear at the sanctuary three times, expecting to hear the same song. We are nervous on these questions, and do not want to be troubled. The fact is, we are drawn together in our society by a natural bent of faculty that harmonizes with the sentiments we entertain, and any other would grate unpleasantly on our ears.

This is a fine old Roman resolve, that is firm in life, and to the last; but, remember that it is agitation which precedes a decision in all courts. And now, here, before God and the civilized world, you are seriously charged with perverting the religion of Christ and the covenant of grace made to our fathers, from the beginning of the world. We remind you, too, that a bent of natural faculty, leading too much in the one direction, is a fruitful source of perversion, and that a correct character or faith requires all the checks, as well as the helps, of the divine plan of perfection. We

appeal to revelation, to reason, and to the enlightened sentiment of the nineteenth century, where the whole masses judge matters according to democratic principles and universal liberty.

Where the court is, there must the case be tried. Where the judge is seated, there must the plea be made. Where the plea is made, there must be perfect freedom to express all the merits of both sides of the case. But the judge is the people in this case; and the circumstances are such that the theoretical and practical subjects of religion and politics cannot be fairly heard and adjusted until some system is adopted to break these bonds of particular party interest and church organization.

But what is the other extreme? Individual revelation means right the opposite of priestal tyranny. It presumes to know things direct, and has little use for interpreter, priest, or bishop. As priestal authority denies it, so does it deny priestal tyranny. These elements do not mingle harmoniously, nor cleave together in sympathy. The seed of various principles have been sown; and a diverse appearance of the kingdom is apparent. Individual revelation, as the representative of the clay element in the feet of this image, means both the claim and reality of individual promptings from a supernatural source. This is also a reality of our day and times. Its most prominent manifestations are antagonistic to the revealed system of faith, as declared in the scriptures, and as advocated by the adherents of general church doctrine. It is an offshoot of deism, shorn of its principal strength, and subject to the same follies that modern scepticism has charged upon the Church. Deism, as revived from the wreck of old Church rule, in about the middle of the seventeenth century was a strict adherence to reason. Its more recent phase is to depart from the strict natural character, and to assume a position that manipulates the deistical idea of God into an indefinite source of power, so far removed as to confuse the reliability of the scriptures, and cast suspicion upon the best efforts of the visible church. The departure from the strict natural character means that it does not depend upon the reasoning powers and natural faculties as the sole reliance of man.

There, however, has been a resort to reason to give to church institutions many well-timed as well as many ill-timed thrusts, and to make suggestions of change, both of improvement and of social retrograde. However, it unfortunately cuts loose too quick from reason, and enters a sphere of practical naturalism that is neither strict reason nor legitimate revelation; but is simply perverse naturalism verged back to its starting-point of sorcery. Here and there, among Christian sects, rises one who claims individual inspiration as a com-

mon matter, and in a general way the Holy Ghost is admitted to dictate to individuals in every sect; yet, after all, the imperative aspect of priestal authority is maintained. With the apparent impracticability of admitted theories within the church, which will not leave men to their own judgment who are presumed to be prompted by the Holy Spirit; and with the great opposing and antagonistic extremes without, we perceive and call attention to this other foot of iron and clay. Thus the image is complete. It is a perverse form, beginning with sorcery and ending with it. Its whole body, from head to feet, is indicative of a perverse action of natural faculty, and of the uprising of physical and intellectual madness. It is the admitted reign of the worst principles in earth, as operated by evil and unjust nations and societies; and also the influence of sympathetic persons and spirits in other spheres, who, dissatisfied and wandering, break the barriers of their own organism, and watch for the disordered faculties and assimilating dispositions in earth, that they may gratify the mutually perverse desires of physical and spiritual existence.

But the principal point before us is, that practical naturalism, first, from an intrusive aspect, and then from a positive assertion from its own base, has forced itself up through all the institutions of the world, and has wrought out for itself a similitude of all legitimate systems within the very seat of those institutions. Therefore, behold "Babylon, the great, the mother of harlots and abominations of the earth." It means sorcery, where natural faculty should be exercised within its own proper limits. It means idolatry, where natural philosophy struggles heavenward after God; and heresy, where Bible philosophy has been intercepted by overwhelming pressure of confused natural theories. It means despotic union, where legitimate church organization prepares itself for more effectual work; and an established dictation in its presidential office on the one side, and a prescribed faith in the place of church constitution on the other side. It means oppression and persecution, as an effect of political and church political rule. It means the denial of all divine and social institutions, as the effect and extreme of the assertions of reason and democratic principles of government; and it means claims of divine hereditary right to sit in the pomp and magnificence of authority forever, instead of a mere self-sacrificing object for the equal rights of men. It means priestal tyranny instead of the free exercise of every person's judgment, based upon scripture and all the lights of the world. Finally, it means the great sacred special and exceptional province of revelation reduced to a confused Babel, in which run riot, excitement, disorder, and insane furies,

wherein religion is reproached, the object of inspiration denied, and the sacred tabernacle of human faculties trodden down by physical and spiritual devils.*

Our individual capacity is such that we shall know, indeed, that God will be with us whilst the varied journey of life goes on. It is He who has power in elementary nature to work instantaneously; and by His spirits, when occasion requires to do marvelously, beyond our conceptions. Surely He shall guide you forever. He makes you mind the house of His dwelling without any violation to your physical being, and all the posts of the inner tabernacle are within yourself. He shall also whisper strange and curious things in the holy of holies. But your faith is between yourself and God, and, like your prayers, not for parade. With Him you shall find comfort when friends fail, and with Him alone you must go to the shade, which, reason and revelation declares, only lies between us and immortality. As God is secret with his intimations to you, so be you secret with your faith. As for general revelation to man, let us believe that He has dispensed by times, and in measure, as occasion and extraordinary necessity requires, and that that which He has given shall speak for itself in the object it accomplishes.

But the reader will remember that the incidental name of Babylon diverted us from the subject of the beast, as described in the thirteenth and seventeenth chapters of Revelation. Now, with the idea before us of what the term means, we are to observe again that these ten horns hate the great Babylon of harlots, and make her desolate, burning her with fire. If the reader will now turn to the list of the horns, and then to the facts of church history, together with the relative sentiments represented by these horns, and those of the perverse spiritual city, he will see how this applies. These horns began to be developed from about A. D. 100, and were not completed until very recently. But taking them separately as controlling, or leading features in the Church, they are opposed, generally, to the visible and base forms of naturalism. At the time of A. D. 325, many of these doctrines termed the horns were already prominent in the Church, and at that time commenced a special war against the most visible forms of sorcery, idolatry, heresy, atheism; and it has always been the disposition of the Church representing these horns, to make this same onslaught whenever these objects of naturalism appeared. The only trouble is that they have been too much in zeal, and not enough in intelligent discrimination. After the reformation, when the spiritual horns had mostly taken place as prominent controlling principles in church creed; when also the per-

* See page 181; 451 to 454 and 598 to 604.

verse image of Babylon had developed almost to the feet, we find these same horns leading out in Protestantism, as identified with its liberal division, making a hated war against despotic union, prescribed faith, established dictators, persecution, oppression, priestal tyranny, and, in fact, against almost the whole divisions of this great image and city of Babylon. The woman on this beast of misapprehension of truth, presents the strange situation of the horns of the very beast she was riding, "making her desolate" at the very time she was riding the beast; rather, that they had in effect done so in one sense, and in another they were facilitating the speed of all the doubtful principles represented by the city Babylon. It looks just as if they were blinded; and whilst making war against the visible forms of perversion in its mere physical manifestation, they were at the same time admitting a spiritual form of the same thing, and thereby virtually giving their kingdom unto the beast of misapprehension, and to the woman, a particular perversion. If not so, how could it be said that they should "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire," and then add, as connected with the preceding statement, "For God hath put it into their hearts to agree, and give their kingdom unto the beast, until the words of God are fulfilled?" The tenor of the language indicates that they were laboring under misapprehension even while they were making the more visible perversions of the earth desolate. But the language shows more, viz., that they were facilitating the speed of perversion even whilst they were combatting it. This agrees with the situation and history of these horns.

The ideas of Calvin brought many of these spiritual horns to the front, but as they come to the front they manifest an associated principle of liberty and hate against the existing forms of oppression, priestal authority, and all kinds of tyrannical rule. We do not say too much, when we assert that the forces that pushed these perverted doctrines termed the horns of the beast, in the front of the battle, wrought out the problem of modern church and political independence, in connection with the irreverent and unsympathetic forces of Deism. In doing this it could not fail to direct a special fire against the last three divisions of the image representing the great city Babylon. Not only has this heat and fire been shown in the forces headed by those particular doctrines, but the particular doctrines themselves, on account of the cast of the extraordinary, are naturally opposed to both the legitimate sphere of practical naturalism and to all its manifest perversions. For this reason we judge they are represented as giving their kingdom unto

misapprehension even while fighting natural perversions, because they will not admit and recognize the legitimate sphere of naturalism. Against whom, indeed, is it that we find occasion to make serious charges for not admitting the proper sphere of reason and of Bible philosophy? It is against these same kings—these mistaken powers who are virtually giving their kingdom to misapprehension, just because they have put away a redeeming element, and natural scripture necessity.

Do we plead for Babylon? Yes, for its glory and excellence—for its relationship to Abraham and Israel, according to the types of scripture and the great promise which shall triumph over all incidental disturbance besetting the nature of men.

Now, we will return again to the thirteenth chapter of Revelation, and consider the description of the beast further, as it is portrayed in that chapter.

These horns are described as having crowns upon them, which appears to indicate something more than a mere influence of chief controlling doctrine. We certainly cannot view the history of these doctrines, interpreted the horns of the beast, in connection with all that has been associated with them, without according them a magnificent attainment, in spite of their doubtful character. We have already noticed how they have warred against all visible and obviously perverse forms of anti-religious principle, and have also been in the front ranks of republicanism and church liberty. It is herein that the crowns are apparent.

But on the heads is the "name of blasphemy." Blasphemy means contempt entertained, expressed, or acted, toward God and His institutions. Beginning with the first of these heads, it may be said that the notion of special prerogative of religious teaching, as pertained to the Jews, and then, as claimed by the Catholics and Mohammedans, was exaggerated to a divine and special right to assert past and decayed systems as the only holy, true, and perfect pattern of religion and substance of the divine will. In this assertion and under the dictation of misapprehension, God's developing pattern of religion was thrust aside, and an one looking backward to literalism and practical naturalism of a perverse character was persistently and forcibly intruded. Regular succession of priests, with a magnified authority and office, also fastened a part of the same system and contributed to the same effect. Deputed authority was a necessary link of the same plan, for by it the Holy Ghost and authority of God was blasphemously assumed to be withheld from any element or person that did not maintain the image which general misapprehension of truth had set up. Then

the gathering of physical power, after the pattern of departed religion, seemed to suit the purpose; and to this was added the ancient notion of extreme mission, engendered by former extreme policy of religion. Still it was not enough, but a system of proselyting was instituted, which was intended to make a wide-spread showing of what God required; but which God Himself could esteem but a confused mixture of good and evil, that as a whole made contemptuous representation of His nature and will.

Political influence was added, and the heads were completed. But that misapprehension might have a seat and definite locality, creed was made to gather in from points toward the heaven, and from the depths of the lowest principles and practices in the earth. It went far back in former ages, and selected samples of perverse practice and false theory, and blended them with the holiest commandments and highest virtues. Let us speak more charitably, and say that it received that which was forced upon it by the uprising of the earnestly seeking but sensual world.* But the most charitable view cannot obliterate the fact that misapprehension of truth, as centered in church creed, was caused by readily admitting the floating miasm of ancient custom and belief, and is headed by the adoption of the same general principles on which the Jews stumbled, and came short of representing the true God and true religion. However, we do not apprehend that this particularization, which so hits upon the very object and modern fact of creed—by saying that the eighth king is the beast—means that it is that object which wholly comprehends religious misunderstanding. It rather means that it is in that object and reality that a special seat of misapprehension of truth is located. It is on the same principle that a king is identified with the kingdom. We are to understand that the eighth king was so circumstanced as to particularly represent the kingdom of the beast.

It is remarkable, too, of the description on this subject, that "another beast" is spoken of, whose distinction from the other and former one is manifest in a special power to confirm and establish the former. This immediately suggests the controlling system of centralization which has followed in order to creed, as a matter of fact, and which turns to prop the misapprehension centered in creed as the primary foundation of centralization itself.† Thus, a new king gives a new aspect to the beast; so much so, that it is called "another beast." But this is more on account of the distinguishing character of the ninth king than on account of presenting an idea of another beast in any degree distinct from the other.

*See pages 545 to 547. †See pages 59 and 60; 588 to 590.

In fact, the vision declares that this last one revives afresh the powers of the former, and is in full sympathy with it.

Now, we call attention to the fact that it is centralization that has first grown out of creed; that, secondly, has exalted itself above it; and that, finally, has been interested to maintain all the peculiar notions of special prerogative, regular succession, deputed authority, physical power, extreme mission, proselyting, and political influence, which are denominated the heads of the beast of misapprehension. This statement is self-evident. It is history written in lines of blood and oppression. It is the distressed reality of the present, wherein priestal tyranny displays the strength a half score of centuries have added to the stealthy influence against man's nature and liberty, and wherein kingly despotism forces itself against the civilization of the times, to receive the homage of millions in its magnificent seat of pomp and authority. It is the distressed reality of the present, wherein the greatest burden of labor receives the least compensation and honor; wherein intelligence manipulates the secret machinery of human relations, so as to favor the influential; and wherein the most sacred trusts from the common people are interpreted to mean either an acknowledgment of superiority, or a privilege to make the most of the situation, in a contemptible sale of individual principle and represented interests.

But the present is a delicate locality. Let us turn back to the past, and say that it is this same centralization which in past times first set kings in an unjust relation of wealth and power; and then, beholding the excellency of advantages, claimed a royal vein of divinity that is especially adapted to rule, and that must ever aspire to this position. It was this principle which, gaining so much, demanded more; and dextrously insinuating itself into a misapprehension within itself, was equally successful in the minds of the populace to make an ascent to a position with the gods, thereby placing heroes and commanders in a line that should lead upward to assumptions degrading to the masses and blasphemous to the Great One God.

Yes, it is this beast that in the past could not comprehend the sacred trust of office, under the authority of the Divine Governor, in any other sense than that of the agent and officer inconceivably exalted above his fellows, until the whole nature of man was eclipsed, on the one hand, and scarce a place left for the Great Jehovah, on the other hand, to be perceived in the circle of the heavens ruling among men.

Now, centralization as a legitimate principle exercised among and over men, is the result of extraordinary and pressing necessity,

and even then the power comes from the governed who comprehend that necessity and virtually declare: We give into your hands the management in this emergency, for the most prompt action is required. This same principle operating in society in the circumstances of this life is also manifest legitimately by concentrating business into select committees. But what is this of which we complain? It is simply an absurd presumption against the brotherhood of men in its assertions of theory; and it is authoritative oppression as put in practice and realized by the history of the world. It is a perverse notion of government which catches at the points susceptible of misconstruction and makes them available for selfish purposes and proud assumptions. It is a disposition to make one chief agent eclipse all the powers and persons subordinate, and to make the great office of the Savior to be inconceivably magnified. Now, it were these points in the ancient church history which were most productive of misapprehension — most available for despotic rule and selfish ends—that are availed of by this controlling king, centralization, so prominent in church and political government; and therefore we claim for it a position as the object termed "another beast." This beast had "two horns, like a lamb, and spake as a dragon."

The idea conveyed by the term lamb is one of belief.* Therefore these horns are a something with which centralization pushes against its opponents, and a something, too, that is entertained as a matter of belief. We say, therefore, as true to the description and the facts in the case, that the two horns are the precedents of scripture authority relating to political and church government. A precedent is made available in both cases, wherein a belief in the authority of the scriptures is acknowledged and presumed to be acted upon in maintaining the peculiar centralization of which we speak. In this idea we present below the form of this other beast in its relation to the one preceding it.

"*Another Beast*" — Centralization Maintaining Creed in Misapprehension.

Two Horns — Scripture Precedent of Political Rule.
Scripture Precedent of Church Government.

He is said to speak "like a dragon," because the presumption being founded in a misapprehension of truth has exceeded all just grounds and reiterates its pretensions in a blinded ignoring of the different circumstances, so that the proclamation of authority is a

* See page 201

perversion of legitimate institutions in former circumstances. This is the meaning, if we make the terms dragon, devil, and satan connect with the idea of perversion.

Now, the first beast is said to have one of his heads "wounded to death," and that this other one was instrumental in healing the wound. As the wounded head most appropriately applies to that of physical power, we invite attention to the fact, that though five of the first kings or heads are said to have fallen, yet there was one of these five which, in the course of events, was more particularly fallen and "wounded to death" than any of the other four. This was the physical power which in the Jewish institution of the church and religion obtained a prominence in connection with the special mission of that people. In the course of events this power was almost — in fact, entirely — nullified. Even in the time of John, the Revelator, the city of Jerusalem, the stronghold of the physical power of the Jews was broken down and destroyed. But an effectual destruction of physical power in connection with an authoritative religion was certainly consummated, if not in John's time, very soon after it, when, after several revolts of the Jews, the Roman emperors took the most effectual measures to break the nationality of the Jews.

As much as this could not be said of those other four heads that were said to be fallen at the time of John, viz., special prerogative, regular succession, deputed authority, and extreme mission. These could be exercised in a subordinate way and in a spiritual and religious sphere, as in fact they were. But this other head of physical power was in its very nature broken when the Jewish nationality was destroyed.

Now, we want to direct special attention to the fact that it was centralization that revived a physical power in connection with religion. It began before the time of Constantine, and was quite prominent in his day. The aspect soon was the bishop, or the more influential emperor, dictating a selection of agitated doctrines contrary to individual liberty. Physical power soon meant something more. It meant force in matters of faith, and an extreme mission after the manner of the Jews. That manner was to unite the forces of Israel and subjugate opposing systems and powers. It was centralization that has been the most energetic advocate of all those points that support misapprehension, and particularly of that point which uses physical force in connection with divine claims to special and general government. It was that which broke the horns of the philosophical Persia, viz., of natural and Bible philosophy, that asserted itself in particular church organization and in political

combination, making havoc among both false and righteous institutions. It was a principle that lay hid and influentially working before it took the kingdom, and, shaping church and political destiny, like Hildebrand in the history of the popes. It is that which gave us political influence in connection with, and in order to, church authority; which gave us an established dictator, and surrounded him with an army whose physical weapons have blasphemously headed the special agency of religious authority, precipitating carnage and death, where simple agitation, liberty, and moral suasion were demanded.

The vision says that he "doeth great wonders, making fire come down from heaven on the earth in the sight of men." This undoubtedly applies to that aspect of centralization which has so assumed the prerogative of divine authority, and so wrought itself up to the pitch of presumption in both misappehension and perversion as to deal freely in authoritative restriction, excommunication, and curses, that means not the mere deprivation of civil and political rights.

What, think you, was the meaning of the simple word, excommunication, in former times, and still, in some countries? In Protestant countries it has the comparatively mild aspect of church proscription, and at most, a cutting off from church fellowship that leaves the subject condemned by the religious creed or faith of the party, and oppressed with whatever sense of guilt his own conscience and enlightened judgment may admit. But it meant something more serious and effectual than this, in other times and under other circumstances. Let us enumerate a little what may enter into the combination of a dreadful and terrible excommunication—not merely a combination that may, but the rather, has been, the awful anathema of other times and circumstances. As it is more convenient to refer to the fact of history than to speak in the abstract relation of things, we say, then, that general ignorance was the rule, coupled with a superstitious faith that could believe everything of unseen agents, anything of physical relics and their relation to good and evil, and almost anything of the chief agents representing religion, Christ, and God. A long period of time, wherein art and science were discouraged to give place to a gloomy piety and zeal, had served well to increase the general ignorance. At the same time, nations being cut off from the peculiar interests that gave them life and excellency, became sensual and oppressive, leaving the contrast in favor of an overwhelming church organization, whose iron model of virtue could not admit the baser corruptions of political government. Hence, the Church was presented in an advantageous posi-

tion that increased the reverence it had itself so carefully inculcated.

Extraordinary doctrines, one after another, conspired to add a magic halo of glory and mystery around the chief offices of the Church. The great works of religion were propelled, not as after the pattern of man's agency, but with the bold claim of God's seat being visibly filled, as never heard of in the earth. Though the most blasphemous assertions were made, and the most absurd doctrines received, they broke not the magic spell that bound the people; but the rather, entering as the reverential feeling was well wrought up, they confirmed the bewitched fancies of the masses, who now stood trembling and ready to bow down to any pattern or decree of the visible agency. In this situation, what did the calling of "fire down from heaven" mean? Rather, what did excommunication mean? Why, simply a turning of all these superstitions, all this reverential feeling, and all this strength of faith against one's self, to destroy him. We say that in the very nature of the case it must have been effectual, because it turned the faith and reverence of men against themselves, and made their own consciences prey upon their spirits, until a morbid state of the mental powers would tell the fearful tale that the anathema of the Church was instantaneous and effectual as an apparent curse of the bishop and of God.

We may well believe the account of kings fading before the blight of excommunication, like the fig-tree pronounced against by Christ. We may well believe how they repented and returned, and how that the body of the people and the host of the Church were kept in place and restrained.

But who is this that so caused this "fire to come down from heaven?" Was it the poor humble and just man, who, groaning under oppression, lifted up his eyes to heaven in a last, desperate impression that patience had ceased to be a virtue, and demanded that his devilish tormentor be bound in chains? Was it the exercise of a fearful principle especially belonging to the humble, who trust in God? No; it was not the oppressed, demanding judgment; not the humble individual, referring his case to God, and invoking justice; but it was the exercise of this fearful principle in rank perversion, and attaching to centralization as a specialty. The higher the office arose—the more established the dictator, the more concentrated that fire that came down from heaven as a curse upon both the sinner and the righteous. It was centralization that held in terrible array all the horrors of the visible and invisible world, ready to hurl their fire of wrath, to the physical and spiritual death. Behold him who "makes fire come down from heaven!" It is a

perverse exercise of authority. It is a base invader of common rights. It is a selfish dictator, which construes all sacred authorities in earth or heaven to prey upon the rights of others, and who thereby is ready to support and revive the most doubtful precedents of the past, that he may build a ladder to mount above his fellows and exalt himself to the place of God.

It is he, who, by both proclamation and practice, violates the spirit and object of his office, and makes his position to contribute to selfish ends, and so contemning the sacred relation he holds, and the Lord, who looks down from heaven upon him. Finally, it is that visible perversion which binds in physical and spiritual chains, and usurps the prerogative of God in a perverse relation to church and political government.

It is also said that this beast would not permit those who had not the "mark, or the name, or the number of the name of the beast," to "buy and sell." Now, buy and sell, in the spiritual sense, means to make use of special mediums of intelligence, and to receive the advantages of fellowship. The reference to the mark in the "right hand or forehead," will aptly mean a profession solemnly committing to a certain name and character of allegiance. The right hand is the sign of natural efficiency, and the forehead is a prominent feature, suggestive of the mind and intellect. It seems that the descriptions first implies the condition of allegiance in order to "buy and sell," and intimates that to insure this, there is imposed a certain mark suggesting solemn, prominent and self-committing profession. All these things are implied by a mark in the chief and prominent features of the physical form, and especially in those which are the most indicative of physical effect and mental capacity. To carry out fully the sense and significance of receiving a mark in the chief features of the physical and intellectual members, seeing that it denoted a sign to distinguish, and that, too, as a condition of privilege, means a special committal to a something addressed to the mind, which insures the spiritual and physical support of the subject. But, in the relation in which this mark is received, it implies a degrading obligation. It means individual subjection to centralization, which, in act, denies the exalted nature of men, the strength and office of the reasoning faculty, and a blind and solemn obligation to support a self-constituted centralization, and a form and image of misapprehension centered in political constitution and church creed. This is the meaning, brought out to the full significance, the figures and description will justify; and also which the facts will declare have been the tendency and effect of centralized authority in the sphere of a misapprehension of truth.

Now, this beast was to revive the power of the first; in fact was to give life to an image of him. If, then, we are on the right foundation, and misapprehension of truth, centered in creed, is the first beast, the image of this beast must be very like it, though an image of a thing is not the same as the thing itself. Here, then, we are to understand that at a later stage of church history, and, perhaps, in a more particular sense, centralization institutes a new form of the beast, which, after all, is only misapprehension of truth in connection with church creed. It must be this, in order to preserve the likeness. We apprehend that the vision is coming to that particular point that boldly points out a certain organization according to the idea and types of the law, in making every sacrifice have its goat for the sin-offering. We trust that we are speaking intelligibly, for the goat of the sin-offering has been explained to mean the particular organization, or system, that is affected in these philosophical sacrifices.* There is a point where reform must be centered; rather where it is directed, and that is in the most perverse aspect of the most enlightened institutions; for there it is the most susceptible of an impression that shall enable to build a foundation to reach to more general perversion. We repeat that the vision grows exceedingly pointed, and intimates that the last image of this beast is the last particular organization, and church creed that has given a prominent seat for misapprehension of truth.

In the seventh verse of the chapter before us, it will be observed that the "name," the "number," and the "number of the name," are apparantly synonymous terms; and then in the next verse it makes mention of the term number as embracing these three terms in the same idea, and declares that it is the number of a man, and that the number is "six hundred, three score and six." This, it says, is the mark and number of the beast, as we are to understand; as it is represented in the last image. If the number is termed the number of a man, and is "six hundred, three score and six," what inference are we to make from so brief a figure of what this beast relates to? Simply just what inference the fact of the description and the nature of the number will convey in a philosophical application. In order, therefore, to get at that meaning, we inquire, first, what is the literal fact relating to the number of six hundred, three score and six? But, in order to do so, we will place the number in the form proper to numbers in use by the nations and times in which the application is evidently intended. Then, barring Greek and Latin, and admitting a modern idea, according to trans-

*See page 287.

lated scripture, we shall have the number as follows: 666. It purports to be one number, but the literal fact shows that it takes three of like denomination to express that number. It is simply three expressed in one. This is all we can say for the literal fact of the number, except that the three individual numbers so expressing the one number, are of an equal denomination.

Now, in applying this literal appearance and fact of the figures and number given, it must be remembered that general misapprehension is the beast; then that he is made to connect with the eight-king creed, to receive a special seat; and, finally, that the description about the image of this misapprehension centered in church creed is evidently bearing against a more particular creed and church organization. It is this last image which is supposed to specially bear the above number and mark. Therefore, receive the inevitable conclusion that the trinitarian orthodox creed, so called, invites the application to itself, and is well worthy of it. It purports to stand at the gate of heaven with its peculiar creed, in which is the prominent sign of three gods expressed in one name, and each of equal denomination, power and glory. At this point it requires of all who shall approach a religious interest, that they shall first believe that they are by nature vile; and secondly, that they shall mar their most noble medium of intelligence by receiving the numerous absurdities the creed insists upon, and particularly that which makes the crowning mark and incomprehensible assertion of chief trinitarian orthodoxy.

The number is the number of a man, because it is the type of a particular mark of creed doctrine relating to Christ. It is 666, because it refers to a misapprehension centered in a creed whose chief sign is three gods in one, of equal denomination, according to the literal appearance of the number 666. The vision would indicate pointedly that three in one is the mark that pertains to this last phase of misapprehension connected with church creed, and which is so persistently presented in the absurdities and perversions of the trinitarian orthodox element of Protestantism.

Having pursued the proposition that the church doctrines have been corrupted, and finding that the spirit of prophecy is against —even against—our reformed denominations, we invite you to consider that this is the appearance, whether we take the entertained notions separately and reason upon them, or whether we apply a philosophical view of the prophecies and give them their evident bearing.

We said that we anticipated no pleasant result from viewing the matters of the sixth seal. The language used in describing

what is the result coincides with the inferences of reason applied to scripture doctrine and universal history. The revelator John, in describing the aspect, says that there was a great earthquake, which, according to Bible philosophy, means a disturbance of established and natural institutions; that the "sun became as black as sackcloth of hair," which, according to the same system, means that the explained mode of teaching has in the history of the Church, exceeded, and in connection with the confused theories of ancient nations, introduced corrupting influences, and that it finally opposes itself in direct contradiction to all scripture authority, as the facts of modern deism show, and as is evidently a perverse aspect of reason and the explained mode.*

It also says the "moon became as blood, and that the stars fell from heaven." So it has been claimed, on the other hand, that the unexplained mode of conveying instruction, agreeing with the moon, has developed an objectionable literalism, which, in effect, leaves the current of church doctrine like an abominable and corrupt stream that cannot be partaken of. The stars mean light in the philosophical firmament, viz: lesser instructions in brief sentiment in the historical plan of instruction. These are revealed as falling from their place, by reason of exposing the errors and notions of perverse doctrine.

The heaven is declared as departing like a scroll when it is wrapped together; and, in connection with this, we ask, what is the aspect if the arguments be allowed, and especially as brought to the *finale*, where the most extended and authoritative form of church faith is revealed as a wonderful misapprehension of truth, ready to be condemned and to pass away?

Finally, what have those mighty men, captains, and kings, represented as hiding themselves from the effect of opening the sixth seal, have to do with those perverse chief and controlling principles in both church and political faith? If they are not condemned before the philosophy of the Bible and the God who has dictated the scriptures to be a light, then let them still face the sentiment of this day and age; for we judge that the opening of these seals, and the effect produced will have a more searching aspect than a mere mental retrospect. Yes; in pursuing the mysteries of the Bible further, we expect to suggest only a confirmation of what has already been advanced, and much of that confirmation must lie with future developments, other agents, and more practical effects.

Ah, you say, we perceive your bent: whilst condemning other faith and creeds, you presume to produce one that shall be accept-

* See pages 40 to 45, concerning the sun and moon.

able, and are even confident of being indorsed. No; we mean rather that the intelligent forces have been for many years stirred up against you; that they are being stirred up, and that they shall be, until you find no place for those objectionable tenets of faith that deny the nature and powers of men and the proper relation of Christ, and which are tending to place the saints, angels, and agents in the seat of the Almighty.

That which we have produced we indeed argue to be the sentiment of the scriptures. Whether or not it be so, let every man be judge. That which the God of all will approve, let Him by the course of events maintain, for we have nothing to do with the matter, except to declare what we conceive to be the proper system of approaching the sacred scriptures; and what under that system the scriptures reveal in relation to inner principles and universal influences. So much has already been submitted, and the sum of it is, that the grace of God is to all men unto salvation; not as an indefinite disposition of the Almighty, conditioned by the faith and conduct of men, if you please, but as a determinate counsel that shall work effectually and fearfully among men for that purpose, with an absolute and certain result.

Oh, another will say, if this be the case, I will not concern myself much about religion or morality. Just so. You are the blasphemous reviler for whose sake we have received the veil of mystery, and the perplexity of a cautiously written and closely sealed covenant. For your sake we have been rebuked for approaching the secret tabernacle, where the ark of the testimony declares the covenant of mercy. For your sake eternal punishment was suffered to run its course, the nature of man declared vile, predestination made to assume an aspect of terror, and the whole heavens to gather the blackness of despair. Still you have not been moved. You are resting quietly; having taken no church obligations, you are free; and if you have done so, you propose to break from whatever restraint they have imposed the moment the ark and its secret is revealed. You are vile, and the angels of God seek you. Flee now from restraint. It is the sign by which they shall know you; and for you all the terrors of the damned are indeed prepared. Come, let us declare to you that the testimony of the scriptures is as determined a purpose for your salvation as that other predestination purported to be for your eternal damnation. Probably you believed the former; and cursing and blaspheming, lived a life of insane desperation. Now, you believe the latter, and rushing to folly, you contemn God and His purpose. May be you are unmoved and indifferent to both proclamations. Very well; wait until the forces

of the heaven encompass you like the secret waters of the flood, when all refuge is found to be cut off, and you be taken and condemned as the opposite of those who yielded themselves a willing offering, as the first fruits unto God.

Now, we claim in the book of Revelation, by John the apostle and prophet, a confirmation of what has already been advanced.

What we have advanced is presumed to be in the philosophy of the Bible. Therefore, though the substance is the grace of God toward all men unto salvation, yet, is the means to that end, which has been advocated, the proper means? Put it in the extreme test in which trinitarianism will demand. They are in the aspect of saying: you have condemned us, but you have substituted a proper creed, of course; now what is your mark and number? Very well; tell us what constitutes a proper creed, and we will see whether or not the argument in this essay is endorsed or denied. Let us define for you. It is a proper judgment, a proper faith, and a proper atonement.

This much you claim for your creed, and this is the sum of it. Judgment means a decision over conflicting testimony, a justifying of the righteous and a condemning of the wicked or unjust. Your creed proposes to do all this. It makes the final decision involving all this. Faith, as the sum of creed, means that which is proper to believe and practice. Atonement denotes the means of salvation. If you say that this means is all expressed in your creed, then you are ready to indorse the definition we have given of what is the sum of a proper creed. So far we agree, then. But whence comes this sum of doctrine? Is it not from a due respect to all the primary doctrines and principles of the Bible? Again you say, yes, and agree.

Now, notice in the seventh chapter of Revelation, where the appearance on opening the sixth seal is further particularized, that it specifies a number belonging to those who were sealed out of all the tribes of the children of Israel. We claim that the tribes of Israel are respectively typical of the twelve primary doctrines of the Bible and of religion. We have also particularly defined to which doctrine they severally relate.* Suppose, for our sake, and just for a minute, you allow the application as explained in this system. Well, then, the sum and number of what purports to be sealed from all the tribes will mean simply a select principle of doctrine, deduced with due and equal deference to all the primary doctrines of the Bible. What then? You have allowed that such a selection ought to be the proper faith, judgment, and atonement. Now,

*See pages 119 and 120.

what we want to prove to you is, that your selection is found defective, and is denied by the scriptures. It is denied as a misapprehension of truth, and in its most prominent features is designated by a number, which, according to the express declarations of the prophet and by the medium of reason, is barred from the chief and authoritative agency of God.

But here is another selection, and it comes through him who "ascends from the east,"* viz: through the principle and system of Bible philosophy, which ascends from the point of first causes by the aid of reason and all the helps of the world. It is this angel who is purported to have the seal of the living God; and the sign, mark and number of those who are sealed and selected is 144,000.

What is the literal fact concerning this number? Mark well how we define the literal facts of the number; for we propose to apply the definition to the test of what the proper atonement for man is; to what we have argued it to be; and against your estimates of the true obligation.

First, then, the number begins with one chief unit; secondly, it embraces two compound numbers of equal denomination, in a subordinate position but chief relation to the first number. This is the definition of one of the divisions. The other division embraces three distinct figures of equal denomination and appearance, but which have no importance in the number only as they are in relation to the preceding numbers. Is the definition correct? Yes, you say, it is correct. Well, then, to apply it to our argument of the scripture mysteries and what is to be esteemed the proper deductions from them, we invite your attention to where we had occasion to explain on the subject of the forty-eight cities given to the Levites from all the tribes of Israel.† It is there that the sentiment of the whole scriptures is claimed in a doctrinal form, and there, too, that all the *means* of grace and salvation are enumerated.

That means acknowledges and declares God the first chief unit; principles and persons in an equal relation to each other, but in a subordinate and close relation to God, the first cause. It also reveals systems, customs, and examples, as important in a subordinate relation to God, persons, and principles. But that there may be a fair illustration, we will divide the number so that all parts are presented in an application according to the composition of the whole number.

* See page 182. † See page 415 to 508.

1	4	4	0	0	0
Chief Unit.	*Compound No.*	*Compound No.*	*Numbers important in relation to the preceding.*		
God.	Persons.	Principles.	Systems.	Customs.	Examples.

Remember that the number only purports to be a selection from all the tribes of Israel. If, then, the tribes are principles, so is the selection; and it can but mean what may and should be deduced from the head and primary doctrines of the Bible as the means of salvation. Observe, too, that in other parts of this book of Revelation a certain number identified with the mark of 144,000 stood with the "Lamb on Mount Sinai," declared to be "without fault," to be "virgins," and "first fruits unto God and the Lamb." In connection with this, consider the fact that the doctrine of principles and persons are powerful and pure in a close relation to God, and that the doctrine of God may be magnified or debased by persons and principles. Remember that systems, customs, and examples may be pure and holy in a proper relation to a selecting intelligence that comes first from God, and secondly, is operated by persons and principles.

The sum of the matter seems to be, that the 144,000 is both a mark and sign of a right selection of doctrine and a figurative summary of what constitutes the whole primary means of salvation, progress, or perfection. To be sealed by this seal is to acknowledge these means; and to be included in the number personally, is to be in the proper relation to God in both belief and practice.

In the ninth verse John describes "an innumerable company, which no man could number," and yet he still seems to be speaking of principles rather than of persons. They are explained to be those who "have come up out of great tribulation, having washed their robes and made them white in the blood of the Lamb."

If it seem a cold idea that all these are said to be redeemed, and yet only principles implied, you must reflect that the revelator is speaking of first causes, primary means, and of the innumerable secondary principles that appertain to the doctrine of God as chief, principles and men as chief agents, and to system, custom, and examples in the great plan of progress.

Now, if the revelator has assured us that all these are purified and redeemed, we need not be anxious for our personal selves, for it is the derangement of these primary causes and first principles that places us in the fallen and lost condition.

If still you are not satisfied, then enter the list as persons in a proper relation to God, thereby receiving the mark and seal in a

special sense, and be counted among the wise, who anticipate the evils of rebellion and flee from the gathering storm. The number and mark is still 144,000, though millions enter the ranks; for the number is but a sign of the means that must be accepted, and of the faith that should be received.

This being the case, the number is a proper figure to designate the whole company of persons literally enlisted in sympathy with this mode of salvation, this means of grace, and this summary and selection of doctrine. The revelator has evidently used the figure in this sense, for there is both a mental aspect in principle and practical application in person to this salvation.

But some may object to the manner of applying these numbers. They will say, perhaps, that if the figures of the Bible partake of the circumstances that surrounded the time of their being used, then the literal fact of the numbers ought to be considered in Hebrew, Greek or Roman numbers, because Hebrew and Greek are the languages in which the scriptures were originally given, and the Roman empire overspread the world at the time in which John gives us both the numbers relating to the lamb and to the beast.

This objection would be well taken were it not for other considerations and additional circumstances. These additional circumstances are, first, that in both cases of the numbers a reference is made to a selection of scripture doctrine, after the scriptures themselves have undergone numerous translations. Secondly, it purports to hit upon the situation of the last phases of the universal religious subject. Finally, the subject in these two distinct selections, and as manifest in these two distinct selections in the last times, is particularly among modern nations when the Arabian form of numbers is adopted, and where in a diversity of languages the same system of numbers is common to them all.

Therefore, whilst it is true that a figure should be considered from the standpoint of circumstances at its origin, yet, in this case, the additional circumstances refer the standpoint to modern times. This same principle has been applied before, and it simply demands that all the conditions of a figure should be taken in view. Besides, if the nationality existing at the time of the figures being instituted, is to govern the character of the number (which also seems proper) it will account for the pointed application made by other authors on this subject, wherein they reckoned somewhat more literally in the channel of Latin numbers.

Again, the Arabian system in which we judge the most proper application of the numbers was intended, is apparently derived from India, and more ancient nationalities. How far this mode was

already adopted, even at the time of John, may be considered an open question. We judge that if it were received from Arabia as early as the tenth century, and previous to that, that it had been derived from Eastern Asia; that it is safe to say, at least, that it was an established manner of reckoning already existing at the time of John the Apostle. Therefore, waiving the additional circumstances, the difficulty to be accounted for is, in the fact of the numbers being referred to a system existing at the time of John in Eastern Asia, instead of falling into the channel of numbers used in the Roman empire and in the Hebrew language, both of which John must have been conversant with, and which were noticable circumstances of his time.

There is a consideration that will even account for this. It is, that the whole history of the Church, wherein the first causes of a perversion of doctrine may be traced, reveals the fact that this perversion was caused by an uprising of strange and confused theories, originating in Eastern Asia. It beset first, the western nations, and, secondly, the Church, and to it the general misapprehension of truth, may be ascribed. It is also equally true that a natural philosophy, righteous in its object and aspiration, originated in the same eastern portion of the world, and from the beginning, grappled with the more objectionable practices and theories of ancient nations. In John's time, it doubtless was the experience to feel the waves of these conflicting forces, as they would heave up from the agitated sea of the East. The spirit of the scriptures, taking a note of this, and knowing that both these forces would ultimately seize upon the Christian subject, and in that sphere renew the struggle, thereby giving Bible doctrine both a philosophical and confused aspect, according to the separate elements, it would naturally describe the religious destinies in terms appropriate, and in common to these two elements. This is the more probable, if these two forces succeeded in dividing scripture interpretation into two distinct characters, respectively corresponding to each of these forces. If, then, it may be admitted that the Arabian system of numbers, in some form, was the one belonging to ancient and eastern countries, where the race began its existence, and where also began the controversy, as to whether man should attain to heaven by a legitimate philosophy, or sink to a more degraded condition than the lower animals, by adopting a perverted naturalism, it is probable that the contestants were spiritually numbered in the beginning according to that system; and that in the end they should be distinguished in the same relation to each other, but respectively justified and condemned in the same channel of language in which they both com

menced the struggle. The beast is declared as ascending out of the "bottomless pit," and is marked in its last appearance by the number, 666. But the interpretation of misunderstanding arising out of that place seems to be that it is objectionable naturalism, strangely blended with confusion, sorcery and sensualism, as obtained full form in the East, and was precipitated upon Christianity. That was the cause of the perversion of the latter. However, the flood that swept to the West, also brought a current from the same nationalities, which cut the channel for a reasonable religion, thereby opposing to the mark and number of the beast, a righteous seal, that declares the oversight of Providence and the success of man's natural existence. These forces, it would seem, began their course under the same system of numbers as that prevailing in modern times; and inasmuch as a number is to designate their respective characters, what system shall it be in but that in which the religious subject commences and ends?

The science and civilization of the world have adopted this mode, and still it is apparent that it reaches back to ancient times; so, after all, in the midst of numerous systems of reckoning numbers, many of which have been both imperfect and temporary, is it not appropriate to judge that the most perfect, most lasting and universal one, is the one intended to mark and number the forces that have striven together from the beginning, and which in the last times appeal to heaven with their respective and final selections?

Closely connected with the opening of the sixth seal, four angels were observed standing on the four corners of the earth, holding the four winds of the earth, where, it seems, there are four other angels ready to hurt the earth, the sea and the trees.

Now, "hurting the earth" means, at least in the figurative sense, an actual injury to men and society and condemnation, just or unjust, as the case may be. Has the preceding subject revealed anything of this kind, against which the philosophy of the Bible, as agreeing with the "angel ascending from the east" cries with a loud voice?

There certainly is; and as the angel ascending in this manner seems to instigate the movements of four opposing angels to stay the four winds, we will make mention of four influences against which the spirit of revelation has so pointedly proclaimed, as well as the four principles that are naturally opposed to these, and which, as a matter of fact, have been abstractly opposed to them in the preceding argument on the subject of the sixth seal.

These four angels, it will be observed, are represented as having control of the four winds of the earth, and are in the aspect of do-

ing hurt. Thus it seems that they have some relation to the subjects of good, evil, cause, and effect;* and are apparently in a position of dictating with respect to these subjects. Good, evil, cause and effect, have been explained to mean the four quarters of the philosophical heaven; but in this case the angels are having control over the winds of the earth. Now, there is a difference between the winds of the heaven and earth, as perceived literally. The wind of the heaven will aptly refer more to the wind and the direction from which it comes, than to the same wind in its secondary effects as it sweeps along the earth. The latter manifestation of the wind may be said to be the winds of the earth. If we allow the distinction and apply it in this case, it will suppose that these forces called the four angels, seeing that they are controlling the "winds of the earth," are such ones as are presuming to dictate arbitrarily about the secondary questions of cause, effect, good and evil. We may say, rather, seeing that they control these winds for hurt, that they are perverse views of what is the proper medium of distinction relating to righteous causes, extent of effects, guide to good, and rule of evil. But as the preceding subject is very general, and this is presumed to note the points of opposition as encountered in that subject discussed, we should expect nothing short of the chief forces against whom the scriptures, by all the signs of the law and prophets, have directed their censure. That they are very general forces is evident by the description placing them in an attitude of controlling the four winds of the earth for hurt and damage.

Who then are these angels? What are these forces but the ones which have arbitrarily usurped the position to tell us how much there is of revelation as the effect of the great first cause, God? What is a guide to health as an enjoyment and good in life? What is the distinction of evil in the view of religious opinions; and what are the first causes and authorities to which everything in earth must surrender?

As a matter of fact the scriptures have apparently reflected against deism, as hurting society by reason of its asserting that no effect of the divine working is apparent outside of visible nature. It has reflected against appetite, as becoming the dictator to reasonable men in the midst of innumerable substances, good and evil, healthy and poisonous. It has reproved trinitarianism for its ill-advised distinctions respecting heresy as sitting in the place to judge of evil. It makes sweeping condemnation, and cuts off those more righteous than itself. Finally, the scripture has wrath treasured and revealed against that literalism that enters all departments of

* See page 182.

the world's agency, ordering the forces of heaven and earth to turn back from the war of progress and again to the dead sea of past institutions.

Deism, appetite, trinitarianism, and literalism, it is you who are standing on the four corners of the earth, doing hurt. Who are making sweeping condemnations, and inviting distress, suffering and death? Let us see: Deism, you presume to laud the purity of the habitation in which you reside, making mention of the great God above, and of the vast universe that is the only incorruptible revelation from God; but your best efforts, under a high state of civilization, has brought you back to the most perverse aspect of naturalism, and you are to-day fallen, wounded, and condemned before the people and revelation you have denied. You have struggled, changed, and turned back. You are a sorcerer.

Appetite, as ruling among the lower order of animals, is true to the objects and instincts of nature, and is undoubtedly a success. The ox will scent the running water afar off. The wild geese will discern their seasons, and set themselves in order, making a straight course for distant points and climes. All the animals that feed on plain and mountain are guided by four senses that seem never to fail them. Among the varieties of the vegetable kingdom they select, thrive, make merry their life, and honor God in the success of their existence. Appetite among men has not proved so. There being greater intelligence, there was less positive inspiration. Hence, intelligence and not appetite was intended to be the guide. Nevertheless, it presumes to dictate here; and, as a result, is a perverse destroyer of health and happiness, whilst it is in the very position to discern what is good. Almost all the millions of earth are in subjection. The employment of one part of the world is to furnish what will distress and curse the other. They meet together and exchange, receive a temporary gratification in the purchase, and then demand more, more, forever.

The spices of the south are collected at great cost; and little is it realized that it is to dry, poison, and canker the blood. Tobacco, the vilest weed that ever pampered to a depraved taste, is respectable in commerce and in society, and vast fields of it ripen under the sun, that it may be a tax upon the labors of the poor, and contribute to the physical and mental debasement of man.

Coffee is choice to the taste, high in price, and desired by all. Teas are imported and eagerly received, at a great tax to national and individual wealth. These are luxuries—these are great delicacies. Appetite says, receive, enjoy fully. But appetite is a blind deceiver.

These things are destroying secretly among the nerves of the body and brain. The least disturbing causes reveal this to you. A little over-exercise, the heat of the sun, or some ordinary mental exertion, finds you distressed. Your eyes are bloodshot with pain; you toss uneasily all the night long, and dread the day again. How many suffer this? It is a curious, if not a startling thing, at least, to know how many. The most delicate organisms are a ready prey; and the strongest often yield to seated nervous diseases, whose torment but waits the slightest disturbance. But, you say, I don't believe it is these things that are the cause. Of course you do not; it would require a regiment of men to be slain one after another with strychnine, before your eyes, to convince you that any substances received in the system may have an injurious effect.

But you say, I know by experience. I have quit these things for a day, and my distress was greater than before. These pains are peculiar to the race. All, or almost all, suffer in this way, and the most we can do is to seek some alleviating medicines. Then, let us recommend to you that you quit these things, not only for a day, but for a month and longer, and see what experience will teach you. Take back the insinuating statement against the wisdom and power of the Almighty. You are a liar, before science and heaven. You are a deceived liar in the interests of a base and perverted appetite. Is the work of God so imperfect that headaches and pains are the rule, and physical enjoyment the exception? So you assert; so you conspire to make the world believe. You are in the ranks of those that "hurt the earth" at large, do damage to yourself, and reproach God always. Now, an excess of fatty substances flood the system, clogging the numerous outlets, and, overflowing, intrude among the delicate machinery of the frame, causing irritation, disease, consumption, and death. Then we think it was an evil day that substituted the general use of tea and coffee for a moderate use of wine; but so formidable has a depraved appetite become that it seems a wise policy to recommend total abstinence. So have moralists and philanthropists thought and recommended. But we say, turn the decree against tea and coffee; for they are poisonous to the nerves, whilst a moderate use of wine evidently is not. But what shall be said of those more concentrated fluids that are almost a burning fire of themselves? Why, they are the fitting allies of all those vices which afflict the race. They are the instigators of crime and all sorts of insane freaks. They are the active agents of dissolution, up to whose fiery standard a depraved taste gradually leads the appetite, step by step. Many things there are that are pleasant to the taste, which are nevertheless not good to be received into the

system. We reiterate that appetite is not the guide. It should be that intelligence guide us. But there are many things which in moderation are good, but which are exceedingly liable to be abused. Now, what is the remedy? Is it total abstinence? We say, apply this decree to every substance that in any degree works injury in its very nature; apply the decree to those exceedingly fiery liquids whose excessive stimulant declares them the most active and positive agents of disorder. But there is a well tempered beverage which we claim to have been taken as a figure of the religious element, the use of which applies, just like this latter element, of extraordinary stimulant. A moderate amount is doubtless good; but an excess will work injury. Shall we, then, institute total abstinence in respect to wine? In answer we ask, shall we prohibit the religious element, or anything else that is good in moderation? Do you think it is good to be over-religious? Is it well to entertain much of the extraordinary? If you do, we claim that you are spiritually in excess, and are liable to be philosophically drunken. It is, indeed, well to have strong faith in God and strict justice among men; but such a faith must be manifest in personal responsibility and personal restraint, otherwise it is not the faith that God requires. Shall we face this responsibility, undertake this trial and attempt the happy medium of things that is acceptable?

This is certainly our duty. This is the divine requirement that comes to every person this day. This is the angel that we must oppose to preserve appetite, which, figuratively, is so grievously "hurting the earth, the sea, and the trees."

Trinitarianism, how dazzling your accomplishments! How great your attainments! Nevertheless the scriptures accuse you of being an idolater. And now, whilst you stand in the position to discriminate what is evil and heresy, you are still seeking the righteous, to proscribe and condemn. Will you still walk with the spiritual "feet of a bear*" that means terrors and threatening, making more terrible your foundation by substituting a predestination unto damnation, instead of a predestination unto universal salvation? Come, we will, by the authority of Heaven, oppose to you this same Unitarianism which you have so uncharitably restricted all along the ages of the Christian history. This is the angel that must restrain you, as you stand in the position of making away so many and asserting such high-sounding claims. The fountain of your strength is tapped. The streams are ready to flow out in every direction until you be left with a hollow cistern that is but fit to be thrown with the rubbish of the past. Become an ally of those who

*See pages 391 to 397.

forsake the holy covenant. Work the wreck into implements of anti-Christian warfare; for your time is come, and the commandment has gone forth. It is the indignation of the Almighty. It is the effect of judgment and of the age of intelligence gathering for your condemnation, and of the efforts of providential restoration that are hastening to thrust you aside, and to punishment. Literalism also hurts the earth. It has done so from the beginning. It has been a transgressor all the way through. It refused to look heavenward through the facts of nature, and has been unsuccessfully plodding along with the doctrines of revelation. When God chose a nation to be a special medium and agency in the earth, it perversely made proclamation that one race of people has a pre-eminence over all others. It declares first causes and authorities all centered with first churches and organizations. It mistakes literal signs, and makes the laying on of hands, a seal of righteousness; the partaking of sacraments the virtue of salvation; the murder of the just, the sacrifice of atonement; the performance of ceremony, the religious obligation; a regular succession of priests the necessary order of divine approbation; and a centralized dictation the authoritative arrangement of heavenly influences. Turn yourself away from the chief seat of authority. You are an offense; you eat the dust, heap up confusion, and watch for souls, to ensnare them. You smite the faint and weary, that lay in the rear of the army, and secretly encompass the host of heaven. Your assumptions are in channels that lead back to barbarism and bondage. Your designs are against the weak and unprotected, and your weapons are a perverse wresting of signs, precedents and sayings of the scripture. By the authority of the scripture, we send an angel to arrest you. God himself commands you to stand back. It is principle that is now stationed at your quarter of the earth, and this angel is the one that shall prevent you from hurting the examples, customs and systems, until the fruits of the season are gathered, and until it is ascertained who now are willing to return.

But why should these four forces be selected from among the numerous others that the treatment of the Bible subject reveals as hurting the earth and sea? We answer, because they are suggested by the number and seal of the 144,000. In order to illustrate, we will again divide that number in its interpreted form:

1	4	4	0	0	0
Chief Unit.	*Compound No.*	*Compound No.*	*Three Subordinate Nos.*		
God.	Persons.	Principles.	Systems.	Customs.	Examples.

This is the interpreted form of the number, showing the primary

agencies of atonement. Now, to the first division, trinitarianism opposes itself. To the second, appetite; to the third, literalism, and to the last three deism denies the relation of divine authority in the control of systems, customs and examples of the earth.

In other words, the above divisions of the number and means of atonement, each produced its agent, or angel, and, lo! this angel encounters opposition by others found to be stationed on the four quarters of the earth. Thus, the idea of one chief unit, God, as a leading feature of religion, is advocated by its proper angel, unitarianism. But opposed to this angel, we encounter trinitarianism. Secondly, from the doctrine of personal agencies we deduct that of personal responsibility; and immediately this angel runs against a perverted appetite, which claims to dictate, instead of the intelligence implied in personal responsibility. In the third place, the doctrine of principles seeks the spirit of all signs, ceremonies and commandments; and, as it attempts a theoretical expression, it is made conscious of the fact that the opposing angel of literalism purports to dictate about first causes and authorities. Finally, the doctrine that asserts systems, customs and examples as an atoning means, relies on the divinity of the scriptures for this assertion. It supposes these influences in a direct relation to divine superintendence, through the agency of persons and principles. In this case the angel of scripture divinity comes in contact with deism, for the latter presumes to tell just how far the effect of the divine hand may be traced, and it totally denies the sacredness of systems, customs and examples, founded on scripture authority.

In order to show these opposing angels, first, in a righteous position, as originating from the respective doctrines and division of the primary means, as indicated in the number 144,000; and, secondly, to illustrate how they are met and opposed, we will place them relatively in opposition. Thus:

Angel from 1*st Division*—Unitarianism; opposed by Trinitarianism.
Angel " 2*d Division*—Personal Responsibility; opposed by Appetite.
Angel " 3*d Division*—Principle; opposed by Literalism.
Angel " 4*th Division*—Divinity of the Scriptures; opposed by Deism.

This, we say, accounts why these four forces are so particularly designated from among many others which the scriptures condemn. It is because there is a mark and seal of doctrine asserted by the authority of reason and the scriptures, and these four forces set

themselves in direct array against that assertion. (See the first chapter of Zechariah, from the eighteenth to the twenty-first verses.)

The description says: "Until we have sealed the servants of our God in their foreheads." In the mental aspect this means that the condemnations and ravages of these four principles are arrested by the philosophy of the Bible, and that the evils of perverted doctrine and personal suffering are not to be ascribed to the authoritative religion of God or to any imperfections in His work. This same angel ascending from the east demands that you stay your hands until you see what is the cause of the troubles and misunderstandings, and until you see who are accepted from among the warring forces of this world.

The mental aspect means that the true philosophy of the Bible would seek to stay the ill-advised censures and uncharitable restrictions, and in this object sends its four spirits from out the clouds of scripture teaching, that they may modify the tone of general misapprehension and the sweeping condemnations and suffering that are a consequence.

But there is a practical application, which is more positive in its character. It means a new dispensation, another degree, and a special gathering from all the sects, systems, and forces of the world. It means the angel of God passing through to see who are now ready; to observe who have faith to come away, and to make a note of all whose time of condemned tribulation is ended. Yes; the full significance of the meaning is nothing less than the opening of the gates of hell, that the principle of universal salvation may be applied, and that on that principle all may be gathered whose terms of punishment are terminated, "until" there be none left but the scorner, the proud, the reviler, the sensual, the selfish, the atheist, the sorcerer, the idolater, the spiritually blind and damned, who are still bound over, until a distant day of salvation.

This is the manifestation and practical opening of the seventh seal. It means a confirmation in the providence of God wherein men and angels move to indorse what God, through reason and the scriptures, declares to be the proper means of atonement, and the correct sentiment of the scripture doctrines.

Six times have we reasoned to you of righteousness and judgment, and shown, in mental aspect, the voices and thunderings of the heaven; but the opening of the seventh seal, in effect, means providential indorsement in future events; or what we have declared is not on the right foundation. "When he had opened the seventh seal," says John, "there was silence in heaven for about the space of half an hour."

A half hour in the reckoning of great time may be more or less than twenty years in literal time; but in the channel of the fifty year time already explained, it will be but a comparatively short term. What we have still to offer in the way of confirmation will have the appearance of looking backward on what has been argued, and forward to future and practical results.

John adds: "And I saw the seven angels which stood before God, and to them were given seven trumpets." These seven angels seem to refer to the seven "lamps of fire" spoken of in the fifth verse of the fourth chapter.* They are also denominated the "seven spirits of God." These have already been explained to mean the seven evangelical principles of scripture doctrine, viz: Faith, atonement, judgment, punishment, reward, progression, and grace. They are also explained to agree with seven of the fourteen tribes of Israel, and are universal principles at all mental outlooks. Now, claiming a confirmation to what has been already advanced, we may expect that the effect of these seven principles, as received by the world, and as prophetically declared under the figure of trumpets, will further illustrate the previous subjects. By glancing at the account of the sounding of these trumpets, it will be noticed that there are a series of plagues and torments presented as a result. This is so, notwithstanding that the angels are evidently righteous, and acting under divine authority. How shall we account for this, except on the ground of what we have already argued, viz., that the law is righteous and the principles are good, but that in their contact with the influences of this life, they have been changed to a perverted likeness. Entertain this idea a little, whilst we compare the account to the facts of church history.

John begins by saying: "And another angel came and stood at the altar, and to him was given much incense, that he should offer it up, with the prayers of all saints, on the golden altar." The situation is such that this "other angel" must refer to the selection of New Testament manuscript; first, because the sounding of these trumpets purports to be from the Christian dispensation; secondly, this angel purports to sacrifice on the altar, which figuratively means inspiration,† and that with an incense that denotes very select examples of conduct and belief.‡

Finally, the acts of this angel are set as the primary cause from which the others take authority.

We are aware of how important the selection of New Testament manuscripts are as a foundation on which to build the Christian faith. It must also be acknowledged that as much of inspiration

* See page 9. † See page 222. ‡ See pages 304 to 308.

is implied in that selection as in the writing of the manuscripts. However, we have had occasion to mention some natural circumstances that served to govern the canon of the sacred writings.* But the least that can be said of the matter is that it supposes inspiration in some form; that it is the select offering of Christianity; and that it is the primary cause and foundation on which the chief doctrines have been promulgated. All this is implied by the "offering of much incense on the golden altar." Accepting this base, the commencement of these trumpets is manifest by, and as a consequence of New Testament teaching, after that the standard selection had been made from all the multitudinous writings of the early centuries.

The seven angels present themselves in the order agreeing with the birth of the tribes of Israel, so that the first denotes the angel or principle of faith.† The account says that "the angel took the censer and filled it with fire of the altar and cast it into the earth, and there were voices, thunderings, lightnings, and earthquakes, and that the seven angels prepared themselves to sound." This general effect of voices, thunderings and lightnings, finds a more particular channel of result as it relates separately to the seven principles in question, so the revelator pursues them in their order. But the sounding of these trumpets—what are they but a simple assertion of the several principles above enumerated? They are asserted on the authority of the New Testament selection, and proclaimed in the world as a divine authority. We will say, then, that the proclamation of the doctrine is the sounding of the trumpet. If faith is the first to be considered, then we are to observe what the spirit of revelation says of the effect; rather, how the world received the principle. The condensed sentiment was, "we believe." Revelation, however, purports to consider the history and extreme of that belief, and hence the following language: "And the first angel sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up." This is spoken in relation to the principle of faith, and as the extreme of it. Now, has the previous argument shown anything of this kind; and do the facts of the Christian history declare the same?

In answer to this we suggest that the Bible system defines customs and examples to agree with trees, and that it makes the appearances of nature in close relation to the natural grass of the earth.‡ The hail and fire mingled with blood, directed against the

* See pages 575 and 576. † See page 119.

‡ See page 39, first; then, 123 to 126, and 431 to 437.

grass and trees, would, therefore, mean that an influence has been directed against the natural means, appearances, examples and customs of this life, which has virtually made these influences and helps of none account. Let us be more definite, and say that it suggests of the denial of moral customs and healthy examples, and the natural means of institutions in all systems of the world. As a matter of fact this has been the tendency and effect of an extreme notion of faith. Hail is aptly representative of a rigid form of doctrine or fated theory which is painful to believe, or is of a condemning nature. It is suggestive of instruction indeed, but that which is objectionable on account of a tincture of predestinated or fatalistic doctrine.* In this case, the hail is mingled with fire and blood. Fire is explained to mean authoritative condemnation, or that which troubles, tries and vexes;† and blood, as associated with a system, the essence, or vital truth of that system. Blood, however, when coming in contact with that which is represented to be eaten, is the figure of something abominable. In this case it seems to partake of both circumstantial meanings, because it is both connected with what purports to be the waters of instruction, and is made to represent that instruction in an abominable appearance to all natural means. The sum of the meaning of the trumpet, is that it would indicate the result of the proclamation of faith and especially the extreme of it, and the phase of it, that makes light of moral works and means, as well as natural modes, and substitutes an extraordinary faith as the essence of religious duty.‡

The second angel answers to atonement. This principle was embodied in Christianity, and was received as a prominent doctrine. But the arbitrary element of the world soon invited the cast of literalism to mold this doctrine. By giving prominence to the literal view, the above-mentioned element agreeing with the spiritual sea, precipitated upon itself the great ancient, and literal view and notion of sacrificial atonement. Though this view made Christ the central sacrifice, it was none the less objectionable. The account, speaking of the effect of the second trumpet, says that a "great mountain burning with fire was cast into the sea, and the third part of the sea became blood." It is to be noticed that a good portion of the element of the spiritual sea is represented by perverse forms of Christianity and religion; but it is mainly in this division of the sea element that the extreme notion of atonement is applicable. Again, arbitrary religion, agreeing with the sea element, is such because of the objectionable naturalism and literalism which characterize it. Now, when atonement was declared in the world, this element could

*See pages 149 to 153. †See page 152. ‡See pages 123 to 130.

not naturally receive it, except in the garb of the ancient notion. Therefore this mountain burning with fire that was cast into the sea, was nothing less than the idea of atonement in the cast of the great ancient superstition.* The ships are represented as being destroyed by this mountain, and the third part of the creatures in the sea to have been killed. Ships denote arguments in popular sentiment;† but it is to be observed that the ships of the sea are in nowise to be identified with the sea. They are rather opposed to it as a necessity, on account of the existence of the sea. Now, the intrusion of this ancient superstition is indeed the denial of reasonable views and arguments in relation to atonement, and is also the death of minor laws, commandments, and principles. Hence the destruction of ships, and the creatures in the sea.‡ The idea of its being turned to blood, is aptly suggestive of the changed condition wherein even common laws and commandments cannot be consistently maintained, and where the appearance is an evident abomination.

The third angel agrees with the principle of judgment. The first practical demonstration of the principle was in determining disputes by council. It was firmly believed though, that judgment was committed to the church, and that it might be exercised by it lawfully. So far, very well; but revelation notes the effect of this angel's sounding in the following language: "And there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of rivers and upon the fountains of water."

It further adds that this star is called wormwood, because the waters were made bitter, and that many men died because of this effect. In connection with this description, and with the idea of judgment before us, we call attention to the fact that it has been the history of the times and the church, that it has exceeded. Commencing with a healthy and necessary constitution and discipline, it has eventually given us a startling result, which is nothing less than a despotic dictation.§ This star has fallen upon the rivers and streams; viz., upon the various influences of instruction, and has either succeeded with its own peculiar literalism, or has been at least effectual in reproaching more righteous sources of instruction. We do not think it necessary to dwell upon these subjects. They are but confirmatory flashes of what has already been explained under other figures.

The fourth angel sounded, and the third part of the sun, moon,

* See pages 513 to 514; 398. † See pages 524 and 528.
‡ See pages 524 and 528 first; then, in relation to creatures in the sea, page 39.
§ See pages 373; 544 to 547.

and stars were smitten, so that darkness prevailed accordingly. The doctrine of punishment is in the position of the fourth angel. As connected with practical church history, it is closely related to the above notion of judgment. The same faith which extended the church—an agent of subordinate judgment also—readily admitted the idea of practical punishment. This began with the mere entertaining of the principle as a matter of belief deduced from New Testament doctrine. In this form it was proclaimed, corresponding to the sounding of the fourth trumpet. The first practical form it assumed was in the expulsion of disorderly members. With the growing condition of the church it was extended to whole churches, and finally reached to great primary foundations of belief, and to distinctive modes of interpretation.

Let us say, as we have already argued on previous subjects, that this liberty of withdrawing from the disorderly, with the intention of making a proper rebuke, has been exaggerated to a proportion that has dreadfully distressed the world, and that it has resulted in opposing institutions, calling down the anathema of heaven upon each other; or, worse, hunting the minor systems and sects to destruction all along the course of the Christian dispensation.* This is the appearance and fact, wherein the notion of punishment has been practically applied. Theoretically, it is none the less blighting, for it is remarkable that the prevailing notions of punishment are a direct cloud upon the reasonable explanation of the scriptures, which answers to the sun, a reproach upon the unexplained mode agreeing with the moon, and a contradiction of numerous principles of religion corresponding to the spiritual stars.†

When the fifth angel sounded there is said to be a star falling from heaven, and that to him was given the key of the bottomless pit. As the description is somewhat extensive, we will consider the terms in their order. The fifth angel agrees with the doctrine of rewards. With this foundation, then, we are to seek the events related to that principle, as promulgated in the Christian history, and as agreeing with the description of the fifth trumpet. Now, the sounding of this trumpet is, of course, the dissemination of the promise or doctrine of good. But we have already noted how peculiar have become the notions of heaven and reward. The extreme of faith on this subject has wrought up the most extraordinary ideal of future happiness, far exceeding what is reasonable, practicable, and progressive. In making practical proclamation of this ideal, there has been a resort to the most horrible coloring of punishment, in order that the ideal of rewards may have greater force. In this

*See image on page 629 and the explanation. †See pages 40 to 45.

fact we may perceive how a false impression may seize upon the appearance of this principle of rewards as contrasted with punishment, and precipitate upon the world an excessive zeal. At any rate, let the idea of either punishment or rewards be perverted, and we thereby may perceive a star falling from heaven, in the spiritual sense. As a result of the proclamation of the doctrine of rewards, we are to understand that a star so falls, and that to him is "given the key of the bottomless pit." This description can refer to nothing less than a perverted notion of rewards contrasted with an equally perverse notion of punishment. In the fact of a resort being had to the most horrible ideas of punishment, in order that salvation and reward may be magnified, we may perceive the "key to the bottomless pit." The latter as a figure indicates the lowest order of faith and appeal, the scene of confusion and fable, and the fitting object where perversion and punishment center.* We are to understand that the theoretical ideal of hell and torment are summoned up in the most horrible aspect to give force to the extreme notion of rewards, and to the great importance of accepting religious tenets of belief.

The reward of heaven is made the central inducement, and the awful threatening of hell the contrasting terror. As a result of this situation the account particularizes further by saying that when the pit was opened there came out locusts upon the earth, and that to them was given power, as the "scorpions of the earth have power."

Before pursuing the account, we suggest that what might be expected from two contrasted extremes of rewards and punishments would be a most earnest appeal to men, with all the force of entreaty of which human nature is capable. Secondly, let us make the statement that this situation of doctrinal faith has called out this effort in modern times in the most positive manner, and that, too, since the Lutheran Reformation. Yes; modern principles, systems, and persons have become fearfully in earnest when acting consistently and sincerely on the exaggerated forms of Christian doctrine, and especially with reference to the great gap between rewards and punishment.

Finally, let us make the further statement that revelation has anticipated the situation, and prefigured the zealous efforts of men, principles, and systems, by means of the description before us, and particularly by the type of locusts in this vision. From about the era of the Dissenters, in 1580, up to the present, we have had an illustration of what a sincere zeal can accomplish as well as inflict. We have no disposition to disparage that effort; though its sincere

*See page 614.

intensity, we assert, was begotten of a perverted notion concerning both the saved and the lost. Now, we claim that the aggressive efforts of piety in the interests of men's salvation and conversion, so remarkably and prominently apparent since the Dissenters' era, is the point to which this figure of the locusts in this vision is directed. Let us compare the account to the facts of modern times, and to those efforts as they have enlisted men, principles, and systems in a zealous and earnest desire for men's conversion.

These locusts were "commanded that they should not hurt the grass of the earth, or any green thing; neither any tree, but only those men which have not the seal of God in their foreheads." They were not even to kill these, but to torment them five months, and their torment is said to be "as the torment of a scorpion, when he striketh a man." By turning to the list of months as previously defined of the mystical times of the Bible, it will be seen that since the era of 1580 there have been four complete months, and that we are presumed to be in the fifth, according to the system which defines those times.* It is quite obvious, too, that the above era was the proper beginning of this peculiar zeal; for it was then that a special piety was asserted, which caused the dissent and separation.

During this time there has been a continual attack of the puritanical zeal of religion that has given the wicked no rest on account of harrowing up the fears and feelings, and presenting to the imagination a magnified reward, ready to pass from the grasp of the sensual. This statement can be better realized in the late history of religion, and in the more liberal countries, where it has had full play.

The term locust, implies a fabulous authority derived from ancient systems of faith.† The appearance of these influences are as locusts, and their torment is described as positive. To this part of the description let us suggest that these exaggerated notions receive their cast from oriental imagination and traditionary influences, rather than from the real teaching of the scriptures or experience. There is no doubt about the "torment." It has been a fact. The Baptists, Methodists, Adventists, and many other parties, have importuned the sinner systematically, effectually, and fearfully in earnest. These are to be mentioned because specially zealous. With all the dread realities of accident, death, and the eternal future before the world, it has not been in a position to laugh these earnest workers to scorn. It is but a moderate statement to say that where they have not secured a conversion, they have, at least, stricken and tormented. They have succeeded in fastening upon

* See page 93. † See page 154.

the depraved a stigma of reproach and despair. They make heaven glide before the longing eyes of the selfish, whilst making them alive to the great gap between. They avail themselves of the affections that cling to loved ones, and picture the horrors of separation in the future world. They make levers of sickness and death, and watch for opportunities. They entice within their reach, and then thunder the wrath of the Almighty. Their systems of persuasion encompass the distant and secluded. They seek, hunting for souls in the aspect of a last authoritative warning.

The last phase of these influences is to assert annihilation to the wicked, and to make immortality to depend upon faith and conversion. Some men are so constituted that this idea is more horrible than eternal punishment. However, the description supposes the extremes of rewards and punishment so wrought up that, as a general rule, the wicked consider annihilation preferable to immortality. It declares that in "those days men shall seek death, and it shall flee from them." This has been the spiritual and theoretical situation in the main; for immortality, under circumstances of both salvation and condemnation, has been generally maintained.

Now, the vision turns to a more minute description of the locusts. Admit that they mean influences of modern Christianity, embodied in the fabulous notions of the ancients—what then? The description says, they were "like horses prepared to battle." Horses are interpreted to mean systems of appealing to men.* In short, we may say that their "crowns" mean the admitted and special utility of these forces, in spite of what there may be objectionable. Their "faces like men" indicate the appearance of principle connected with them; the "hair like women's" denotes the practical purpose covering these forces; the "teeth like lions," aptly refers to the religious mediums of terror and subjugation so characteristic of puritanical notions and efforts; the "breast-plate of iron" means that they are shielded from censure by the fact of a common utility and strong subjecting means in a moral tendency; and the "sound of their wings" being as the "sound of chariots of many horses running to battle," is simply a prophetic reference to the propelling forces of all arguments and persuasions availed of by these doctrinal notions to make the charge of religious attack.† The "tails like scorpions" can mean nothing less than the capacity to give the spiritual sting of despair. Finally, it says, "they had a king over them which is the angel of the bottomless pit."

What shall we say for this part of the description? Why, simply to refer the reader back to previous arguments, wherein it is claimed

*See pages 77 to 80. † See page 528.

that the main doctrines most zealously advocated are a serious perversion of scripture teaching; and wherein it is urged, in fact, that perversion is the chief angel which rules in modern theology. This angel, too, means all that is implied by the terms "dragon," "satan," and "devil." If, then, perversion rules over these excessive colorings of doctrine of which we have been treating in this vision, the angel of the bottomless pit is accounted for in this connection.*

When the sixth angel sounded, there was a voice from the four horns of the golden altar, demanding of the sixth angel to loose the four angels which were bound in the great river Euphrates.

Now, the sixth angel answers to progression. The time when this principle had a proper sounding was evidently not until the Lutheran Reformation. The four horns of the golden altar are explained to mean—instinct, intuition, influence, and communication, which are the channels of inspiration.† These principles are, therefore, judged to be in sympathy with the four angels who are to be loosed; and the river Euphrates is interpreted to mean centralization.‡ The question then comes, what four principles in sympathy with those above enumerated, as agreeing with the altar of incense, have been loosed from the river of centralization since the era of the Reformation, as the result of progress, viz., as the result of the sounding of the sixth angel of progression? In order to answer this question, we will look further at the description. It says, that these four angels were "prepared for an hour, a day, a month, and a year, to slay the third part of men." We understand by this that they were respectively prepared and in waiting, but were hindered by centralization. Now, the era of progress gives them liberty, and they turn on the principles opposed to them, and kill and slay according to the slaughter of the spiritual warfare. Suppose we enumerate these angels according to the facts of the church history, and in a comprehensive way. First, let us state in brief what was the general result of the Reformation and of the era of progress. It was that three general influences, which we will denominate Unitarianism, the Independents, and the Deists, were loosed; that is, that the sentiments of Unitarianism, so remarkably restricted since the early ages of Christianity by the centralization that obtained in Christianity through church organization; the theory of Deism, which sought to avail of chances in the earliest periods of the reformation, and was also hindered by this same centralization; and independent

* See pages 61, and 446 to 455 in relation to Satan; then 56 to 75, and whole subject of sixth seal, commencing page 371.

† See page 222. ‡ See page 60.

societies, which likewise made an unsuccessful struggle to shake off the authority of this same power, so centered in particular church organization, and exerted against them in the early stages of the reformation—all realized a point in the course of the reformation, and, as a result of the spiritual angel of progress having sounded his trumpet of freedom and reform, when they could assert themselves without being effectually prevented by church and political centralization, such as is conveyed by the figure of being "bound in the great river Euphrates."

These three forces are comprehensive of the three distinguishing characters in reform since the Lutheran era; and are the ones that have been particularized as making efforts toward doctrinal renovation, church government improvement, and toward the denial and uprooting of all spiritual dictation and political assumptions that were embraced in centralized authorities of the times previous to Luther, and which so emphatically showed the necessity for change and reform, such as is realized since that era in the spiritual sounding of the angel of progress.*

Then, in relation to the time in which these angels were prepared and in waiting, but were bound by the spiritual Euphrates, we will note first, in reference to Unitarianism being one of these objects of the figure of angels, and consequently as being ready and waiting, but bound by centralization, that it had an origin as a distinct and powerful opposition to the excesses and extremes of Christianity, away back as early as the year 316. When there first asserting itself, it was quickly grappled by political and church organizations, which have fully represented a centralized power answering to the spiritual Euphrates, and has been restrained up to the time of the reformation. Yes, even for some time after the latter event, there was still a pressure brought to bear against Unitarianism which hindered it from an expression and influence. However, about the middle of the sixteenth century, this power broke loose and became organized in the form of Socinianism and modern Unitarianism. According to the plan that reckons the seven great days each a year, this will make a year in which this principle had been prepared, but had been restrained by centralization. See the chart of mystical times.†

Then, in reference to one other of these angels being prepared, but bound and obliged to wait for other times and more unrestricted opportunities, to exert an influence, we invite you to observe that about the year 1564 the Independents began first to make a movement in England, which was a representative locality at that time.

*See pages 410 to 414, and 534 to 539. †See page 93.

However, the facts show that it was not until about 1580 that the Independents rose superior to the pressure of centralization, and became organized. Now, during this time, which, according to the chart of sacred times, is one month, they were prepared, and in waiting, to slay and condemn, as they have since done, and as we have already spoken of on the subject of the fifth angel. During this time they were in readiness with their sentiments and distinct, antagonistic character, but were restrained.

Then, again, concerning another of the three-mentioned angels, you will please recall how that, in about 1642, Deism first made any remarkable effort, since the era of the reformation; and how, too, that the nature of that element is such, and the circumstances were such, that it could not be considered fully loosed to the extent that the visions supposes, viz., to make havoc and destruction among the principles of religion and society, such as is conveyed by the figure of its being instrumental in slaying "the third part of men," until after the point of the American Revolution of 1776. Simply because the conditions of church and political freedom did not give it an asylum or ground-work of operation until the effect of previous causes had culminated in the decided, though liberal standpoint of faith and government, so remarkable of the above period. Now the period from the time in which Deism first asserted itself, to that in which it was free from restraint, viz., from 1642 to 1776, will make about one day, if we reckon in the channel that makes the whole range, from Adam to the latest time, to be fifty days. Then do not forget that it was also centralization which bound this influence for that length of time, wherein the latter was prepared and watching opportunities to spiritually slay the principles against which it was both justly and unjustly opposed, and against which it has made such a remarkable record in modern history and modern progress.

Now, the vision makes a distinction between these three and the other fourth remaining angel; so we will also. At first it is said that the "four" are loosed to slay the third part of men, but in particularizing it makes three of them to perform this work.

But first it is proper to note that it is the spirit of inspiration that demands the loosing of these four angels, as indicated by the "voice from the four horns of the golden altar," demanding that they be loosed. Generally speaking, this may indicate, that prophecy through inspiration, anticipated these influences in the scene, and in the interests of religion, and so demanded their exercise in the time and events in which it was proper for them to appear. But there is a more particular meaning conveyed by men-

tioning the "four" horns of the golden altar, which seems to identify some one of the four angels in some relative sympathy with each of the spiritual horns of the golden altar. These are interpreted to be, intuition, instinct, influence and communication.* Therefore, we would have you consider in reference to unitarianism, whether or not its last effort was begotten more by an intuition of the spirit meaning of inspiration and the scriptures, than from adhering to the strict terms and logical inference from the letter and brief statements of the Bible. At least, viewed from the standpoint of even the Lutheran Reformation, and on the theory that the unitarian sentiment is correct in the main, was it not a remarkable intuition of the Bible meaning for it to rise superior to all the discouraging aspects of literalism that has been forced into the expressions of the sacred writings; for it to overcome the universal current of popular teaching, the strength of custom, and the stigma of a defeat in the Arian movement, which, by the dextrous, uncharitable and deceived clergy, had been used as a means to identify and disgrace the element with the superstition and heresies that in past times were condemned and exterminated according to righteous judgment; and for it, with all this, to receive and stand against the shock of the combined bodies of Catholic and Protestant hosts, in their terrors of spiritual and political restriction; brave the storm and defy the worst efforts of an enraged and determined multitude comprehending the universal Church? If so, then there is a reason that the voice that demanded the loosing should be in an aspect of sympathy and relation to a certain horn of the golden altar figuratively, that through that means the honor of discerning the spirit, life and meaning of the sacred scriptures may rest where it properly belongs, and where they were comprehended, in spite of the discouraging fact of revelation and the opposition of literalism embodied.

Then, again, observe in reference to the Dissenters' movement and party as an object of one of these angels, and as being loosed by the demands of extraordinary influence, according to another voice from the golden altar, that there were special claims of divine prompting put forward in that movement, and that those claims were not only a necessity of the times, in order to revive a more vital spirit of morals, but that they were the foundation on which to assert that the Holy Ghost is manifest in all sorts of persistent and unnatural ways, importuning men through the agency of men, with a last and earnest entreaty, and summoning up all the horrors of unending torment, in order to persuade and induce some to flee

*See page 222.

from the wrath to come, and thus manifesting the spirit power of special influence agreeing with a spiritual horn of the golden altar.

Still, again, you will take note that notwithstanding the severity and extremes of Deism, it was proper that an influence like it should be summoned up as a pruning knife for the irregular growth and dead branches of the religious tree; and hence the horn of the altar which represents the principle of instinct is presented in a voice demanding that the element that makes a specialty of instinctive naturalism, shall be loosed and suffered to make a successful war against all demonstrations of religious superstition.

But we judge that that voice coming from the golden altar demanding the loosing of these four principles, not only presents that voice coming in four distinct relations to the sympathies of the principles calling and called for, but that it also means the combined demand of the whole scriptures, inspiration and religion, according to the general idea of a voice from the golden altar. With these three forces we have had what the necessities of the times demanded, according to the prophetic anticipations of inspiration and according to the requirements of piety, judgment, and reform. Nevertheless, they have also brought torment and condemnation, have wrought revolutions in faith and practice, that make much of the history of the past and present, and have given a base of authority on which grave errors and serious extremes find a position to afflict and torment unceasingly and without discrimination. They have enlisted the many that contend together, and entailed the extremes that destroy each other, where the slain fall down together. Before the world has been enacted the great struggle; all the cords have been touched and the various sounds have reverberated through the earth. We have had unitarianism and its extremes; pietism in most fanatic effort, and deism severing without mercy and reverting again to a more corrupt form of instinctive naturalism. Still, the proud, sensual and selfish, are not careful about even common obligations; not much concerned in the contest, and despise both the work of angels and devils together. No woes pronounced or executed reach the case of those fully committed to their ways. We may say, very little is required of men religiously; but this little is not accorded; and hence the providence of God summons up strange forces and curious judgments; and the scorner is surrounded, ensnared and taken by an army gathering from any quarter where, in his desperation, he will direct his sympathy. Thus the battle rages before all in the great realities of life, and in face of the opening eternity. Natural agents and angels warn, and impersonated demons curse and seduce; yet they all will put their principles to the

issue and to the bitter end, until the times are ushered in with overwhelming rebukes, and the fierce wrath that lowers the heavens with the blackness and terror of impending judgment, and stern providential revolution. But still another horn of the golden altar is represented by the principle of communication.* If a separate voice is figuratively presented as coming from this source, demanding the loosing of an angel with which it is in sympathy, that angel must be the proper spirit of the sacred scriptures, because it is this channel of inspiration which has given us the visions, signs and ceremonies of the law and prophets.

The proper spirit of the scripture may be condensed in the one idea of liberalism, which idea embodies a deduction from all that is communicated, and which deduction comes back in the same spirit meaning, viz., liberalism, as extracted from all the communications of the Bible, and embracing all men within the gracious and benevolent purpose of the Creator. The integrity of God in the communications of the Bible demand this much—so it was proper for this horn of the golden altar to be in the aspect of spiritually conveying the divine command according to import of the voice from that quarter; and it was proper that this demand to loose this spirit of liberalism should be directed to the angel of progress, because it is the latter principle which was to institute the cause that should negative the power of centralization, and consequently prepare all the conditions which culminate in the Bible philosophy that reveals the Creator according to the spirit of the most extended liberalism, embracing all creatures.

But now it is evident that, according to the whole connection, the loosing of the fourth angel is identified with the sounding of the seventh trumpet; because liberalism, asserted, is the voice of the covenant of grace, and the seventh angel indicates the latter principle. Then we say that the fourth angel loosed and the seventh angel sounding indicate the spiritual ark of the testimony revealed, and the effectual proclamation of universal salvation and individual responsibility, with all their burdens and sorrows. This revelation means now, that we, believing, will be offended, disappointed, and rebellious; or that we will be reasonable, approve of the ways of the Creator, and live. Do we find, indeed, that the proclamation of grace is all joy? Is predestinated salvation a car of bliss, that shall glide us smoothly along, independent of all considerations of faith, virtue, and justice? Nay, not so? It is also one of the woes that is pronounced. The sword reaches to the soul. The proud, sensual, and selfish are cursed of God, forever and ever. There is no

* See page 222.

revoking of this sentence. You shall not die; neither shall you rest. The poor, the weak, the righteous, are troubled always, because of your presence; cities are distressed, and the world deluged with blood, because of your deceit, murder, and violence. Truly, in the name of the scriptures and of God, the condemnation is upon you; without end of time you are an offense, and there is no reconciliation. So must we separate ourselves, and let this blight rest on the dark ideal, and not on our own personality. This is the import of predestinated salvation. This is the voice of the fourth angel loosed. This is the trumpet of grace—the sounding of the seventh angel. The tabernacle of the testimony is opened, and the ark of God revealed; but before the opening reality of our ultimate salvation it will be esteemed a small thing that we perish, time and again, in our wickedness, seeing that we are apprised of the intention, and choose a perverse way—for, after all that is discovered of mercy, there remains the bitter deduction that absolute salvation means judgment and troubles untold. But grace avails of every system of appeal. In the philosophical language of the Bible, there are behind it the horses that are red, speckled, and white; but we are to know, assuredly, that when both love and terror take to extremes without effect, save to excite indifference and contempt, then this pleasant vision of grace and salvation is dispelled, the angel rides before us in a different garb, whilst the ravages of condemnation are let loose, and the spirit of the dreadful invoked. (See the first chapter of Zechariah, from the eighth to the seventeenth verses.)

Now, when the seventh angel sounded, seven thunders uttered their voices, and John was instructed to seal up what was proclaimed by those voices. If we are resting on a right foundation, then those trumpets are already unsealed. If the system of philosophy applied to the Bible is correct, the doctrinal subject has already removed the seal from those seven proclamations.

We claim these revelations as a confirmation. Therefore, if these seven trumpets revive and confirm the previous arguments, so must these seven figurative thunders. With this idea, observe that there were fourteen tribes of Israel, and that the seven principles we have considered purport to be seven of them. Suppose, then, that these seven voices or thunders, which responded to the cry of the seventh angel, are the other seven great principles of religion and the Bible, in a reasonable and philosophical explanation, according to the system herein advocated. With this idea in view, we invite attention to the fifteenth and sixteenth chapters of John's Revelation.

Here seven angels are represented as coming out of the temple clothed in pure and white linen, having their breasts girdled with

golden girdles. To these seven angels were given seven vials full of the wrath of God, declared to be last plagues. Consider, then, that these angels are represented as righteous, as the girdles and clothing imply; but, nevertheless, that they cause grievous plagues. But, to put the matter on a practical foundation, we inquire what effect must a true exposition of the seven remaining doctrines have upon theology and the world? The seven remaining principles belonging to, or agreeing with, the fourteen tribes, are the doctrines of Christ, heaven, God, angels, Holy Ghost, satan, and hell. These have been treated on the doctrinal subject, and are particularly interpreted to be averse to the prevalent theology. Suppose that we take these principles in the light in which we have interpreted them, and compare the description, on the theory that each one of these doctrines, as herein advocated, reflects on the current notions on the respective subjects; and, hence, that they are represented as developing a corresponding plague? We will say, in mental aspect, if you please; but still intimating the probabilities of more practical effect. First, we say, that if grace is the seventh angel to sound in the previous list, then these seven principles must certainly respond to it, because they are intimately connected with it in its secret of mercy. Secondly, if the general orthodox faith is at fault to the extent we have claimed, then truly must this doctrinal view and exposition of Bible principles, and especially relating to these seven, have a mental and practical effect against the errors of Christianity, and against the objectionable elements of both theory and practice.

Now, it is said that "one of the four beasts gave to the seven angels seven vials full of the wrath of God, who liveth forever and ever." Of the four systems, or departments named, as agreeing with the four beasts* or cherubs, there is only the department of religion that can be properly said to present these angels with these vials of wrath, and it is the religious subject that is concerned, and which is in close sympathy with what purports to be seven angels in this case; but which apparently are seven of the chief and most important doctrines of religion itself. "The first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image."

The first angel relates to the doctrine of Christ, if we follow the order in the birth of the tribes. (See the subject of Jacob and the tribes of Israel.†) We judge that these seven doctrines were selected from the others, to be indicated as so many last plagues, sim-

* See page 8. † See page 119.

ply because that in these seven doctrines lies the fault of religious error; and these seven are particularly related to religion. The other seven, defined as angels with trumpets, are more universal, and hence they are in a separate list.

Now, the philosophical interpretation of the doctrine of Christ bears directly against those who "worship the beast and his image." This needs no further explanation, for on the pouring out of the vial of this angel, there fell a noisome and grievous sore upon them that had the "mark of the beast upon them, and worshiped his image." (See the account, and then turn to where it is explained concerning what the beast is,* viz., misapprehension, centered in the modern orthodox creed.)

The second angel agrees with the doctrine of heaven. This is explained to be peace, and including what may be, or is, enjoyed, hoped for, or believed as a promise, or acted upon as the inner spirit of moral suasion, opposed to arbitrary measures, such as have continually disturbed the rest of the church by a misapprehension of the kingdom of peace and religion of Christ. To bring out this idea in full, as has been explained, directs the full force of scripture censure against the unwarranted dictation of civil and religious government, which dictation and arbitrary disposition and element agrees with the spiritual sea.† (Then see the effect of the second vial, third verse of sixteenth chapter of Revelation.)

The third principle is that relating to God. The spirit of revelation anticipates the bearing that a practical explanation, governed by the examples of this life, would give to this doctrine, by saying, that when the third angel poured out this vial, the waters were turned to blood. This means, of course, that the sources of instruction are revealed as abominably corrupt. Turn to the subject relating to the doctrine of God as argued on the subject of Christ.‡

The fourth angel relates to the doctrine of angels. The treatment of this principle involves a specification of the manner and operation of agencies. It is of such a nature that it calls for unexpected explanations, all of which increase the censure against the popular notions respecting God and His agency.

Therefore, it is said that the angel poured out his vial upon the sun. However, the effect of the vial being poured out is represented as an increased heat from the sun against men, and that they were scorched with great heat; all of which philosophically means that the explanations involved on this subject bear directly against principles maintained in both corrupt church belief and infidel in-

* See pages 610 to 656. † See page 26.
‡ See pages 371 to 390; and 484 to 490.

difference. In relation to this statement, you will please remember that the sun is interpreted to mean the explained mode of instruction.*

Again, when the "fifth angel poured out his vial upon the seat of the beast," the spiritual kingdom of the latter is figuratively implied as being affected by a severe sentiment of the scriptures, and especially in relation to the doctrine which the angel represents; for it is said that the effect of the fifth angel's plague is to fill the kingdom of the beast with darkness, pains, and torments. Therefore, in connection with this description, you are invited to observe that the fifth angel agrees with the doctrine relating to the Holy Ghost, concerning which so much has been and may be explained, to reflect against the popular entertained belief. See the former argument on this subject, and observe how much that may be reasonably asserted against what has been so persistently maintained, and against what is so emphatically embodied in the orthodox creed, where it is presumed that misapprehension of truth has a particular seat, according to the spiritual interpretation of the beast.†

Still, again, you will note that the sixth angel, according to the order indicated by the birth of the tribes, and according to the figurative plan of noting certain doctrines by the figure of angels, agrees with the subject of Satan.

Now, after having treated this subject according to what seems the Bible philosophy, we are authorized in concluding that the primary meaning of the term Satan is perversion. But, in the course of the former argument, it was found that perversion is particularly seated in the centralized powers of this world.‡ Hence, to treat of the doctrine of Satan necessarily involved the condemnation of the principle of centralization, as it has been religiously and politically manifest.

Then, in relation to this sixth angel pouring out his vial, you are further reminded of John's Revelation, how that the effect of pouring out this sixth vial is especially directed against the great river Euphrates, and this river has been explained to mean centralization. A further effect is also described, viz.: Three spirits like frogs came out of the mouth of the beast, dragon and false prophet, working miracles, and gathering the forces to battle.

In connection with this description we call attention to what was discovered of centralized power in the former arguments, viz., that despotism, spiritual dictation, and hereditary right rule in that ele-

* See page 40; then subject of angels and agents, 375 to 382; 503 to 508.
† See page 375 to 382; 484 to 490; 503 to 508. ‡ See pages 619 to 656.

ment; and how that the treatment of the subject of perversion exposes these three influences ruling in perversion and centralization in the past, and still, in a measure, seeking to maintain their position. Therefore, we will see that despotism is a spirit discovered in the waters of centralization, and that it is pre-eminently a devil, according to the scripture sense, and comes out of the mouth of the chief dragon, perversion.

Then concerning spiritual dictation, which has also been exposed in the drying waters of centralization, as, viewed from the present stand-point of liberty, we are able to perceive it, that it is a fact relating to church organizations which have most obviously misapprehended the truth, so that this spirit comes "out of the mouth of the beast." The third is a false pretense, which is asserted before heaven to oppress, enslave, and usurp authority over men in the name of divine right. It is a spirit from the mouth of the false prophet; for centralization itself, as well as being covered by the figures of a king and a great river, is also appropriately indicated by the pertinent appellation of false prophet, because it has always seized upon false pretenses to prop itself religiously and politically, and that, too, in the name of sacred precedents of the scriptures. Hence, the assumption, the spirit, the devil, of hereditary right comes out of the mouth of the false prophet. Now, these three are said to be the spirits of devils to be working miracles and preparing the world for the great battle of the last time. This is just the fact. These principles have worked marvelously in all past times, deceiving as to the objects of government and religion, and fastening upon the world at large perverse laws and customs, which it becomes the alert policy of many nations to maintain, and which, with the advantages secured by a long continued manipulation of resources, leaves them in no mood or position to relinquish. Here are the secrets which set social interests in such bitter opposition, and which originate the pretense for violence and bloodshed. It appears, too, from the tenor of the description, that we are to judge that they will maintain their position until the bitter end, fully supported by a misapprehension of all truth and propriety. Hence, the battle is not yet over, for they are both defensively and aggressively perverse—the very assertions of the most objectionable selfishness. The description also says that they are "unclean spirits, like frogs," which agrees with the fact that these assumptions are founded on false premises, according to the philosophical meaning of the term frogs.*

There is still another point concerning these forces, noted by

* See page 143.

John, wherein the description of miracles applies; but on this question we will request that you turn to where the subject has been treated in relation to "the other beast," agreeing with general centralization.*

Still again: This river Euphrates is represented to be "dried up, that the way of the kings of the east may be prepared."

Now, you are reminded that a figurative definition of the figure and literal fact of the east makes that quarter related to cause;† and therefore the kings of the east are the first and primary principles and common rights lying in the background, pertaining to life, religion, civil government, and the whole reality of existence. These can never take their proper place until the usurpations of the base and brutal are denied a place of authority. Hence, the obvious object of drying up the spiritual Euphrates is to bring to the front those principles which, in the nature of things from the stand-point of first causes, properly belong there.

The seventh and last angel is in the greatest probable relation to the subject and doctrine of hell. Its treatment under the explained mode has defined this principle to be exercised in condemned and uncondemned tribulation. But the object assigned even in the worst phases of condemnation and suffering, if allowed, must eventually, in effect, as it does mentally, revolutionize, to a great extent, among the current systems of faith, and contrary to the theory on this particular subject and to the general ideas in the whole plan of religion, make hell and grace harmonize in the same purpose. For this reason the treatment of this doctrine exposes the secret of the covenant, thereby placing the *finale* to these seven principles in the same manner that grace does to the seven formerly considered. For this reason the description speaks of thunderings, lightnings, and earthquakes as the result; and much the same description, in fact, as is noted of the opening of the sixth seal, and which is evidently both a revolution of faith in mental aspect and in practical effect. It also says that the "great city was divided into three parts." Now, what is intended by this city, must be determined by the subject in hand. This being the doctrine of hell, it must evidently relate to the chief administration of torment; for, though hell has been defined to consist in condemned and uncondemned tribulation, yet it is also revealed that the administration of the principle, as instituted by the divine order, is, that torment is, first, realized involuntarily, and without offense; secondly, that it may come by direct appointment. Thirdly, there is another distinction which is discoverable, especially of uncondemned tribulation, viz., that it is cir-

* See pages 641 to 646. † See page 182.

cumstantial, coming incidental to a voluntary subjection to the circumstances of trouble for any purpose. The first distinction embraces the ordinary troubles, on account of inexperience as well as bad associations and influences.

For the first distinction, we will say that the Almighty has subjected the creature without his will, so that the sufferings of his inexperience are neither voluntarily entailed nor necessarily the result of offense.

For the second distinction, we argue that He takes cognizance of overt acts and offenses, and makes special visitations, making any or every agency subservient to that purpose. The last distinction embraces the pertinent fact of incidental uncondemned tribulation, as that which comes to us not so much by the special divine decree, but as incidental to a voluntary offering, or at least willingness, in the service of the Creator, in sympathy with His purpose, for the benefit of others.

It may seem, however, that this great city spoken of relates to some one of those mentioned in several places by name, rather than to the fact of operative tribulation. Indeed, there are three "great cities" spoken of in Revelation. One is the city of Babylon; another that of Jerusalem; and the third is called, spiritually, Sodom and Egypt. Neither of these is as appropriate to the situation and facts related as is the subject presumed to be typified by the significant act of the angel, viz., the fact, operation and distinctions of tribulation. Therefore, the city will rather be defined to relate to a great fact pertaining to religious doctrine; and one, too, that the figure of the seventh angel evidently supposes to be fully treated, explained and analyzed. Hence, the city in this case relates to the scene of operative tribulation, as distinguished by the presumed subject to which the angel relates. And whilst the fact of hell, as known to us as a principle, is as above defined in two distinctions of condemned and uncondemned tribulation, yet the scriptures and the circumstances of this world press us to the theory that there are three distinctions in which men are placed in this life. Taking the reality that we are subjected in a scene of trouble, we say, then, that some are here by reason of previous transgression, and that they may be visited by positive divine vengeance. Secondly, some are sent to the circumstances of this life, for the special purpose of moral and mental training. Finally, a third class are subjected in the capacity of agents and saviors.

Here is the order in which we arrive at this theory: First, the terms of revelation have revealed this situation by express language. Secondly, the subject of hell indicates a great city being divided

into three parts, and that great city can consistently be connected with this subject on account of its being identical as the scene where every distinction of condemned and uncondemned tribulation has been manifest.

For illustration, refer to the facts of Sodom and of Egypt. In the instance of Jewish deliverance, Egypt was the scene where one class were visited by positive judgment. Secondly, the Israelites were in bondage by reason of a purpose of training not according to their pleasure. Thirdly, Moses presented a sample of those who deny themselves pleasure and ease, in order that they might share the suffering of the oppressed, and work out a deliverance. As a whole, they were all in distress; and, from the nature of that distress, it may be classed and termed a state of condemned and uncondemned tribulation; for the Egyptians suffered by reason of the former, and the Israelites were in the latter relation. But, we say that the situation of this operating tribulation brings Moses out as representing the voluntary distinction; for, being neither Israelite nor Egyptian, and in a position to secure the pleasures of luxury, chose rather to enter the arena of strife, and die under the rod of affliction.

Observe how it was with the event of Sodom's destruction. There were first a number for whom the heavens were justly gathering blackness, whose sins had reached beyond all endurance, and who, perhaps, were indeed sent to be taken with transgression, to be condemned and destroyed. Secondly, there was Lot, a righteous man, who, nevertheless, was being vexed from day to day. Still, again, at the point of deliverance, there was the very angel from above, besieged in the act of his mission, and obliged to cast about him for means to defeat the devices of the wicked, and to complete the mission which he is presumed to have voluntarily or at least willingly undertaken. Then, too, this situation of condemned tribulation relating to the Sodomites, as it operated before the terrible end of destruction, must have been conspicuous in all sorts of errors, misunderstandings, and physical violations, which not only involved the condemned in direct mental and physical pains, but also indirectly affected those who were not identified with the wickedness of the plain and city of Sodom. Indeed, it is reasonable to suppose that the notions and customs of the times and locality both afflicted and enslaved the righteous portion of the inhabitants; and that the physical perversions and absurd reversed practices, attended with the sure attachment of strange corresponding diseases, wrought out an effect that revealed all the possible freaks of a diseased mind, and all the horrors of loathsome corruption and dissolution

operating in a physical body still animated with life, and made these same perversions and effects to beset every person in that locality, in spite of their best efforts to avoid them, and notwithstanding their aspirations and endeavors for mental and physical perfection.

Now, the situation of this city at the point of operative tribulation—the most extreme—leaves but a picture of this life as we behold it and as the scriptures explain it. The best you can make of it is to estimate it but a scene where vexation and checks are more prominent than continued happiness, and where the just and the unjust are involved and subjected together. But whilst hell opens stern realities on every hand, and troubles and vexations are the painful experience, may we not recognize a cause in the great fact that this life is not the place of rest, but rather the dark shades where souls are sought, perfected and punished in the same field, and where the conditions involve both the good and the evil in tribulation. Yes; in this great scene of progress, where intelligence looks out from the tumult of selfishness, sensualism and perversion, we may take the liberty to distinguish a little band whose home is in the heavens, and whose presence here is but the illustration of the angel mission that shrinks not at difficulties, and whose pleasure is to seek the repentant in the pit of punishment and despair.

Oh, yes; this wild tumult must not so confuse our senses that we do not perceive another sphere, where struggling humanity has builded apart for itself, and where the character of the main city is not apparent. Here are the spirits whose perfection depends somewhat on the conditions which the selfish, sensual and perverted institute; but who are appointed unto mercy by the operation of a modified tribulation.

After this much, if we except the voluntary visits and office of physical angels who have yielded themselves to be identified with the wicked, and to struggle in the dark current only to be borne down—down, by the overwhelming tide, as they push others in safety to the shore—after this the great city, this Sodom and Egypt, this great life's reality, where iniquity and distress characterize all in the appearance of condemnation, may only be accounted for on the supposition of condemned tribulation being executed. Even from this latter division of the city we are not to exclude ourselves, neither think that we are free from condemnation in the light of pre-existent facts or present conduct; for, as God waits to be gracious, so must we course about in patience, accepting the reality of this life in all its conditions, and in justice to the Creator, with love

toward each other, hoping, humbly working, and temperately, and reasonably believing, that if we be condemned, we may not exalt ourselves above our fellows in the same position, and that if we be voluntarily involved we may fill the object of the mission in wise policy, seeking and saving as our eyes discern the revolving wheel of God's eternal judgment indexing terms of punishment ending, and souls, penitent and fainting, appealing to the sympathy and affection that God has identified with our perfection and mission.

Such is the appearance of the seven angels pouring out the last plagues; for it supposes certain ideas on certain subjects, contrasting and reflecting on the prevailing notions adversely; and it also supposes a revolution in the interests of those ideas on certain subjects, which is attended with all the contentions, oppositions and agitating influence that necessarily accompanies every new dispensation.

But conspicuous among the elements of this new dispensation, which your own piety, stern morals, religious efforts, liberal spirit, scientific interest, as well as religious and political errors and atheism, have tended to precipitate upon the world in the last times, stands out this unyielding requirement of personal responsibility. It is this, in connection with the equally prominent fact of God's determinate counsel, to save you in spite of yourself, that reveals the particular hail-stone from heaven that is directed toward you. The revelator John represents every one of these "about the weight of a talent." It is just the size to apply to our individual cases in the object of judgment, and is the fatalistic deduction remaining after all other fate notions are discarded.*

Now, John continues to say, in the eleventh chapter, that there was given a reed to measure the temple and altar, and that he was instructed to leave out the court, for that it was given to the Gentiles, and that they should tread down the holy city forty-and-two months.

This suggests the changed condition; for, whereas, the temple has been defined, and some principle pertaining to it, and making a part of the outer court, are in the course of the Bible subject rejected, or whilst a retrospect view in the history of the past will show that some interests representing outside gates, in certain stages, have been too exclusive, they are marred with imperfection, according to the modified character required of present agencies, which character requires a natural science, without atheism; a natural religion, without a rejection of revelation, and an adjustment

* See pages 149 to 153.

of political affairs, without the old assumptions of selfishness. (See the chart of the temple and gates, illustrated.*)

Indeed, the spirit of revelation acknowledges nothing as a system perfect, unless it avail itself of all the helps. Natural religion, representing one of the gates of the court, has not prevailed in an exclusive course. Physical science, agreeing with another gate, fills not the measure in its mere isolated and independent nature. Political government, in its older forms, is utterly discarded. The outer court suffers before the heat of revealed requirements, is esteemed the proper seat and dwelling of the Gentile element, and estranged from the select standard.

Not only would the Gentiles take possession of this court, but they are figuratively represented as exerting an influence to mar the whole represented principles of the inner temple, as indicated by the expression, that they would "tread down the holy city forty-and-two months." Now, turn again to what has been defined as the holy city —the new Jerusalem,† and compare it with the explained interests and former stages of science, religion, and government, as is illustrated by the skeleton gates of the outside court‡ of the temple, and it will be seen that the requirements of the new Jerusalem show that the real interests of this city have been interfered with by even the agencies representing the temple of God in the earth. Therefore, revelation begins to make reflections upon the very institutions it has acknowledged, and intimates that their record would show them too much individualized, and consequently running to extremes, on account of a too emphatic assertion from each standpoint of interest; and this to such an extent, as not only to involve an utter rejection of earlier represented stages, but also to the effect of seriously detracting from those interests in later developments. Hence, the outside court is rejected, because the inner courts are presumed to be defiled; for the holy city being "trodden down," supposes the most select principle hindered and corrupted.

The literalism that clings to facts and considerations exclusively natural, and that which insists on interpreting revealed instruction according to the strict letter—the sensualism that is enslaved by physical appetite, whilst either rejecting revelation, and clinging to the pleasures of sense, or accepting revelation and religion, whilst ignoring physical law—the selfishness that avails of the assumptions of race, royalty, hereditary rights, and the pretenses and precedents of past circumstances in the lower stages of civilization—all have misapprehended concerning what is true and proper, physi-

* See page 249; then 262, 269 and 274. † See pages 558 to 564.
‡ See pages 262, 269 and 274.

cally and spiritually in the earth to be practiced, and concerning what should be believed in relation to the present operating providence of the heavens, and the eternal requirements and dispensations of the Creator. From the earliest periods of scientific development, social organization, or authoritative religion, these forces have asserted themselves, and have deranged, and do continue to derange, all subordinate agencies from heaven to earth committed, and do well succeed to fill that Gentile measure that has distracted all the world's interests, and trodden down "the holy city" prefigured by the prophets, and consisting in principles averse to this perversion.

Let us not mistake: the Gentiles are they who are blundering in literalism, selfishness, and naturalism, be their names what they may. In this light, the literal Jews have become Gentiles, and many esteemed Gentiles have attained to the standard of Jews indeed. The Jews of to-day are those who enter the holy city, coming down from God out of heaven, which city is comprehended in the blood, spirit, and life of the scriptures.

But a term of months passing over, this ideal city, in which it is represented as being trodden down by this character of Gentiles, supposes a term of misapprehension commencing at some prominent era of religious history, and of an evident misapprehension in that religion, extending to a time when causes are introduced to fully negative the influences of literalism, selfishness, and sensualism. Therefore you are invited to observe the times applied to the reign of the "beast,"* and to consider how, as there explained, a prominent beginning of misapprehension of truth in the religious and political history was far back at the period of the invasion of Canaan. In that case it is a beast interpreted to mean misapprehension of truth, that is represented as reigning "forty-two months," and the beginning of that term seems properly fixed at the said invasion, and according to the list of mystical times, extending somewhere near the immediate future.

Then, in the case before us, it is a city trodden down by Gentile forces for the same term of "forty-two months," and these Gentile forces are philosophically identified with the literalism, sensualism, and selfishness which are the leading features in misapprehension of truth, and which are the forces that tread down the holy city spiritually. Therefore the beast that reigns forty-and-two months and the Gentiles that tread down the holy city for the same length of time, being both indicated and identified by the same propelling forces of literalism, sensualism, and selfishness, show that the same fact of

*See pages 610 to 618.

tribulation against right principles and parties is meant in both cases, for the beast was to blaspheme the name and tabernacle of God, and those that dwell in heaven, and the Gentiles were to tread down the holy city; both of which acts agree in one.

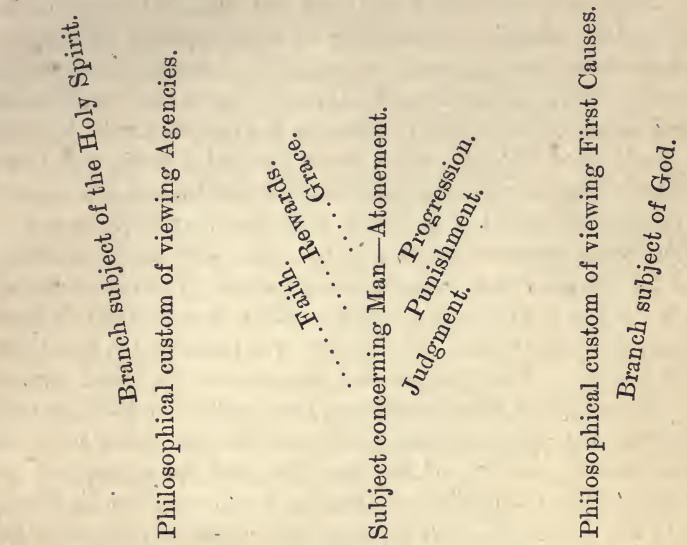
But the description does not seem to relate to this same term of months, when it continues to say: "And I will give power to my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth." In order to ascertain about this, we must determine first what these two witnesses are. They are explained to be two "olive trees or candlesticks standing before the Lord of all the earth." This statement evidently refers to the fourth chapter of Zechariah, where we invite the attention of the reader.

Here Zechariah sees a candlestick all of gold, with seven branches; an olive tree on each side of it; and in the tenth verse these seven branches are explained to be the eyes of the Lord, which run to and fro in the whole earth. From this it looks evident that they refer to the same seven evangelical principles already noted in the book of Revelation as being "seven lamps" before the throne, and also claimed to be the seven angels who sound with trumpets.† In each case the universality of the principles is implied. Supposing, then, that in this description of Zechariah the seven branches of the candlestick mean the respective principles of faith, atonement, judgment, punishment, reward, progression, and grace. These, then, being evidently represented as branches of a candlestick, the candlestick in the general sense must mean the subject relating to man; for all these principles purport to deal with and control man. We may rather say that they grow out of the necessities of his existence. On each side of this candlestick there is said to be an olive tree. With reference to the meaning of these olive trees, we must avail of the system herein laid down. Trees figuratively mean customs;‡ and olive trees denote philosophical customs.§ If this application is allowed, we at once are to say that these two olive trees are two philosophical customs which are in close relation to the general subject of man and the seven evangelical principles sent from God to rule in all the earth. Now observe, too, that these two witnesses are brought up in the book of Revelation immediately in connection with the sounding of the seven trumpets, which seven trumpets are evidently the same principles here presented with these two olive trees.

On this base of authority we propose to present the form of the whole candlestick as described by Zechariah, and then to make what

† See page 9, first: then 664 to 678. ‡ See page 39. § See pages 291 to 300.

further notes the subject seems to demand. But trusting that the reader will turn and examine the description, we will place the principles in such a position as to explain themselves in their relation to the description as contained in the vision of Zechariah:



The above plan represents the candlestick in the centre, and the olive trees on each side, with the two branches spoken of. The two branches are particularly described to be the two "anointed ones that stand before the Lord of the whole earth." The account in Revelation includes both the tree and the branches, by evidently referring to the vision of Zechariah, and saying, whilst speaking of these two witnesses, that "these are the two olive trees and the two candlesticks standing before the Lord of the whole earth." Now, these are said to have power to prophesy 1260 days, and are then further particularized in some of the historic peculiarities of the Jewish faith, in the leading features of the doctrine of God and the Holy Spirit. In confirmation of this suggestion you are requested to particularly note the description before us in the eleventh chapter of Revelation. Note that these witnesses, which so aptly agree with the two leading features of Jewish faith, and which, notwithstanding being represented as prophesying in sackcloth, denoting great disadvantages and some disparaging considerations, they have, nevertheless, power to act promptly with their enemies, and, in the language of the vision, "to shut heaven that it rain not

on the earth, and to smite the earth with all plagues as oft as they will." Finally, it is to be noticed that no ill is to be done them, or there is death to the one who hurts them.

The whole account is suggestive of the ceremonial dispensation of the Jews in the leading doctrines of one God and of the Holy Spirit. Theirs was a covered and reserved proclamation of these two principles, through the medium of a ceremonial philosophy, which had drawn upon nature, and availed of primitive revelation in this same typical and philosophical cast. From the time that the command came to Abraham to believe in the one God, and to come out of the land of Chaldea, there was instituted a manner of types and shadows that furnished a guide for the spiritual in the future, and a precedent by which to judge of former revelations, and, in fact, the whole phenomena of nature. The Jewish dispensation was but little except as a philosophical shadow. The fact that they were not alive to the full significance of their ceremonies left them in an humbled appearance, whilst they yet paraded the numerous works of the law. They prophecied, indeed, but "clothed in sackcloth." Nevertheless, they maintained the spiritual interest through the efforts of the prophets, and preserved the two main branches of the Mosaical law, viz., of the one God, and the agency of the Holy Spirit. The foundation of Abraham's call was, that he should believe in the one God. The custom soon obtained, too, that the Jews should respect the divine authority in every form. From the other nations they were distinguished in this respect, and became established in the true philosophy of first causes and agents, whilst the outside world blundered in idolatry and failed to discriminate the angelic host.

The spirit of the figure now before us in the book of Revelation, after having excepted the outer court, and knowing that in so doing some of the older dispensations and systems would be denied, makes a demand to measure the altar, in order that what is true in ancient faith and practice may be discriminated; for the altar, being the figure of truth,* it became proper to particularize the leading features of truth in the old dispensations, in order to show that they were exempt from the leaving out that is figured by the outside court being rejected. To make special mention of these two witnesses, then, which are such pertinent figures of Jewish foundation of faith, and to identify them with the measurement of the altar of truth and accepted part of the temple, is equal to a scriptural and prophetic justification of the Jews in some respects, whilst it leaves them without the temple in others. However, it will be seen that this prophecy

*See page 209.

in sackcloth extended into the Christian era, for the figure doubtless declares of the long period in which the Jews first, and then Christians finally, struggled and labored against the sweeping idolatry of the world. This they did in a humble minority, being often captives and servants to their oppressors, deprived of common rights and political privileges, and trusting in God and His authority for their strength and defense. Nevertheless, they have left themselves a record that they were terrible in their day, performing miracles and wonders before the eyes of all people, and establishing a special reverence for the one God and His holy authority. This reverence is fastened upon us, and finds expression in the sentiment that whoever contemns God or the Holy Spirit shall never be forgiven. John, in describing these two witnesses, says, "that if any man will hurt them, he must in this manner be killed." With reference to the philosophy of first causes and agencies and their branches in the doctrine of God and the Holy Spirit, this is the everlasting sentence. You esteem it to be so literally; and if you speak against these, sinning thereby, do expect to be sealed unto the day of redemption. But we argue that this is the sentence generally and religiously, and that it has an application against atheism, deism, and against the strange features of modern Christianity. Let us see. From Abraham, where commences the special prophecy of the religion in the leading doctrines of one God and the Holy Spirit, to Constantine, shortly after whose time these same witnesses for truth, these same candlesticks of light, these same foundations of all correct religion, were intercepted, will make forty-two mystical months in the system of reckoning the seven great days as so many years.* Allowing thirty days to the month, this will make the 1260 days spoken of, in which these witnesses were to prophesy, clothed in sackcloth, and which prophecy supposes, according to the account, a power in truth and righteousness; but an humbled position, on account of burdensome ceremonies attached, or on account of the interfering influences of idolatry and physical powers, such as characterized this whole period.

But now observe that the account before us particularizes that after the days are out, or after they have finished their testimony, which, as figuratively explained, was at the era of Constantine, they were beset by the beast that ascends out of the bottomless pit, and which beast is interpreted to mean misapprehension of truth, centered in creed, that was begotten by the literalism, sensualism, and the theoretical miasm ascending from the corrupting cesspools of oriental philosophy run mad, and mental capacities and passions perverted.†

* See page 49. † See pages 545 to 547 and 614.

Leaving out the causes that prepared the aggressive force, the fact is, that it was immediately after the time of Constantine that the trinitarian form of faith prevailed over the ancient Jewish and Christian doctrines of God and the Holy Spirit. The trinitarian form of faith is a direct denial of the Jewish custom of viewing first causes; and especially of the branch subject of first causes comprehended in the absolute unity of God. It is also a denial of the true idea of agencies, as entertained by the venerable system of the Jews, and reiterated by the early Christian fathers. It is subversive of the branch doctrine of the Holy Spirit, as long established and accepted of God and the prophets of old. It is the zealous foe of the reasonable and philosophical view so long advocated in opposition to the follies and mistakes of the world; and it is the seat of that misapprehension, ascending from the floating fables and theories of the heathen element, which is declared to be the beast of the bottomless pit.*

Now, the killing of these two witnesses is quite plain to be seen; but the account says that they shall lie three and a half days in the streets of the great city, spiritually called Sodom and Egypt, and that there shall be a general rejoicing over them, because they tormented those who dwelt on the earth. Read the description. It does not suppose by the expression, "They shall see their dead bodies three days and a half," that these days will commence immediately after the time when these witnesses are overcome and killed, but at a time when the opportunity of intelligent criticism, such as is afforded in later periods, and with greater liberty, will make more conspicuous the corrupt effect of discarding necessary doctrines; and when, also, a last effort of those doctrines to come to the front would prove unsuccessful, and they should be consigned to a subordinate position before the overwhelming influence of opposing faith, and to suffer all excommunications and curses it was the disposition of that influence to direct toward them.

Now, Egypt, as a figure, is indicative of intelligent selfish sensualism.† Sodom retains a stamp of character from out the dim past, and from the recorded causes which instigated its destruction. It was full of abominations; but it was chiefly notable for a reverse of natural ways. In order to deduct spiritually from these literal facts concerning Egypt and Sodom, we must say that this great city means the elements of selfish, intelligent sensualism and perverted naturalism. These elements embody the infidel, careless semi-infidel and perverted religious forces. The period in which these three and a half days apply to real events, and in which the

* See pages 610 to 656. † See page 132.

figure indicates the Jewish philosophical custom of viewing first causes and agencies, and their branch doctrines of God and the Holy Spirit, as being overcome, dead, unburied, and held up to contempt, in a scene of triumph and rejoicing, must reasonably apply to an advanced stage of modern civilization. For you will note that the bodies of these slain servants are represented in a conspicuous place where, according to the figurative terms and localities indicated, it must be believed that intelligence, as well as selfishness and sensualism, has a reign. Observe, too, that in these three and a half days, the bodies of these dead witnesses are not suffered to be put out of sight, but rather to be prominently kept in view in all the disagreeable appearance which dead bodies are supposed to assume. Now, we argue, that during the long and dark period from the time that an overwhelming church organization obtained, when also political government was only reliable as a self-interested protector, up to the time of the Reformation, there was nothing remarkable in the fact that the inconsistencies embraced in trinitarianism should maintain their hold ; but after that era, when comparative liberty and special intelligence succeeded, it seems strange that these notions have not given way. On the contrary, we find the very doctrines the most pregnant with absurdity seized upon and made the leading features of orthodox faith and fellowship. The times since Luther, when we naturally might expect a revival of the ancient and reasonable customs of viewing God and His agency, are the very periods in which the corrupt forms of faith on these subjects are most persistently asserted and kept in view. Between the orthodox party, on the one hand, which makes a specialty to intrude a dead and corrupt form of our once holy foundations, whilst at the same time it conspires to pour contempt upon all ideas concerning these foundations that might revive the prostrate and dead doctrines pertaining to first causes and agencies; and infidel and half-infidel parties on the other, who seize upon the paraded inconsistencies to give strength to their arguments against the whole system of religion and revelation, we have the appearance which the vision describes, viz., the dead bodies of the ancient custom of viewing first causes and acting agents in a contemptible aspect before the age of intelligence. What, indeed, is the situation since the times of the Reformation? It is that the chief agents of religion assert idolatry, more unreasonable than that of old. Deism denies the scriptures, and courses along in the various phases from a high ideal of natural religion down to a standard of superstition it was at first the most zealous to condemn.

The wicked and sensual are pleased with the situation. The notion of God and the Holy Spirit always troubled them, because it supposes a living intelligence and a prompt and effectual agency; but deism has come to soothe them with seductive assurances concerning the great Author, whose providence and working they assert are uncertain, and not reasonably determined; then it tells of first causes far removed, and of man at liberty and alone in the earth.

The advocates of revelation proclaim of God, and of inspiration, with a loud voice; but the intelligence of the age—of the spirtual Egypt, may well pronounce them the most incomprehensible witnesses in all the earth and of all time. But in relation to these three and a half days we suggest, that since the time of Luther, until 1814, there were three days, if we reckon in the system of the fifty periods, and term them so many days.* Allowing this reckoning, we will now be in the fourth day since that time. Let us make the statement that these are the times in which the whole situation, and especially the fact of unitarianism discouraged, and its opposite in the ascendency has conspired to make a conspicuous sacrifice of religious doctrine, and especially such as pertains to God and his agencies. These times, too, realize this fact right at a period and condition of the world when we should least expect it, and when the situation of intelligence is such as to make it a grievous reproach. Now, the vision says, our Lord was crucified in the same place where the dead bodies of these witnesses lay; and in explanation of this as agreeing with the assumed position that this spiritual Egypt and Sodom relates to sensualism, selfishness, and even an intelligent literalism as agreeing with perverse situations since the time of Luther, we assert the fact that Christ was literally crucified as a direct consequence of the literalism, selfishness, and sensualism of the Jewish nation, and that he is spiritually crucified, in a special sense, by the present aspect of religious principles, corrupted and propelled by these same Sodom and Egypt forces. If, indeed, it may be allowed that he is the type of the religious principles, and that his literal death on the cross looks forward to these lamentable situations, where is he crucified then but in the spiritual Sodom and Egypt, which, in these latter times, perverts the natural powers and appearances of nature, and secludes itself within itself to an unmodified and untempered belief? Where, if not by the treacherous policy among his own advocates, which exposes his principles to the thrusts of the enemy, and in spite of the opportunities of the age, will insist to do violence against nature, reason and experience,

*See page 354.

and conspire with deceived deists, and blind atheists, to bring the religion of Christ in contempt before the eyes of intelligent judges, and in a period the most remarkable for reformation and philosophical opportunities?

But, "after the three and a half days" it is said "that life from God came into these two witnesses, and they stood upon their feet," whilst at the same time changes and revolutions are figured by the significant language so characteristic of revelation. When all this is particularized it is said that the woe in the sounding of the sixth angel is passed, and that the seventh cometh quickly. Evidently the woe of the seventh angel is the effect of the proclamation of grace; but progress and grace are intimately connected, and intersect each other.

"The tenth part of the city fell," the account continued to say; and in this case the city that is concerned is the great universal system of agencies, which assume to be, and which are in fact, working out the providence of God in the earth. But you say, how is it then that they fall? We answer, because circumstances are changed, and that which was admitted for occasion, is no longer applicable. This condition of progress turns the great wheel to a point of disaster to all standing or retrograde agencies and institutions; history repeats itself; and you believe of your church and creed what the Jews believed of their race and nation. Now, the evidence is that the standard passes from you also, and that the condemner is condemned. Nothing is left for certain agencies but to pass to the rear; or fighting to fall with the slain, and be burried in the ruins, for the time has come in the scene of the end. As for you, who rejoice at the misfortunes and distress of the fallen saints, and make merry over the dead bodies of religious principles, know that resurrection, as well as death, is the destiny of the Church you despise and of the doctrines of revelation which you ignore. They shall turn on you to destruction, and make desolate your dwelling, without doubt. From out the heavens gather storm and darkness; lightnings flash, and bolts of fire, esteemed to strike by chance, shall be directed by design. The true situation of all who do violence in the earth, and deceitfully prey upon the defenseless, is that you are fearfully exposed. You esteem God afar off; the Church a superstition, and the heavenly agencies a falacy. Nevertheless, the oppressed and weary shall curse you, and your flesh shall rot without the cause of physical violation.

From the mild blue heavens and from the transparent air shall forces be realized to put you in fear, and every form of visible matter shall be ready to be a covering for the unseen powers that shall

haunt the soul from vexation to madness—from blasphemous ravings to dissolution and death; for you shall not fall heir to the pleasures of earth, and joyfully witness the curse of the saints. For your sake they are distressed without effect, so that you prove that your time of mercy has not come; but that you must again enter that dark realm where devils reign, and sinners learn to loathe their ways.

In the twelfth chapter of this book of Revelation there is another figure brought up. It is said that a great dragon, having seven heads and ten horns, stood ready to devour a child that was to be born. The woman, beset by the dragon, and who was to bring forth a child, purporting to rule all nations, was clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. As this is evidently a prophetic glance at the history of the Church, what may be said of it? The sun figuratively meaning the explained mode of instruction,* we have a hint that this woman is some interest of the early Church, which is in sympathy with the philosophical manner of interpretation. The twelve stars evidently mean the twelve principal doctrines of religion;† so that this figure appears to be quite a general one, of the liberal Church party, which has so noticeably struggled through the Christian history. The "moon being under her feet" shows that the unexplained mode is in a subordinate position, as compared to the position and importance of the stars and sun. This is true of the early Church and of that portion of it that asserted the extent and liberality of the Christian faith, seeking to attain to the spiritual interest, whilst at the same time it bore along with it by faith those expressions of the scripture, which, in the circumstances of the time, could not be explained. Indeed, this figure evidently applies directly to the times of Paul and John, when they were struggling in the liberal sentiment of Christianity to bring forth the true conception of the Messiah mission. Early Christianity, as we have already observed on the subject of the "holy city," and of the Messiah,‡ did not find it an easy matter to institute the full import of Christ's dispensation. Suppose, then, that we reckon the history of this woman as herein set forth, commencing in the early stages of Christianity; that is, when she brought forth this child; for if it is the spiritual Church that is here portrayed under this figure, then this woman has been before the world ever since the times when God distinguished a witness for Himself against the perversions of the revealed instruction. In the sixth verse of the chapter it is said that after

*See pages 40 to 45. †See page 119.
‡See pages 558 to 570.

this child was revealed, the woman fled into the wilderness, into her place, where, the vision adds, she is nourished 1260 days. Now, a wilderness supposes a place where disadvantages are the experience. Applied to Church elements it aptly means a subordinate position, and an existence of mere toleration, where the rights of the subjects are restrained, and where an unjust estimate of merits may cover the party with the cloud of condemnation.

When the true conception of Christ was fastened upon the religious element, it was done by a special prominence of the liberal and spiritual party. This happened, as we have said, in the glorious period of Christianity, when the first apostles were constrained to unite with the Gentile advocates, thereby giving the preponderating influence to the spiritual woman and city of the New Jerusalem. We have had occasion to observe that this temporary prominence was soon intercepted, and that this woman had to retire before the uprising of the combined sentiments of other forces.* Therefore, for this woman to "flee into the wilderness to her place" may only mean a retiring to the subordinate position in which the spiritual element is placed, as a rule, ever since the possession of Canaan. Observe how the prophets were hunted and imprisoned; how the discerning mourned, and how strange and foreign, as well as small in numbers, were those who looked up and beyond, believing not in literal appearances and in sensual possessions. This is the woman's place in the general, in the whole history of the Church. There are only solitary occasions in which she has appeared in a bold relief, and this instance, in which the true conception of the Messiah was developed, is one of them. The idea, as is indicated by the "child's being caught up to God and his throne," is the sealed form accepted of heaven, and preserved to be the authoritative element of religion. It is this conception of the Messiah that is declared to eventually prevail, and to revolutionize the world, as is denoted by the expression of "ruling all nations with a rod of iron." It is the idea of universal salvation and universal responsibility that makes justice the requirement, and that comes upon the world by times to remind them of this destiny, the inevitable, and which must rule, disturb, rebuke, condemn and change, notwithstanding the firm hold of pride, wealth and power, and the determined opposition of spiritual and physical forces in all the universe.

Now we remark, with reference to this "rod of iron" spoken of, which is represented as a means to subdue in the hands of the man-child, the spiritual conception of the Messiah office, that iron indicates strength, and a strong subjecting means in connection with

*See pages 545 to 551.

naturalism of some kind.* Therefore, this rod of iron which is identified with the Messiah in a destiny to rule all nations, points emphatically to the common utility of the natural view of religion, as argued in this essay, and as is judged to be in accordance with the spirit of revelation:

Indeed, this figure concerning the Messiah mission is only another means to show what the lifting up of the brazen serpent in the wilderness would declare concerning this same office in some of the phases of salvation; for, whereas you have become bitten unto death by giving yourselves over to literalism, and by being beset by deists and atheists in the interests of practical naturalism, so God designs that the image of these same forces, in the molding of a natural and practical religion, of special utility, shall both break and bruise the perverse forces that have deceived, worried and striken you, and save you from the consequences, in the asylum of the New Jerusalem, by the Savior's office lifted up, and by the revelation of the child from heaven, the Lamb slain for all people, the salvation of the one God through the agency of the Messiah office.

But, with reference to this dragon, we will say that it means perversion;† but in this case he is figured as having seven heads and ten horns. But as we have the scene where this prophetic history appears, and this scene is evidently in the realities of our time, we will take the liberty to submit the principles which undoubtedly have allied perversion in the church fortunes, and which have and do fill the description of this dragon:

Dragon.....Perversion.

Heads.....Ancient Examples,
Ancient Faith,
Ancient Ceremonies,
Ancient Philosophy,
Traditionary Instruction,
Established Custom,
Party Interest.

Horns.....Formalism,
Literalism,
Prejudice,
Selfishness,
Seclusion,
Dictation,
Persecution,
Sensualism,
Naturalism,
Atheism.

Tail.....Excessive merits of Faith.

*See pages 619 to 633. †See page 58.

Now, revelation continues to say, concerning this dragon, that on his heads "were seven crowns," which readily explains the honor attaching to the former institutions and their attainments. These crowns are necessarily placed by the explanation of the scripture, and a critical examination of first causes in the world's progress. Still, the conditions of life are changing; and this not being fully appreciated, much is retained which, under new circumstances, is forbidden and perverse. We believe that all the forces presented above as agreeing with the dragon, his heads and horns, explain themselves, and also refer to the statements already submitted on previous subjects. So if these are not the heads and horns of the dragon described in the vision before us in the book of Revelation, they are, at least, a very near approach to them. Read and compare for yourself.

After having given us the first glimpse of the grand era of Christianity, wherein the main principle of the religious interest is figured as created, accepted, and preserved, as well as opposed and besieged the account continues again in the seventh verse to note a new era in which there was war in heaven, and Michael contended with the dragon. The latter is declared not to prevail, but is cast out. Examine the description down to the end of the chapter, and see whether or not it agrees with the events since the time of the Lutheran Reformation. At least we cannot ignore the fact that at that time there was an enlightened sentiment inaugurated, which instituted great changes, and directly affected the more perverse forms of those forces embodied in the spiritual dragon.

But it is said that "when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the man child." From this it appears that the woman had come again from her retirement in some way, in the interest and events of the reformation, and had taken a prominent place. Then comes the necessity for her to take flight again, because, as applying to the time of which we speak, the perverted elements seeing the tendency and effect of liberalism, felt disposed to vent their fury upon the party the most representative of it.

Tell us what party it was, which, in about the latter part of the sixteenth century, that was most truthfully and liberally disposed, and we will show you the one that was combined against by both Catholicism and Protestantism, to the extent that those systems felt inclined to despotic dictation and persecution. If we are not altogether wrong in the whole foundation, Socinianism at that time was the covering in which this spiritual woman appeared in the scene of the reformation. It was suffered for a period; and in about the

year 1600, was remarkably prominent. But by this time the tendency of the reformation was perceived; it could be no longer endured, and it became the heated policy to turn on that phase of it which was not satisfied with mere reforms of church government, but was seeking the internal question on which the whole fabric of trinitarianism hinged, as well as the great matters of all religious interest. Right here modern unitarianism and universalism, and, let us add, liberal and philosophical spiritualism sympathized. What will we make of the fact? Why, that it was among these that this spiritual woman was perceived by the perverse elements of the times, and they were resolved to force the end. This was accomplished in about the year 1658, when the most outspoken sentiments of the reformation, as represented by Socinianism, were broken up, and when the scattered remnants mournfully accepted a subordinate position, leaving the more erroneous forms of faith and practice to the spoil of conquest and to the glory of the reformation. What is spoken of the dragon in this era, seems to apply more particularly with respect to some of the heads and horns than to others; and then, it was especially the prevalent religious influences that were the most active against liberalism. In about 1658, unitarianism appears to have received to itself the several prescribed sects, and also the destiny of a restrained expression and subordinate position. This fact we esteem to agree with the flight of the woman into the wilderness the second time,* because it was the second time since the Christian era that the demonstrations of correct and liberal sentiments, if you please, were forced to a subordinate position.

Now, we ask you to observe, that this wilderness position is called the woman's place, just as though it would indicate the fact that a forced retirement before the great organized influences and parties of the church, has been the main experience of the liberal and spiritual party, and that a prominent position is but the two solitary exceptions.

However, in this second flight, that figures the triumphs of literalism and the consequent decline and inert condition of the forces agreeing with this spiritual woman, it is declared to be for "a time, times, and a half." Therefore, we would have you consider that from about the year 1658, or from the time that what you esteem the extreme of the reformation, was broken up and scattered, these times evidently commence.

Reckoning in the system of the great days being so many years, and supposing these times spoken of to refer to so many of the

*See expressions about "former" and "latter" time, pages 523 to 524, and 11 to 528.

months of that year system, it will appear that these periods are well spent; for the commencement being in 1658 will make a half time to the era of the Pietists; and from there to the era of the Abolitionists, two more whole times.*

Now, it is noticable that the woman receives, spiritually, two wings of a great eagle, in this case, in order that she might flee from the face of the dragon. The eagle is indicative of strength and superiority; but the base of the term fowl being suggestive of traditionary elements, the wings of a great eagle bring out the idea of two superior propelling forces, which, with respect to the time in which they are applied, are of a traditionary character. Since the time of which we speak, viz., when the most outspoken sentiment of the reformation was disorganized and underwent a modification, both in a restrained expression and in a subordinate position, this sentiment has been distinguished by two leading ideas of God's unity, and of universal salvation. These notions, at that time, were of a traditionary nature, because they were not the prevailing sentiments of the Church, but rather the indistinct impression of past Jewish and Christian faiths, which retained their existence in the authority of truth, more from indistinct and scattered remnants of former belief and conduct, than from the authoritative records and existing teachings of the Church. If the idea of the wilderness is correct, these wings were well calculated to convey the party into it, for they necessarily would subject the adherent to a subordinate position. But as it is said that they were also for the purpose of conveying the woman "from the face of the dragon," it appears that they were to put a particular distance between the woman and the forces representing the dragon. Let us call the situation of 1658 fully to mind. When the more moderate forms of the liberal party associated themselves with Socinianism, it served to stigmatize the former, and make their amalgamation with the other reformed sects impossible. At the same time when Socinianism was incorporated with these less radical sects, it received a modification which suffered it an existence. Hence, the idea of the wings effecting both a spiritual distance from the perversion represented in the older forms of Catholicism and Protestantism, and a protection from the face and severity of the dragon. Besides, we call attention to the fact that it has been the policy of such liberal parties as were formally restricted, and now well identified with unitarianism and universalism, the representative wing-elements of the reformation, to abstain from controversy, and rather to keep the distinguishing features of their doctrine in the back ground.

*See page 93.

This is what we call the restrained expression, constituting a feature of the subordinate, or wilderness position of the spiritual woman. We claim also that on account of this situation the effect of infidelity is more unrestricted; that the woe against the "earth and sea" is confirmed, and that the occasion for objection, censure, and condemnation upon the revealed system, is increasing.

But the dragon is still in wrath; and "goes to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Such is the language of revelation. Such is the present situation; and this is still the future probability. The destiny of the times is not to make a reconciliation with the perverse elements of the world, whether they be in the rankest infidelity, or found among the most zealous advocates of faith. The Lutheran dispensation has done much to cast out the dragon in some of his practical positions; but this figure is to show how he maintains his hold theoretically, thereby subjecting those who were liberated, and involving those who might be justified.

The figure of the dragon is again mentioned in the twentieth chapter of Revelation. It appears, from the nature of the language therein used, that there is to be a season of restraint, in which knowledge prevails, and perversion is proportionately checked. It is called the thousand years' reign of the saints; the first resurrection, and the time of judgment being given to the saints. In connection with the records of this chapter we invite your attention to the figurative intention of the great sea or laver of the Mosaical institutions. That sea was prominently asserted to be a cleansing provision for the priests, and contained a capacity of three thousand baths; but an explanation of the sea, according to the foundation assumed in this essay, makes it accord with the great reality of revelation.* Well, then, we will say of revelation, as historically manifest, first, that it has been made known by the introduction of God, under the Jewish dispensation, and by the testimony of Christ, according to the Christian; and, secondly, that it is the present probability that it must have effect in the theory and on the foundation of a system of general agencies.

Three measures are filled unto us by the typical arrangement of the great sea of purification, and they receive the name of the Father, Son, and Holy Spirit. If, then, revelation is the object of the typical sea, and that sea has a capacity of three thousand baths in three distinct measures, what is the spiritual cleansing and baptism belonging to these dispensations? Let us suggest that there are a thousand questions belonging to the religious subject,

*See page 209 to 212.

and that first they are taken up by the dispensation of the Jews, with the leadership of God the Father; secondly, that they are again agitated by Christianity with the prominent feature of the Son; and, finally, that now there must be a renewal of those subjects by the authority of the Almighty, which shall enlist the innumerable host of the spiritual heaven and the literal earth. This is the baptism of the Father, Son, and Holy Spirit. This is the great sea of revelation filled in three measures—in three thousand baths. Do not forget the central idea of the sacrifices, how that it is the agitation of the principal of revelation that washes us clean, and makes us kings and priests unto God, fit to enter the temple and tabernacle in heaven. The term "thousand" is somewhat indefinite, often meaning a great many. To speak of the numerous subjects of revelation, which, perhaps, cannot be definitely enumerated, it is evident that the best summary of them is to say that there are a thousand of them. But to take any one of the subjects pertaining to revelation, and revolve it around the explained mode of instruction by the process of agitation, and with reference to ascertaining what is true, in order that we may be purified by the truth, we will have manifest not only a spiritual washing, according to the figurative object of the laver, but inasmuch as the question is made to turn in every aspect, before the explained mode of ascertaining truth, according to the idea of a terrestrial body making a circuit round the sun, we will also have manifest the year-circle philosophically. If there are a thousand questions to be revived and reconsidered under the dispensation to which we are now introduced, then there are a thousand figurative years to pass before us. Now, to "reign with Christ" during this period, is to suppose that we assume a position with respect to the subject agitated, which is in harmony with truth and the true conception of Christ. This reign intimates of principles that in times past were maintained at a disadvantage, and of pre-existing souls, who in former ages refused to do honor to popular perversion, and who now rejoice in a dispensation which justifies their faith and rewards their constancy. If the sign of Christ be for the falling and rising of "many in Israel," and the falling is found to consist in departing from the true faith of Christianity, and in making the most acceptable principles and persons to be rejected, what shall then the "rising" be but the restoration of the right foundation and the justification of all that is proper in past restricted principles and parties, and of the coming in of past persons to be accepted with the great multitude who shall now forsake their errors, and assume the right position in the final consummation? If a correct theory of religion

and a correct conduct in that theory is the everlasting requirement of this life, what then is the first resurrection of the dead, when the lamentable fact is obvious, that the whole host of the Church were deceived, slain, and been long buried in the dust and disgrace of perverted doctrine? A change equal to the long standing and extent of the perversion would make the period to be anticipated as one remarkable, and the nature of the figure used to indicate the event is governed by the nature of the state from which the renewal unto life is declared, whilst still this manner of resurrection is only such as has beeen operating before our eyes continually. It is that which engages the attention of all moral and church agencies, and especially that which culminates in a conversion, that recalls the wandering and deceived, and lifts the hopeless and debased from the pit of error and despair. The grand prerequisite of blessing and justification is that we quit our evil way at once, and turn to do all righteousness. Have we done this? Then we are raised in the sense of the first resurrection, and are prepared by sympathy, faith, and disposition, to assume the right position with respect to every religious subject, in every era and dispensation.

View this matter which way you may, making the thousand years past or to come the first resurrection, when in operation, and viewed separate from the circumstances and the great general event which is presumed to distinguish it as a resurrection, necessarily means the prerequisites of faith and conversion, which we argue comes naturally, and is so continually in operation naturally that it would never have suggested an idea of the extraordinary, such as is conveyed in the figure of the first resurrection, were it not for the fact of some great and general change pertaining to a future dispensation that has been anticipated.

Now, we further argue that a spiritual year is of no uniform time, necessarily—even as the fact of physical science reveals each planet making its own year in its own circuit around a center, so does the philosophy of the Bible dictate that situation of every subject making the whole circuit before and around the critical examinations and explained mode of the age, may be interpreted a year. In the great scenes of eternity, literally speaking, millions of planets are marking their respective year at the same time; and so spiritually corresponding, the multitudinous subjects of the mind are ever turning about to be governed and held in place by the explained modes that search every question of life and reality.*

But, with reference to applying the thousand years spoken of in Revelation to the mere future fact of the multitudinous subjects of

*See pages 40 to 45.

religion passing before us in a new dispensation, in which we will be expected to assume a right position to be esteemed as reigning with Christ, we ask: Will the scriptures confirm the ideas already advanced?—and is the motive power and life of the first resurrection comprehended in the ideas herein advocated? In order to answer, we will again refer to long recorded figures, and compare them with what we have urged to be the sentiment of the scriptures. If we may be allowed to make another summary of the whole argument, we shall say that it is concerning the questions of perversion, God's intention, man's destiny, and the requirements of men. Concerning these leading subjects, you have patiently waited and listened to observe, whilst the acknowledged authorities of revelation, reason, and experience have been invoked. Now, please turn to the sixth chapter of Zechariah, where it says that four chariots came out from between two mountains of brass, and where it further describes of them in an evident supposition of future developments in the scene, and at the points where men are appealed to and supposed to be influenced.

For illustration: Chariots, which are spoken of in this vision, are explained, according to this system, to mean argumentative efforts.* Therefore, we will fall into the manner of this system, and say that four chariots, figured as coming out from between two mountains of brass, will aptly mean four leading subjects argumentatively treated, with equal deference to the two great opposing ideas of extraordinary working and natural law. These two latter realities confront us, indeed, when the questions of life and religion are approached. In each of these great realities there is an undeniable resort that is extensively availed of, agreeing with special utility, according to one of the literal distinguishing qualities of brass; and in relation to these realities, as authoritative standards to modify opinion, you are reminded that both nature and revelation not only require, but are susceptible of great mental trimming, when approached as reliable standards from which to make any inference concerning either the creature below or the Creator above. Hence, the susceptibility to polish, also a feature of literal brass, is applicable to these realities. Still, you will remember, with reference to another literal characteristic of the metal used as a figure in this case, viz., the combination of two elements in its composition, that the subject of revelation treated fully has only resulted to recommend to us a somewhat natural religion, whilst on the other hand, nature considered, supposes God to be operating in natural agencies in as extraordinary a manner as is declared by revelation. Hence, these

*See page 528.

two authorities are now characterized by being equally compounded of the natural and extraordinary. Besides, these two spiritual mountains, so conspicuous and so dreadfully apparent, by their seeming contradictions and forbidding aspect, to all who consider the mystery of life, present a stern reality of impregnable strength, which, towering on each side, oppose each other, and painfully intercept the decisions of faith. This fact suggests another idea conveyed by the figure of brass, according to the scriptures, viz., wherein the term is applied to stern facts and situations which forbid the efforts and penetration of men. Brass is made a figure in this sense in many instances, through the scriptures; so that every associated idea deduced from the whole nature of the figure goes to show that the mountains in this case, from between which these chariots come out, are indeed intended to mean the very opposing foundations to which men have so often looked in extremes, and which so painfully confront all mental efforts. We say, then, that it is from between these two mountains that the arguments supposed to be the object of the figure of chariots in this vision are presented. And in order that the idea may be fully illustrated, we present the agreement according to the description in the vision, and according to the foundation of this system and the detailed explanation to which you have been induced to listen:

Two Mountains of Brass..Extraordinary Working,
Natural Law.
First Chariot.....Argument concerning Perversion.
Second Chariot.....Argument concerning God's Intention.
Third Chariot.....Argument concerning Man's Destiny.
Fourth Chariot.....Argument concerning Requirements.

Now, the description of Zechariah particularizes, and says: "In the first chariot were red horses;" which, as we have already explained, means the systems of appealing to men's fears.* Then, in connection with this, you will observe that the subject and question of perversion, as argued in this essay, has been pushed to your notice by revealing and asserting certain facts related to all created and instituted things, which, though differing from the current notion of man's perversion, are yet to be recognized and feared as a seductive ground on which we may be ensnared and spiritually and physically enslaved. These facts relate to imperfection and inexperience, in connection with a free will to act on the promptings from within, or from the persuasions and influences without,

* See pages 77 to 80.

while as yet the experience and knowledge is not equal to all seductive appearances and pressure. As a proper view of the subject seems to demand this much, may we then claim that the anticipated chariot is developed drawn by the proper horses according to the description?

The vision continues to say that "in the second chariot were black horses;" which, according to the same system, indicates that the argument concerning God's intention is manifest by systems of appealing to men by special inducements. Then, the third chariot was drawn by white horses. Therefore, this must mean that the argument concerning man's destiny is, and should be advanced on the ground of love and benevolence which characterize the Creator. Finally, the fourth chariot had horses of a mixed color, with those that were bay. In this connection observe that the question of requirements avails of almost every means of appeal, and finally in the revelation of universal salvation makes a necessary account of the terrors of divine judgment. So it is said that the bay horses were commanded to "walk to and fro through the earth." But the "black horses go forth into the north country, and the white go forth after them." Therefore, we judge correspondingly that it is indicated that future ages will make a contrast record, and effect a general influence to maintain that God's intentions are actuated by a system of inducements which result in a determinate good; and, also, that man's destiny, as intimately connected with that intention, runs in the same channel, and that the subject will be generally received in this interpretation.

Thus, the black go forth to the north country, because the north spiritually means the idea of good, and, therefore, the subject and argument of God's intention reveal the system of appeal that induces in various ways for the good of all men. So, also, we maintain that the destiny of men is not only fixed in a plan of benevolence that reveals to us the only proper predestination, but the vision before us makes a point to indicate a time when the leading subjects in which these ideas of effective salvation have been so long enfolded and hidden from view, shall be borne in by the age of progress, and come to a point where an explained mode of treatment shall shine full upon them to the revelation of the commendable intentions of the Creator, and all the happy destiny of the creature.

See, too, how that the account continues to say that those which have gone forth into the north country have quieted the holy spirit. What means this if not that there are some arguments and systems of appeal to men concerning the great questions of life, which are

acceptible in theory, and which must be the standard of religious faith, according to the divine plan and purpose?

Immediately in this connection, also, there are ordered to be crowns reserved in the temple for a memorial. And we shall make bold to say in reference to these, that they indicate a justification to those who have maintained the right position, and who are identified with certain systems, sects, societies, persons, or dispensations which discern the truth and embrace it constantly.

Now, the very fact that these chariots came out from "between" these mountains shows that we must be on the alert, and not settle to an exclusive policy, thinking that either the natural or the extraordinary is sufficient of itself. There is a medium that blends the elements and selects the excellency of all systems; so that, spiritually speaking, Egypt, Assyria, Babylon, and Persia, as well as the land of Israel, shall contribute. Now Babylon, in a legitimate aspect, is the type of the natural faculty;* that is, the kingdom and king have been made to typify the natural capacity and its history, as opposed to the other elements.

We now invite attention to the fourth chapter of Daniel, in order to show how that judgment changes the times, and righteously accepts all the forces of God's creating.

Entertain the idea that Nebuchadnezzar is the type of the natural faculty, as a proper creation; and then, further, that the event of the chapter before us is for a sign, and we are at once left to determine whether or not the history of this element accords to the description in this vision, thereby determining also a test on the foundation herein assumed.

The kingdom and king are presented under the figure of a tree in the midst of the earth, yielding much fruit, and being a shelter for fowl and beast; then it is decreed, that by authority from above its boughs are to be lopped off, and its fruit scattered. (Read the description.) Assuming that this relates to the element of natural faculties in the sphere of religious faith, we must remind you that it was from about the time of the Arian controversy that natural faculties, and their outgrowth of philosophy and natural reasoning, were interfered with and overcome by the prevailing notions of the literal and extraordinary; not to say by the fabulous and impossible. Up to the time of the Reformation, there was an incessant lopping of the offshoots of what natural capacities and efforts had begotten. The end was that the whole nature of man was pronounced perverse, and suspicion cast upon all natural claims and efforts proceeding from the representative faculties of nature. This

* See pages 619 to 636.

was the tendency up to the time of the Reformation; and, after that, reason, as a representative of this restricted element, began to assert itself. However, since that time there has only been a modification of the contest, and not a revolution in favor of that power and interest so prominent in the ancient times, and in the early Christian religion. This modification, and this stay of the extraordinary as against the natural, manifest since the age of Luther, calls for the language of the vision, which says: "Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field."

We say that since the Reformation, reason, as the representative of the natural faculty, has asserted itself; first, in the more liberal sentiment of the reformed and extreme parties; and, secondly, in the rise of Deism and its recent phases. Now, here was a tree evidently representing the natural element of religion, which was to be hewn down, but yet was to have a stump left, over which seven remarkable times were to pass. During these times, this natural faculty and interest was to be observed as being wet with the dews of heaven, thereby agreeing with one character of the natural and reasonable interest during this time, as represented by liberal sects and parties; and it was also to receive a heart like a beast, in order that another fact of natural advocacy might be hinted, viz., that which becomes insensible to the principle of revelation, and is avowedly opposed to the organized system of religion.

The sentence was that "they shall drive thee from men, and thy dwelling shall be with the beasts of the field." This is fulfilled in the condemnation which is vented from Protestantism against both reasonable Bible religion and against the sentiments of the purely natural faith, which together personate the stump of the natural faculty and interest. One of these is set to an exclusive way, interpreting all realities according to unchangeable laws, thus accepting what is as the inevitable ordinance of nature, thereby accustoming its faith to believe that what is, ever must be. The other accepts unwillingly much of the established manner of revealed ordinances, and still more unwillingly a modification of the popular faith, in connection with its own natural view of religion, and is at least in a most restrained and subordinate position, considering the pressure of popular sentiments opposed.

With respect to the whole natural faculty, so far as relates to philosophical religion on the base of reason, and its outgrowing branches of all liberal parties, such as figured in the early centuries, it is merely tolerated as a remnant of past times, whose dim authority cannot be obliterated, but which is allowed to be clinging to

traditionary support rather than to the living teachings and popular authority of the present church. Thus, the "hairs of the head" are declared to assume the appearance of "eagles' feathers," and the nails to be "like birds' claws," because the proper province of natural faculty and natural religion are denied a foundation of authority, except in the early examples and traditions.*

Now, in relation to the seven times spoken of, you will observe that six philosophical periods are already past since the era of Luther; and at present, the question that is pertinent to the remaining description of the vision, concerning the restoration of the kingdom, is to inquire whether or not all the charges against the natural faculties and comely nature of men shall be sustained, the laws of nature ignored, and a reasonable theory of life and duty be esteemed the heresy against which the world should combine?

However, the vision says that at the end of the days the kingdom, honor, brightness and majesty returned, and that Nebuchadnezzar "praised and extolled the king of heaven, all whose works are truth and his ways judgment."

The term of "understanding returning" may mean both an uncompromising revival of restricted parties, and a modification of deism that harmonizes with the religious destiny of leading captivity captive, and drawing all the forces upward to final restoration.

By turning to the subject where the spiritual Babylon is explained and illustrated,† it will be seen that in the third and fourth divisions of the legitimate image that brass and iron are respectively represented. It is remarkable, too, that the separate forces in these two divisions, called brass and iron, have been the ones which have preserved alive the elements composing the stump of the natural advocacy. Church organization, for instance, is represented in the kingdom of brass, and it has been this reality which, in a legitimate province of office and exercise, and as connected with liberal dissenting parties and organizations since the era of Protestantism, that has preserved the liberal sentiment and natural view of religion, by drawing together, in the strength of sympathy and encouragement, the condemned and restricted remnants, who, since the era of liberty, have sought to introduce a well-tempered naturalism. We mean, of course, a legitimate religious organization; and so it was, that when a church combination, arbitrary and centralized, sought, since the era of which we speak, to retain and practice the severities of past dark ages, and to exterminate the sentiments of natural religion, it was immediately opposed by dissenting elements that availed also of church organization to make

* See concerning fowls, pages 281 and 388. † See pages 619 to 636—629 particualarly.

an effectual defense. Hence, the spiritual stump of the natural faculty and natural religion was protected by this band of brass, figuratively designated.

Then you will notice, in relation to the other band of iron, that political organizations, which represent the iron kingdom in the image referred to, have been the means of opposing that extreme of faith and religion that would have exterminated both the legitimate exercise and the extremes of modern naturalism. Thus it is that the bands of "iron and brass," which surround the stump of the tree, seem to relate to the elements in the third and fourth divisions of the image, and which, in fact, have been the means of preserving the reasonable and natural views that have sought to live since the Protestant reformation.

And so it is; the inference from the spirit of this vision induces us to reiterate the proposition that we must beware of an exclusive manner and of an untempered faith and position. Even the law against Moab, that he should not enter the congregation of the Lord forever, and the obsolute exclusion of literalism the law seems to imply,* is opposed by the fact that his seed enter into the genneological line of promise that gave us Jesus of Nazareth. This is nothing, except as a sign; and as a sign it is significant. Thus, if the type of Moab means literalism of interpretation, then it is suggested that a certain literalism is allowable, and even a part of the divine intention. The same rule which makes Babylon to appear in an aspect of perversion to receive a curse, whilst it is, at the same time, admitted in more legitimate aspect to be the type of holy creations, will also excuse literalism from being cast out in every sense, forever.

Whilst advocating a philosophical interpretation of the scriptures, we should recognize the indisputable fact that there are many of the most important communications concerning life and immortality, that cannot have a reasonable application, or a satisfactory effect, except in a literal sense.

For illustration, it might be well to speak of conversion, reform, and restoration from evil ways, and from sensual habits, by the figure of resurrection; and this is evidently done in Revelation, where the "thousand years" are introduced; and such a revival from sin and error is called the first resurrection. But, suppose that the great idea of real immortality and renewal of life, is made to consist wholly in this manner of resurrection, where would be our encouragement and hope? This would be the result from an extreme of philosophy only, wherein it is no longer philosophy and reason,

*See page 529 to 531.

but a perverse likeness of them; for it is apparent that though the Bible has come to us through pertinent figures in the main, there are instances of positive language on important subjects that cannot be reasonably explained but by admitting the full literal import. Hence, there are legitimate channels of literal interpretation and expression, even to the mysterious subject of the Bible, which must not be ignored. The fact is, that it is the separation of the figurative from the literal meaning, that clears the mystery of that book. Therefore, in this interest, we invite attention to the twenty-third, twenty fourth, and twenty-fifth chapters of Numbers.

Here is an account of where the king of Moab sought to curse Israel; the prophet of Moab was entreated to exercise his office for that purpose, and as a condition, required that seven altars should be erected on which were to be offered as many bullocks and rams. It is to be observed, too, that the Lord met Balaam and put a word in his mouth, after these altars had been erected and sacrificed upon.

Now, this king and prophet, purporting to be in the interest of the Moabites, for the purpose of cursing Israel, and the Moabites meaning literalism,* making the sign to mean literalism against the general principles of religion, it shows, nevertheless, that there are legitimate standpoints of literal interpretation that are correct; otherwise, the Lord would not have met the prophet, who so figured in the interests of literalism, unless, in the erection of his seven altars and his sacrifice thereon, there is conveyed the sign that there are proper foundations of the principle that should not be overlooked. We will say, then, in relation to scripture expression, that there are seven considerations that make literal interpretation of language admissible, and that in these seven instances that special reason and philosophy as an ordinance of necessity and system of faith, are inadmissible. For this reason, with reference to Balaam's sacrifice of a bullock and a ram on seven altars, we will say, first, that when those considerations exist, then reason, corresponding to a bullock, and philosophy, agreeing with a ram,† are properly censured and sacrificed, if specially applied, to make of the communicated language more than the literal import. Secondly, we discover, indeed, that there are certain situations in all expressed ideas, and especially relating to the Bible, where circumstances alter the case, and make the attempt of special reason and philosophy of less legitimate application than positive literalism. We enumerate as follows:

* See pages 529 to 532. † See page 201.

1. In case of no intention to conceal for a time.
2. In case of being as easily expressed directly.
3. Where a facility of language exists.
4. Where there is capacity to understand.
5. In case of no intention to mystify.
6. In case of no intention to try.
7. In case of no intention to exercise the reason.

The above circumstances do not hold good all through the sacred volume. We have argued on the contrary:

1. That there is an intention to conceal.
2. That many things are more forcible figuratively.
3. That a facility of language has not prevailed.
4. That some things could not be explained at certain times.
5. That there has been an intention to mystify and curse.
6. That the manner of the scripture is a grand trial, the most painful.
7. That it exercises us to discern good and evil.

But, inasmuch as there are, undoubtedly, instances in which all the former mentioned circumstances do hold good, the separate province of literalism, in Bible expression and interpretation, is acknowledged. Therefore, the burden is none the less weighty, for God now purports to stand by these seven spiritual altars, and answer the prophet, who proposes to curse the religious principles, and especially the reasoning and philosophical leadership of those principles.

According to the account, the attack proceeds from three positions; the attempt comes three times without success. And here, again, let us enumerate the order in which literalism besets these doctrines of religion.

First, then, we say of the above-mentioned doctrines, as agreeing with Jacob's being attacked by literalism from one of the three mentioned points, that there are a set of principles of a universal nature, more or less accepted by all people, and supported by the considerations of necessity and reason.

Secondly, as agreeing with another point of attack, we note that these same principles are manifest in a more restricted way, religiously; but only specially blessed by allowing the leadership of reason, according to the spiritual Jacob.

Finally, they are presumed to be at a test issue, that suggests of latter times and of a final struggle in a special philosophical aspect.

These are the three positions in which literalism views the spirit-

ual tendencies of religion, and against which it makes war, after having grounded itself in its seven true foundations, corresponding to so many altars.

But, reserving the point of these true foundations to be applied to how we should make exceptions in favor of the literal, we will first invite you to consider what result is figured by this attempt of the Moabites against Israel; for in that result we claim a justification in the general philosophical manner we have been induced to apply to the scriptures, as opposed to the current word-for-word manner that attempts to curse our whole fabric of revealed doctrine, by admitting all sorts of absurd literal interpretations. The result is, according to the account in the whole prophetic history of those two forces, opposed to each other, and especially relating to the last times and the third position of attack, that all the corners of the spiritual Moab are smitten; that instruction, answering to Edom, becomes a possession, as the legitimate province of reason and philosophy, by which the latter are in the position to teach authoritatively in the name of heaven, instead of the long-established and seductive creeds; and that the Amalekites, a people typical of arbitrary measures and brute force, are destroyed forever, according to the inevitable destiny that is fast gathering to make intelligence and righteousness rule in the place of the presumptuous claims and forces of barbarous ages. The prophetic account, though darkly expressed, seems quite thorough, and makes a point to portray the associated destiny of literalism, and especially in relation to natural facts, the evident stronghold of literalism. Hence, under the figure of the Kenites, it significantly implies not only one class of literalism, such as is represented by religion, opposed to that which confines itself exclusively to facts of nature, wasting and rejecting the authority of the latter, but also hints of the availibility of these facts of nature to maintain the very principle of a proper natural religion.

Thus, the Kenites agreeing with one character of literalism, such as is embraced in natural facts, have been denied by the literal and extraordinary view of religion, and have been spiritually wasted accordingly. But the account continuing to imply that this "wasting" should cease when Asshur takes the Kenites captive, leads us to remind you that Asshur was one of the five sons of Shem. So, in order to get at what idea is intended, we call attention to the previous explanation of Shem as a type, and how that he figuratively agrees with the principle of knowledge.*

The latter purporting to be in five interests, according to the five

*See pages 84 and 85.

sons of Shem, will be readily interpreted to mean the five interests to which knowledge is directed. These are as a reality :

First....Seeking Facts of Nature.
Second..Attaining Happiness.
Third ..Remedying Evil.
Fourth..Seeking Facts of Revelation.
Fifth ...Seeking Facts of Human Destiny.

These five branch channels of seeking knowledge mainly in a religious interest aptly agree with the five sons of Shem, as representative types, with respect to separate divisions of that character of knowledge ; and, according to the above order, agree with Elam, Asshur, Arphaxad, Lud, and Aram, the five sons referred to. Therefore, the second one in the order of birth being named Asshur, and the question of happiness being also the second in order, naturally the hint is that it is the question of knowledge in the interests of happiness that is mystically pointed out by the sign of the writing, and hence the Asshur that makes natural facts captive, so as to secure and maintain a theoretical and practical benefit for man's happiness, by making all natural facts subservient.

Nevertheless, it is said that ships shall come from the coast of Chittim and afflict Asshur, thereby intimating that a severing of popular notions concerning man's happiness is a feature of the latter time. In relation to this, we request you to turn to the arguments concerning the duty and nature of men, and to the assumed position relating to the means of perfection and happiness, as the scriptures seem to dictate, and as is probable will be generally indorsed, to the result of reflecting unfavorably upon all current, unreasonable, and unnatural ideas of attaining and preserving justification and happiness.*

It is also said that Eber "shall perish forever" in these times. Now, Eber ismentioned in the midst of many generations enumerated, in order so show a literal line ; and he is also of the generation who witnessed the "dividing of the earth," as it is called. It seems that some of the children of Shem, as the leading line of promise became designated under the term of children of Eber, so that in him is represented a literal line or regular succession, to which, according to literal ideas and interpretations, the promise and authority of religion attaches. In the case before us, it appears the object of revelation to react on the principle that seeks to curse the prospects of the religious principles by its intrusion ; and, therefore, all the persons mentioned as being restricted

* See pages 397 to 401 ; 122 to 130 ; 280 to 362 ; and 430 to 446.

or destroyed by the spiritual Jacob and Israel in the final issue, are in some manner typical of illegitimate literal interests, and the facts and appearances which give these interests a foundation.

But, after all, who shall discriminate without error, and judge with the proper charity? The forces are created, and God preserves their individuality. Even whilst the sword is charged with destruction it is restrained, and mercy prevails at every point. And so it is in every case; therefore, we protest unto you that whilst the sifting of the Word is the revelation of grace personally unto all creatures, a modified application of most all surrounding principles is a necessity in the course of conduct in this life, and a proper condition to enter through the varied expressions of the scriptures, to behold the probabilities and truths of future destiny.

Still reserving the point of a modified literalism to be applied to the expectation of physical change and resurrection, we are bound to assert, first, that the proper inference to make from all that has been premised, is that we are called upon to make the best of the situation in which we are placed; that we should trust, waiting patiently; and that we may believe in an ultimate happiness, and in the power and disposition of the Creator to bring us to this consummation. But what is the best of the situation? The fact is, we are bound by physical laws and conditions which make a realization of immortality impossible; and yet this is the point at which we moan piteously, pointing to the diseases, accidents and death of this state, realizing that we know but little and suffer many things.

You come now in distress, and earnestly inquire: "Do you perceive the mysteries of Revelation? then tell us of this awful situation wherein we sigh continually, hoping against fear, and giving our life in parts, as each stroke of trouble severs the dearest interests and affections of our soul. Oh, tell us the secret of death, the terrible reality which the living perceive! Must we be torn and tortured forever, with this calm heaven above us, so unchangeably serene, so unsympathetically fixed in silence!"

To this we answer, that we have not made a success of what our great leader has declared to us is the sum and substance of the first resurrection. As a body, and in a general sense, the Church is not perfect by reason of faith; neither as individuals or as a collective body in an enlightened age do we come up to a passable standard of common morality or physical requirements. That which is a prerequisite, evidently, must be first accomplished. Have patience if we remind you that it has been the righteous who have been caught up to heaven from the beginning; and we are here now charged with serious theoretical blunders; with contemptuous treat-

ment of physical laws, and with an indifference, or hostility, that only calls for wrath. But some will say: we have been perfect and have striven with all caution and faith; let us be delivered. To you we reply, by inquiring whether or not it is proper for you to remove from a scene that, even according to your own faith, is so much like the hades of the damned, when you begin to discover that this situation is the reason of your presence in the office of the angel, and when the scripture and facts of this life begin to reveal to you that it is the divine ordinance that you shall submit in a patient agency for a season; and that the scene before you in this life supposes both punishment operating by divine decree, and ending by the application of the principle of saving agencies and universal salvation? We rather suspect you of self-righteousness; and that your longing desire is the result of a false founded faith, which has seduced you to trust in prayers and professions, and in an idea of unspotted relations with the world, that has never suffered you to appreciate either its joys or its sorrows, its virtues and modifying influences, and its natural possibilities; but that has separated you, according to literal notions, waiting, pining, disclaiming, moaning, and desiring and expecting all sorts of unnatural manifestations.

But the demand upon this generation is one of saving influences exercised in a natural way. God evidently demands this much of us before He will remove the veil that opens to our view the full secret of immortality; for we have reproached His work, and made great blunders with respect to both natural and revealed requirements. He only knows, too, how much of suffering will be lifted from us, even in this state of existence, by proper conformity to physical ordinances, and by admitting a belief that views His character and intentions correctly, making our thoughts and actions toward each other in harmony with love and salvation. Let us remind you, too, that immortality realized supposes a change of present physical law on the one part, and a disposition of the Creator to make that change on the other part. Now, how shall this be brought about but by first making a success of the present situation; by a strict conformity to moral and physical requirements, thereby reaching the highest point of attainment under the present state, and both preparing ourselves for the change, and disposing the Almighty to act in our behalf.

But, you say, if this condition is a fit confinement for the condemned, why should we attempt to renovate the prison; and why not rather desire to flee from the scene and let punishment operate? To this we answer, by inquiring how you, being found here and

esteeming yourself righteous, are to account for the fact of your situation? The object certainly must have been either to give you an experience of hades for pre-existent reasons, or that you are sent to be a timely relief and help to those who have been subjected to pains for a season. If you are here in the former situation, you may well desire to be relieved; but the destiny is against you; and it little becomes you to desire either that the righteous should never visit these scenes, or that, becoming conscious of being thus circumstanced, should flee quickly away; because they are the ones who must enlighten you concerning your own condemned situation, and concerning the prerequisites of your relief, that you may not be left in torment even whilst you flatter yourself that your unnecessary burdens and unnatural faith have secured you salvation.

If, in the other situation, and you are come in the Savior mission indeed, your faith should be equal to your relations, so that you should not be much troubled about future possibilities on your own behalf in the dispensation of the Creator, or grieved concerning what is involved in a voluntary mission; but being found subjected to the conditions and burdens of this life, it becomes you always, even to suppose the possibility and probability of your having been turned over on the same grounds of offense, as causes all these troubled ones to stumble and be vexed continually.

What other disposition, indeed, can fully identify us with those we seek to influence, and insure a sympathy equal to the demands of a salvation that works naturally; that admits every man as a brother; that supposes the possibility of any and every creature giving offense that shall place him temporarily, under a cloud, and that only has a practical operation and effect in the scenes of eternal judgment, where souls are continually being committed to punishment, as well as continually relieved and saved by all sorts of natural agencies, and all sympathizing fellow-spirits innumerable? If you are devoid of all faith that consoles you concerning the prospect of this life and of the uncertainties of the future, we infer that you are under wrath, and blinded by the design of a righteous judgment, and feel disposed to let you fret out the problem before the God you have offended, and according to all the manner of your unjust, complaining and desperate fancy. If you are in a great measure satisfied, cheerful, confiding and patient, we take it that you understand your mission to make the stricken and barren lands to break forth with streams, pleasant fruits, and rejoicing; and so shall the scenes and localities of wrath and confusion be changed under your hand to the peaceful abode of the saints and the saved.

This is the admonition personally; but the demands directed

toward this age would enlist all the systems and agencies of the earth. In order, therefore, to further confirm previous arguments, and to apply what the spirit of prophecy hints, we will introduce one more appeal of the scriptures which is contained in the preface to John's Revelation. It is evidently a general call to the universal forces, which are already explained to be the systematic and visible agency of God in the earth. They are reached through the figure of seven churches, which, at the time, being the most general representatives of Christian principle, were naturally availed of to indicate the history, efforts, failings and requirements of this world's forces.

Seven candlesticks were seen, and in their midst a person holding in his hand seven stars; then the explanation says that the candlesticks are the seven churches of Asia, and that the stars are the spirits or angels of the churches. But, of course, presuming on a more extended and significant meaning, we should say that the figure was used to touch the respective agencies of religion, civil government, moral, scientific, philosophical, social, and educational systems of the Christian dispensation. It appears, too, that the figure of the person in the midst of these candlesticks was for the purpose of fully anticipating the Messiah mission in the benevolent plan and spirit of grace that the scriptures explained, would eventually reveal. We claim, indeed, that the above named systems are the visible agencies of providential events, and that in the midst of them comes the Savior principal to appropriate and eclipse our best efforts, conceptions and systems of benevolence, and from thence to more fully admonish and enlist all departments of the natural world that are so obviously in the work of divine agency.* If the idea is correct, what churches, think you, is the spirit of revelation addressing through this figure?

First, then, with respect to this subject, we claim that the person, in the midst of these churches, is the system or principle of benevolence, which the scriptures reveal in the intentions of the Creator identified with all your extended plans and sympathetic efforts for your fellows. It purports to be Christ, it is true; but observe that Christ, spiritually, is made the expression of God, the Word, and the manifestation of God's character, likeness and intention. Then, too, you will note of this figure of the persons in the midst of the candlesticks, as described in the beginning of John's Revelation, that it implies much more than a mere person. Read the account from the thirteenth verse of the first chapter, and see how suggestive it is of the final expression of the Creator, in the leading idea

*See pages 227 to 279.

of judgment, but identified with your own purposes of Christian amelioration.

Secondly, the seven principles which in the beginning of this work were defined as the horns and eyes of the lamb, have a respective correspondence to the seven-world forces above enumerated,* according to the description of the figure making the stars in the right hand to agree with the seven churches. If, therefore, the Lamb is identified with the expression of God and with the person in the midst of these candlesticks, the seven principles, which both belong to the embodiment of the Lamb and agree as the spirit of those systems above enumerated, are the ones represented in the right hand of the person; and the Lamb, in his final revelation, has stepped aside from his own natural sphere of philosophy, and has become identified with the sytem of benevolence; that, first, all philosophy isolated from the conception of the Lamb may be reproved; and, secondly, that the result of the spiritual Lamb, approaching the book and covenant, may be figured to show that the proper inference, from the expressions of the covenant, is to identify the intentions of God and the Savior mission, with the object of benevolence, even in the aspect of reproof and judgment. But in order to show that the seven philosophical horns and eyes of the Lamb are emphatically the spirits of the seven remaining systems of this natural order of things, and, consequently, that these systems are the candlesticks that are meant. We will place them in the order in which they do so apply, and also in the order in which they are presumed to agree with the seven churches of Asia:

Types.	*Objects.*	*Spirit of the Churches.*
Church of Ephesus	Religious Element	Principle.
Church of Smyrna	Governmental	Expediency.
Church of Pergamos	Moral	Observation.
Church of Thyatira	Scientific	Fact.
Church of Sardis	Philosophical	Reason.
Church of Philadelphia	Social	Consistency.
Church of Laodicea	Educational	Experience.

With reference to the right hand list of principles agreeing as the leading life forces of the departments to which they are set opposite, observe that it is true that principle is the proper spirit of religion as the whole tenor of the scriptures show; expediency is what actuates civil government; observation, or a common attentive disposition, is the spirit of moral system. (See the argument concerning

*See pages 14 to 22.

Abraham.*) Fact is the groundwork of science; reason that of philosophy; consistency rules in the social department, and experience is the authority of educational attempts. Finally, there is an agreement between the admonition to the several churches, and that of the history, disposition, efforts and failings of the above departments, in the order in which they are placed.

It commences with the department of religion under the figure of the church at Ephesus, acknowledging labor and patience, but accusing of having left the first love and perfection. Though the address is directed to certain churches, it is made applicable to the several angels of the churches; so that, directed to religion, it is intended to be against the current principle of religion, and to be both a general and particular admonition. To the whole as a general appeal, it covers the respective departments; but, as a particular one it comes personally to all men whose sympathies incline to one or the other, or whose responsibilities are in one or the other of these interests. Are you, then, a religionist, and your attention and occupation engaged in its interests? Then it is probable that you have not escaped the general fault, but have left the correct principle; at least have inclined with those who have. Your system is charged generally, and that charge is made through the spirit principally of your department; but as persons are in the first relation of responsibility to God, the charge, after all, comes direct to all persons concerned. But as a whole, true to the facts of the history and situation, the body general is judged in a measure of censure and reproof, whilst at the same time there is shown a truth in relation to every sect of religion, and one that revelation seems to approve, viz., that you do hate the deeds of the atheist and skeptics, even as the spirit of revelation also declares to do, through the figure of the Nicolaitanes. Your whole system is approved on account of faith, because it is everywhere bound by considerations of religious obligation and accountability to God. This much may be said of every sect and party, and this much the spirit of revelation acknowledges and commends.

To the angel and spirit of the governmental department—tribulation, poverty, and much service, purport to be the inheritance you have received and accepted. And who can appreciate the burden of judgment and sympathize with your patient effort but He who rules in the heavens, and beholds all the machinery of the world's progress? Here the diverse interests contend and clash with each other, whilst violence and deceit pursue the innocent into your presence. You charge men solemnly before the Living God, and then seek the

*See pages 108 to 130.

truth though the conscience and faith of the witnesses. Yours is the office to quiet disorder, preserve peace, and adjust the innumerable interests that seek to lap upon each other. Surely, religion or any other department should not altogether take the palm of glory, whilst your constant service in the interests of heaven's first rule has ever been the reality during the long struggle of the past, and still presents the acceptable offering of the present—the necessity of every nation civilized. The import of the figure is, that in the estimate of present agencies by a just judgment authorized of heaven, you are esteemed rich, by reason of operating acceptably in a proper channel of interest, and that the ages to come shall value your services as a pure offering and a righteous occupation. The account in speaking of this department, as discerning its history in the scene of progress from that time, and especially relating to the precarious situation when the legitimate province of civil government was denied, declares that it is to encounter great difficulty on account of some perverse uprising; or, as it is expressed, "the devil shall cast some of you into prison, that ye may be tried, and you shall have tribulation ten days." This has been fulfilled by the attempt to subject this interest to a subordinate position; and one, too, which would employ its power of physical force to further the ends of a deluded faith, and perverse, insane church policy.

This effort commenced about the time of the division of the western empire, in A.D. 395, and continued with special effect up to 1526. According to the enumeration of the fifty mystical days, this period makes the ten days indicated. History is full of the struggle; and it is also admitted that the intention to subvert this department during those dark ages was a perverse one. If, indeed, we may judge from the periods and instances wherein it most succeeded, there is little doubt of it. Turn to where the subject of the daily sacrifice being taken away is treated, and where the subject of the flood explains the relations of civil government to the religion of the dark ages.* Indeed, it was blasphemy, as the description implies, for a church claiming to be acting by the authority of a God who has ordained all the systems of the world—for a church claiming to be spiritual, and to represent the spiritual Jews—to disregard the divine ordinance in this earth, and exalt itself on the rising tide of cruel passions and carnal forces, and from thence attempt the subjection of civil authorities, with an object against the rights and consciences of men; and it was in the lamentable spectacle wherein a nation and people could not maintain themselves against a blind fanaticism, or protect their peaceable inhabitants

*See pages 541 to 552, and 81 to 107.

from outrage, that we may behold the necessity of a department in this world's affairs, whose nature is so tempered as not to become an exterminator in its own interests, but which finds occupation and a legitimate province in justice, judgment, mercy, and independent investigation. Such, indeed, is that of civil government, which in reality is the combined effort of a community in the interests of justice and morality.

A general disturbance of the civil relations, such as is engraved in the history of the past, is only a part of what the vision would distinguish on this subject; for we suppose it is proper to advise the world that the patient and devoted service of those who are occupied with adjusting the affairs of this life is as pure and holy an offering as that which makes a speciality to tell us of all marvelous things and to bear the ceremonies of an authoritative religion. But nevertheless, as a body political, as a principle of expediency in all necessary matters, or as individuals occupied in civil affairs, there is a measure of morality, faith, and justice required that is inseparable to a justification; and because it must come to individual responsibility, you are individually to notice that, whilst the vision justifies, it also metes to you a measure of censure and warning that you should not expect to escape under the generality of the figure—for we are reminded that that which is expedient for us to do we must do in the fear of Him whose eye searches all the conduct and thoughts of men. Therefore it is for you in your own best interests to seriously consider whether or not, as a judge, you dare to take bribes; whether, as a lawyer, it is profitable for you to make your advocacy an oppression; and whether, as a witness, that it will serve to lie in your own behalf.

To the church of Pergamos, the third in the list, and corresponding to the moral sphere, the spirit discourses significantly. This interest is said to dwell where Satan's seat is. Now, let it be remembered that morality consists, in the main, in efforts of the will against the secret promptings of the passions. The latter, acting on the primary foundation of selfishness and animal instinct, furnish a most seductive ground of offense. So truly is this the case, that one of the apostles appears to estimate temptation as arising altogether from a man's own lusts. However, our impression is, that perversion may have a seat in any faculty and in any principle and interest, whilst at the same time it is true that the passions, in whose regulation morality is concerned, are obviously a common seat of perversion.* In this description, it is said that Antipas, a faithful martyr, was slain; and still the language imports that the spirit,

*See pages 57 and 58.

the agency, the moral department figured by the church of Pergamos, is true to its office. In this connection, you will allow us to suggest, according to previous arguments and the whole history of moralists related to perverted religion, that the faithful martyr referred to is the principle of good works as a justification, which has suffered so much before the damaging reflections of an extraordinary faith and atonement, and which was forced to the dust in spite of all that might be expected of the Lutheran reformation and of a practical and appreciative age of progress. We are the more constrained to submit the proposition to the issue on the altar of truth, when we realize the absurd distinction that bears against the value of all good acts that are not weighed in that inexplicable balance whose law of gravity can never be determined, and which can only be affected to show weight and value by a something that is contrary to all reasonable and practicable ideas. Now, though this interest of morality is figured as dwelling in the seat of Satan, on account of having so much to do with the restraint of the passions, an obvious seat of perversion, yet it appears that other seats of Satan are intimated besides the one at the point where this interest contends; and that the slaying of Antipas, the faithful martyr, is on account of demonstrations from these other quarters. With this idea in view, you are requested to turn to where the subject of morals and works has been touched, under the head of Abraham.*

Now, the spirit makes a charge, and purports to accuse the moral system of holding the doctrine of Balaam and of the Nicolaitanes. The first doctrine is found to be, according to the literal relation of Balaam and the language of the vision before us, an envious effort to insinuate temptation with the object of ensnaring. Such, at least, was Balaam's policy. This appears to relate more to the intrusions of past and forbidden ceremonies maintained by the numerous orders and moral systems, and making the burden of these societies, than to anything else that can be thought of. But the envious effort and intention originates not with the societies of modern times, but far back with the restricted and dying forms of ancient ceremony and pagan philosophy. In these times we have the effect, and the doctrine held in the effect of seduction, rather than in the envious intention.

The other sentiment of the charge relates closely to what religion so often complains of, viz., that morality is often in rank infidelity, whilst its practical theory of conduct is correct, and its demeanor under that theory is commendable. The difference between the spirit of revelation and the religious element current, is that whilst

*See pages 122 to 130.

the former sets a value on the conduct, even without the motive of faith, the latter condemns the whole indiscriminately, because of the lack of that motive. It is impossible, however, to conceive of restraint upon the passions without the aid of faith of some nature and directed to some point. Also, it will be seen that where the control is exercised there is perhaps the faith that it is the best policy, according to physical law and present circumstances. This is a self-interested faith, directed toward the fact of the surroundings. And, we ask, what will be the result to strip religious faith of all self-interested objects? We have an idea that the result would be to deny that we have a disposition to cast about us in the earth, and toward the heaven, to see who and what can help us toward happiness. But as you are still operating in this self-interested motive, you have become specially attentive toward the heaven, from whence you judge the most help comes. Therefore, we may say of you, that you are more wise and discerning in your own interest than the moralist who is engaged with a mere policy of good works. Nevertheless, we should judge that if morality will pursue this manner of observation, it will lead up to greater considerations of self-interest, and more forcible facts on which to ground its faith. However, God hates the infidel who persists to stand still, or seeks to drown the thoughts in lust and dissipation, whilst yet discreetly and dextrously keeping within the limits of open offense.

The fourth voice that comes to the department of science, through the figure of the Thyatiran Church, is represented as saying: "I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first." If, indeed, this acknowledgment applies to that interest of this world's progress, we certainly must all be ready to acquiesce; and without envy, glory in the crown that is placed upon the head of this patient, humble and plodding department, that has done so much to open the mysterious gates of the natural world, and, in addition to introducing and developing the long list of practical wonders which make the glory of the nineteenth century, is gradually lifting the veil that shall reveal to us the innumerable and effective agencies of the Creator, and the convincing evidence of spiritual expectations.

However, there is complaint of some cause of offense, which, doubtless, will present a counterpart in some interests or relations attaching to the department of science. This idea is conveyed through the figure of Jezebel, who is presented as claiming to be a prophetess, and who is charged with seduction and evil ways.

The complaint is that the church addressed suffers this false prophetess to teach and seduce to fornication and adultery.

It will be remembered that Jezebel figures in the history of the kings of Israel, and is notorious as being in the interests of strange gods, and averse to the commandments of Israel and the prophets. This name, connected with the interest of science, and apparently making the latter responsible for the ravages of spiritual seduction and false teaching, suggests of much that is declared in the name of this system that is antagonistic to both truth and justice, and particularly averse to the scripture revelation. If we will look around a little, we will call to mind and notice many cruel and doubtful positions that have been pushed under the glorious banner of science. See the subject of the four beasts of Daniel, where the fourth is explained.* But the points at which the complaint is centered are those of seduction, fornication and adultery. These, as crimes, in the literal sense, are the result of ignoring social law and ordinances. To apply this fact to the opposition that comes against the special prophets and principles of the revealed system, it is only necessary to recall the recent history of the times, and to realize the situation of the present; in which history and time there are parties, with the full strength and sympathy of science, making sweeping denial of all revealed communications, and seeking to disregard the social ordinances founded thereon.

Science in the general cannot, indeed, be held responsible for this; but the situation purports to be unnatural, and is mentioned as a fact with which a scientific interest is connected, and for which individuals, at least, are held accountable. The idea is, that strange plants should not be engrafted upon an interest that is true to the facts of nature, and serviceable in the cause of progress—an appointment of heaven, and an agent for the great consummation.

The fifth warning comes to the church of Sardis, and presumably applies to philosophy. The latter means, of course, the subject and system of mental questions, and the efforts of reason in this sphere in a result of general failure, because of being either wholly dependent on an exclusive natural ground of inference, or because of the equal error of depending altogether on an extraordinary basis of revelation. According to the account in the main, the deductions on this subject are at fault. Much of theory, indeed, necessarily attaches to this interest, and the language of revelation in this case denotes much error and imperfection.

Still there are some, as the facts show, who maintain a worthy view of the great questions with which the mind of man is exercised,

* See pages 409 to 415.

and to which the situation of this life has pressingly called every soul that steps from the standard of the lower creation, and realizes an intelligent capacity.

The fact seems to be that God is pleased with your earnest efforts to penetrate this dark veil, and for His own pleasure, not excepting our good, He has bound us in these chains—the bands of this life—watching what we will think and believe. But the activity of our souls is undeniable; and the Almighty looks down on the scene to see us strive, strain, and fret—perhaps blunder, in the dark, stumble and fall. Here, too, is the scene where eternal judgment operates, and where the children are confined in closets until they relent; and here the angels make heroic efforts, breaking the bands and letting in the light of heaven. It is here, also, that the souls accustomed to habits and thoughts that are right, bring from pre-existent states the unerring star that shall lead them to right positions forever. Surely, whilst we have the name of looking, seeing, and living, through means of this mental ladder, let us not be found dead in absurdity, maintaining uncomely sentiments that shall be moved out of place by that destiny that makes the Messiah mission the brighest example, the most perfect conception, and the most indisputable foundation of reason.

Now to the social interest, through the figure and church of Philadelphia, the spirit of revelation is in the aspect of discoursing pleasantly. And what is the reality with respect to this department of God's moral agency? Throughout the world it maintains itself in the divine ordinance, dividing millions into special committees, that all may be cared for. Whilst sects, creeds, and systems clash with each other, and mutually break and destroy the work of each, this form in many of its departments is historically presented, like a convenient mantle, that is accepted by all people and parties who wrangle on other points, as a comely covering which all may find convenient, and with which none can dispense.

Reason is an ordinance of nature, but in the course of events and faith, it has been perverted, slighted, or outraged; and this, too, in a very general manner. The primary elements of the social plan are from the ordinance of revelation, yet they quickly settle at the foundation of all human progress, and embrace nation after nation in rapid succession. Even the more extended forms found in organized societies are brought into existence by a correct theory of man and his requirements. Association means mutual benefit, if the fountain is pure, and brotherly forbearance and love is the spirit that avowedly rules. Not the less important are the checks and trimming that can only be successfully administered in love, and

which are exercised by the ever propelling spirit of training that watches in every society. Indeed, the most pleasant and acceptable administration of judgment we realize is that which comes to us from the most alert and sympathetic attacks of near social relations, and especially from those founded in social ordinances of nature and friendship.

But we find the spirit of consistency working judgment effectually in the more general sphere of social system, conferring a continual benefit and a saving restraint. Under the circumstances of this life, even the reverence and fear of God is not equal to the power exerted by man over his fellow. The very professions of religious faith and conversion are governed by the principle of consistency, ever on the alert among us. The inner current of life reaches all the corners untouched by other systems, and this one has innumerable eyes watching to censure, rebuke and condemn, or to approve, praise and encourage. Thus the divine plans are perfected, and strong bands surround us on every side. If we deny every profession of creed and religion—yet here is a subtle net that shall ensnare us in mercy and restrain us in measure. No system of the divine plans and moral agency is a greater success; none have been more generally endorsed and universally maintained. The most primary forms of social system, relating to families, are, in reality, a miniature example of the divine order and government, as it must be conducted throughout the ages of eternity. The plan, principle, and manner of religious philosophy, are all written there. There we are taught of love and punishment in the object of good; there we perceive the tribulation of training; and there the errors incident to imperfect experience meet with that determined design which only has an object of perfection. In this system, and in that part of it pertaining to family government, undoubtedly, the indelible name of the New Jerusalem is written, because all the principles which characterize that spiritual city are here exercised and illustrated.

Even in the general view, where the interest of many meet together in a natural way, the growing sentiment of all societies and parties is fast tending to the belief and practice, that to be just and considerate toward each other in every social relation is better than religious profession; that to be restrained in all impulses of passion and promptings of interest, by considerations that every man is a brother, is the nearest road to fulfill the whole requirement of the law. The inner social systems founded by the indelible writing of divine ordinance, together with the organizations outgrowing from human necessities which are gradually nearing the mark of the prize

by so successfully exerting their quiet influence for good, must stand unshaken whilst revolution wrecks the world, breaking in pieces and scattering to oblivion the monuments of selfishness and infidelity, and leaving here and there only a remnant of past institutions.

Finally, the last appeal comes to the educational department, through the figure and church of the Laodiceans. It is full of censure and warning, and is intended to have an application directly to the ideas and systems personally and generally entertained concerning what should be taught to the young and to every one, in an attitude of listening to or seeking after knowledge, with a view to reaching the conditions of health and happiness.

We feel sensible that there is a blinded complacency with respect to this subject. The fault is not in a lack of moral precept in connection with common instruction; but it is in the fact of general indifference to physical law and practical economy. The object of education is to enable the subject to meet the requirements of life successfully, and to avail himself of all legitimate advantages it affords; also to be in a position to gain knowledge. Notwithstanding this object and the efforts to this end, there comes up before us the startling fact that the greater portion of the civilized inhabitants of the world are suffering from violations of physical law, on account of a general indifference to this branch of education. It may not indeed be, that at any one time so large a proportion suffer; but opposed to this we may assert that the whole are so generally unstrung and disordered, that the ordinary disturbing causes, which will not affect a healthy person, will readily invite the pains and tortures of limb, stomach and brain, which burn, wreck and waste, and rest only to revive again, with the most trifling imprudence. Let the voice of pain that rises from almost every household, and by times, from nearly every person in it, bring the matter home to observation. If this is an overestimate, at least, the great fact of general disorder of health remains, to the extent that demands our earnest attention.

If we have made up our minds that this state of things is a part of the divine order and the necessary accompaniment of this life, it is right here that we may display our blind folly, and reap the reward of insinuating against the work of God. There is a great fault somewhere that the labors of the poor should be expended to feed the stomach with disease and the blood with poison. It is a strange phase of human knowledge that esteems vicious plants and poisonous berries and leaves a luxury. It is a sad neglect and sin that every table should contain its biting fire to seduce the appetite

of the young, to that morbid thirst that seeks all exciting liquids and substances. What do you, telling us of heaven and the conditions of happiness? You have utterly neglected to fulfill the requirements that shall bless you in waiting for all the changing scenes of eternity. We must not pine, mourn and pray to be removed because some personal restraint is required, and because a perverse habit and practice surrounds us. Neither are we responsible to force the world to reform; but we are warned individually that we mind the teachings of experience; that we be on the alert for knowledge that shall remedy evils, and that for ourselves, we will act independent of all perverse and popular customs, only fearing God, and hoping and trusting that in all states of existences reward is dispensed constantly where personal responsibility is required; and that happiness shall be with us by divine ordinance forever. All these things must be attended to before sorrow and crying will diminish, and the link between physical and spiritual existence be made manifest. Now, he who is set for the sample of human nature, and for the illustration of our destiny, realized immortality after perfection; and, by the hand of the Almighty, was raised above all difficulties of natural law, in order to show to us the possibilities of this salvation to which the promise of God is committed; for whilst we protest to you in the name of every consideration of experience, reason and the scriptures, that a conformity to moral and physical law will scatter and diminish the pains and troubles of this life, let us not forget to remind you of the "cloud of witnesses," who bear testimony to a land beyond.

Whilst we work in the conditions of physical requirement, and are still retained in hope waiting, continuing to witness the phenomena of disease and death, let our manner be as becomes those who believe in the power of God, and in the completion of His covenant. Let that faith which recognizes no death of the soul prevail; and in this faith trust that a change from this mortal flesh is a transfer to a spiritual state, where, with all conscious intelligence and individual characteristics, we wait before God to do service to His pleasure in our own enjoyment, or, peradventure, to receive a mission, involving flesh and blood again; or in more spiritual relation, undertake the execution of divine intention with inconceivable power and support. What should we care in what garment we appear, or what tabernacle we cast away, so that when we are relieved from any, dive into physical conditions, our memory returns to us, and all the sacred affections and objects we prize are with us, and within our reach.

Yes, let us live cheerfully if the circumstances of this life will at all

suffer us to do so; and, finally, as we face death, let the heart leap with joy in the last throb that relieves the immortal spirit; for we go not to the grave and to corruption, but to the sphere where the person is more properly himself in every faculty that adorns individuals, and fills the measure of conscious existence. Does the resurrection, then, sum up in a mere revival from sin to an appreciation and observance of religious obligation in this life, and in a transplanting to the spiritual world, which physical death precipitates? No, not wholly. These ideas are a part of what is embraced in the term, a part of what is in the plan of progress and eternity; for this world is destined to witness other phases of immortality and resurrection, which the times shall bring in their season, according to the scriptures, and according to the admission of a legitimate point of literalism. This point, we have remarked, is reserved to be applicable to the distressed condition where your earnest and pleading thoughts centre, viz., to the possibility of a transfer from physical to spiritual relations without the shock and horror of physical death.

It may seem reasonable that the millions on earth at the last time should undergo the trial, and submit to the manner which has carried such an innumerable company to the spirit land, there to realize immortality without the necessity of violent and extraordinary physical changes; but, as we have remarked before, even the consideration of reason, which is so apt with figurative language and interpretations, is as strongly bound to literal import of sacred writing, when no legitimate ground of figurative explanation exists, as is the most emphatic system of literal interpretation. And we call attention to the express and pointed language of Paul and other apostles, not much accustomed to the use of figures, in order to suggest that it is impossible to reconcile their language with any legitimate principle of expression without entertaining the current idea of a great physical change involving startling phenomena in the heavens above and in the earth beneath, when nature, in sympathy with the longing desires of men, yields a local change full of results. Or, perhaps we should say, rather, that, trembling under the strain that tempers the physical to the spiritual, by the design above and the effort beneath, it breaks into those great convulsions which are only natural, after all, and which are frequently occurring among the millions of worlds in the starry vault.

Therefore, whilst we live in this state, the first and philosophical resurrection must take place, so that we be raised in the likeness of the Father, according to principle. In the meantime, death shall transplant without terror to the believing, whilst God preserves the

soul in a real immortality, unto which we hasten, to realize, even by the fact of physical dissolution.

Finally, too, a change will come to the living, distinct from that of religious conversion and from that of death's invitation to immortality. These three streams promise to come together. In these channels lies the hope of the living. But now, whilst we struggle and find it painful to come under the yoke of personal responsibility and restraint; whilst it is realized to be grievous to go alone in the dark shadow, according to the decree of physical law; and whilst we are disposed to fret as we are detained, waiting for the messenger of great causes and changes that is so properly expected to speed upon us from out the broad expanse to envelop the world with the energy of new creations and spiritual conditions, may we trust in Him whom to know is life, hope, and comfort, and with whom is the disposition of great mercy, and all the power that brought the vast universe into existence.

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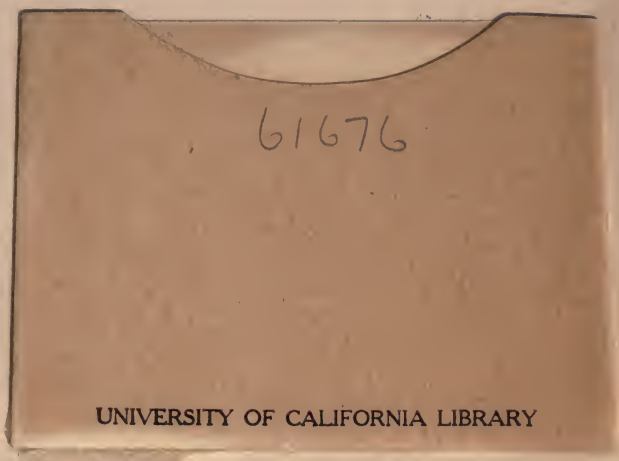
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